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The method adopted is to begin with the Pauline literature, and to work forward and backward from that point. In Paul ^{πίστις} represents the way to salvation and the life 'in Christ'. John has an equally dynamic conception, demonstrated in his use of the verbal form, with its characteristic object 'into (^{εἰς}) Him'. Both these usages point to a dynamism introduced earlier into the term. Acts deepens this impression, and represents a bridge between 'faith' as used in the Synoptics and as understood later in Catholic theology. Hebrews is unique in pointing to Jesus as the ~~pattern~~ believer. Its Platonism lights up the conception of faith as the link with the eternal realm. James carries two views concerning faith (1) as 'belief' and (2) as connecting dynamically with the power of God, an emphasis which points again to 'faith' as depicted in the ministry of Jesus. The rest of the N.T. books reveal divergent strains, but witness to a deterioration, shown especially in the Pastorals in the equation with 'belief in sound doctrine' and the use of the objective expression, 'the faith'. This process is continued, in the main, in the Apostolic Fathers. For the origin of the dynamic use of ^{πίστις}, examination is made of its philology and its O.T. background, and of the possible influence of the religious movements of the Graeco-Roman world. Finally the stream is traced to its fountain source in Jesus, in the emphasis He gave to it, and the dynamic use He made of it. Set against the background of the 'Kingdom', it is seen, in the Synoptics - where its results are often super-normal - to provide the channel for the Power and Grace of God to enter human life and redeem it, on ~~a~~ all levels.

F A I T H I N T H E N E W T E S T A M E N T

CYRIL H. POWELL

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SECTION 1 : FROM PAUL AND JOHN TO THE APOSTOLIC FATHERS

1. 'FAITH' IN THE PAULINE LETTERS

1. Paul's Use of the Term

The word πίστις occurs, on our computation, no less than 107 times, and πιστεύειν 48 times in the Pauline Epistles excluding the 'Pastorals'. In Romans, the most studied and doctrinal of all the letters, the noun is found 38 times and the verb no less than 21 times. Quite apart from this lexicographical evidence, the idea behind these words is closely woven into almost every Pauline paragraph.

Amidst the variety of usages, the Preuschen-Bauer lexicon finds πιστεύειν covering the meaning (1) to believe, in the sense of being convinced of something, (2) to believe in the religious sense, (3) to entrust, and (4) in Rom.14 2 the specialised sense 'to have so much faith that.....' Accompanying these various uses there is also a variety of construction, e.g. the verb is found with εἰς 3 times, with ἐν 7 times, with dative of the person, or with accusative of the thing believed.

πίστις is similarly used in the sense (1) of the confidence or trust exercised, e.g. in God, or in Christ, (2) true piety or religion, (3) a specific Christian quality capable of being compared with others, e.g. with love, (4) the recognition and acceptance of Christian doctrine, as well as (5) that which itself evokes confidence, e.g. the fidelity or reliability of

God (this typical O.T. usage is found, significantly enough, only in Rom.3.3).

The 'occasional' quality of the Pauline letters itself encourages such a multif^{licity}iformity of usages. With only Romans possessing the form of a doctrinal treatise, and written for the most part to settle disputes or answer some immediate question from the missionary churches, there is nothing 'systematic' about them. The remarkable thing is that from these urgent missionary documents, one is able to educe something of a systematic theology, and, amongst the various conceptions concerning faith, ~~one is able~~ to distinguish what is peculiarly and typically Pauline.

2. Sources of the Pauline Idea of Faith

In our assessment of 'faith' as St. Paul conceived it, there are five background influences to be noted. First, there is his training in Rabbinic Judaism; secondly, there is his conversion experience; thirdly, his debt to the common apostolic tradition; then there is the fact of his work as Apostle to the Gentiles, shaping and formulating the new Gospel; and, fifthly, ~~there is~~ the inheritance which comes to him in turn from Jesus of Nazareth. ~~The power of this inheritance, with its emphasis upon faith, was reinforced by his own conversion.~~

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1. The Influence of Judaism

Schweitzer, in his book, 'Paul and his Interpreters', mentions the efforts ~~the-efforts~~ of students of Comparative Religion, to ^{attribute} ~~father upon St.~~ Paul the invention of a new religion, and dismisses them with the comment that nothing could have been further from his purpose. There was only one religion for him - Judaism. Paul now knows, because of all that has swung into his experience, that the ancient belief must adjust itself to the facts of the new ^{dispensation} era. 'Christianity', writes Schweitzer, 'is for Paul no new religion, but simply Judaism with the centre of gravity shifted in consequence of the new era.'* For him, then, all that Judaism had brought to ~~him~~, is implicit in his Christian thinking. The changes are those due to the adjustment which he himself had been compelled to make.

Throughout the Epistles are to be found marks of the Jewish background to ~~St. Paul's~~ ^{his} thinking. Though he is the 'Apostle to the Gentiles', announcing that God's grace in Christ is for all, yet the gospel is 'to the Jew first' (Rom.1.16). Such references as 2 Cor.11.25 and Phil.3.5 reveal his fundamental pride of race. By becoming a Christian, Paul had not ceased to be a Jew: the new Israel is now the true Israel (e.g. Phil.3.3.). W. D. Davies says, indeed, of him that he was 'in short, a Rabbi become Christian and was therefore primarily governed both in life and thought by Pharisaic concepts, which he had baptized "unto Christ".'

Later, this background of Rabbinic Judaism
*ibid p.227 (E.T.Montgomery) †'Paul & Rabbinic Judaism' (1948) p.3: book in which Davies substantiates this estimate.

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will be discussed in more detail.* Two things need to be noted now: (1) that by the time of the Christian era, ~~πίστις~~ was so much part of Jewish religion that the term was being used ~~to~~ as an equivalent to ~~cover~~ religious conviction in general (Philo and Alexandrian Judaism especially exhibit this usage) and (2) to the Jew himself, because of the primacy of the Law in his religion, 'faith' had come to mean, largely, 'acceptance of the Law'.† With this, also, was carried forward something of the O.T. meaning of trust and confidence.

For Paul, the Law is replaced by the grace of God in Christ. The effect of his Judaistic background is, however, to be observed in the way that he reorients his religion round the new centre. It is by means of the Law that God offers life and hope to the Jew. Wissmann,³ after analysing the typical Jewish reaction to it, draws the parallels from Paulinism. Men must (a) accept the Law as true, (b) put their trust in it, (c) subject themselves to it in obedience, and (d) see in it God's grace. It is in this way that (a) Paul asks for the same acceptance for the gospel he preaches, (b) while for him, says Wissmann,³ 'faith' does not mean trust, yet it is clear that he and his converts do put their trust in God (i.e. this element is carried over into 'faith' - it is not faith itself, but certainly its consequence and accompaniment), (c) just as Judaism identified religion (= 'faith') with obedience to the Law, so Paul identifies it with obedience to the Gospel, and

* see pp. 244 ff.

† Bultmann 'Die Theologie des Neuen Testaments' 1948 i p. 88

³ Wissmann 'Das Verhältnis von ~~πίστις~~ & Christusfrömmigkeit' (1926) Section 2 p. 75 ff.

(d) as Law is of grace for the Jew, so is the Gospel for him.

There is in this analysis too great a concentration upon the elements of acceptance and obedience in Pauline 'faith', but it is possible in many of Paul's references to trace what is here suggested: the transfer of a response, originally given to the Law, to the Christian gospel.

Notice, in connection with (d) mentioned above, how the Apostle's conception of grace is altered both by the manner of his entry into Christianity, and by what he finds at its core. Instead of a way of salvation appointed by God in which man must walk (sic Judaism), grace is now seen as God's overwhelming kindness in making salvation possible by gift to men.

11. The importance of Paul's conversion experience

St. Paul's experience on the road to Damascus influenced all his subsequent ideas about Christianity. The account of how the change took place is given three times in Acts (9.1-22, 22.3-16, 26.9ff). Echoes concerning its nature are found in 2 Cor. 4.6 (Moff.), 1 Cor. 15.8-10, 9.1, Phil. 3.7, 12. The crisis, by which the Jewish rabbi changed to Christian apostle, could not but affect all his future thinking.

At the centre of this experience was Christ, a Messiah who had been crucified. God now, instead of being thought of as wholly other than ourselves, demanding

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obedience to every point of His Law, was seen as One who gave to the uttermost, sharing Himself with us, and appointing us in Christ a way by which we might be reconciled to Him and partake in the powers of the Messiah. Paul could never forget God's mercy in Christ in appearing to him, then the arch-persecutor of the Christians: this was all of a piece with the kind of love demonstrated in Christ's death and resurrection: a sign of the limitless grace of God - the central conviction on which all Paul's theology is built.

What he describes as 'faith' is our response to God's boundless grace. But even this - and here again is to be observed the influence of his conversion crisis - is God's gift to us! The 'quietism' that meets us in St Paul has something unexpected about it. J.A. Findlay, writing of this, says that it is strange that so vivacious and energetic a man should have used the passive voice much more than other New Testament writers. The explanation, he says, is in Paul's conversion. He continues, 'He had not set out to follow Jesus: he had been apprehended by Christ Jesus' (Phil.3.12), stopped in full career and overwhelmed, captured (cf.1.Cor.15.8, 2 Cor. 2.14, Acts 26.14)...So he will not speak of knowing God, but of being known by Him (Gal.4.9, 1 Cor.8.3), not of loving Christ, but of being loved by Him (2.Cor.5.14). "The love of Christ" (not our love for Him, but His for us) "has us in its grip," he says. Even our faith, by which Paul means surrender to that love, is God's gift.

(Eph.2.8).!*

*'The Way, the Truth, and the Life' (1940) pp.69 f.

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Trying to account for Paul or his theology without reference to his conversion would be like recounting the history of a ship without reference to the act of launching that first set her in the water.

iii. The Common Apostolic Tradition

In spite of Paul's avowal concerning his gospel in Gal.1.12, 'I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ', it is evident that he was debtor, with the rest, to the common apostolic tradition. P. Carrington in his 'Primitive Christian Catechism' has pointed out that there are tracts in the epistles which reveal indebtedness to what would appear to be primitive catechetical or baptismal hortatory material. Similarities behind passages in Colossians, Ephesians, 1 and 2 Thessalonians, 1 Peter, James, Hebrews and Romans, lead to the assumption that there was, in fact, a common source behind them. E.G.Selwyn, in his Commentary on 1 Peter, has explored this possibility further.* This common source was not necessarily something committed to writing. It seems to have been a filling out of the advice and prohibitions of Acts 15.29 used in preparing candidates for baptism, and, as a catechism universally recognised, it could have been passed on orally. The subjects concerned the New Creation or New Birth, the Renunciation of Heathen Idolatry and Vice, the Worship of God, the Law of Humility, the Duty of Watchfulness and Prayer, and the

* See ibid pp.363-466

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Duty of Steadfastness. Selwyn, in quoting these six main classifications from Bishop Carrington's book, comments on the latter's parallel between the catechizing of Christian converts and the Jewish method of instructing proselytes. Such a practice, he hints, would be most congenial to a man conversant with the customs of the rabbis!*

Because the material in question is confined to the ethical and hortatory sections of the Epistles, the matter investigated by Carrington and Selwyn does not directly ^{concern} affect our thesis, but the fact of its existence demonstrates that Paul was not unaffected by the tradition that was already forming in apostolic times, and did not hesitate to draw upon such common source materials when his need was suited.

Considerations of this kind enable us to discern in Romans 10.8,9 a reference to a primitive confession of faith. A.M.Hunter refers to this in 'Paul and his Predecessors'.† He translates from Westcott and Hort's text, 'This is the word of faith (τὸ ῥῆμα τῆς πίστεως) which we preach, namely (ἔτι), if you confess with your mouth the word "Jesus is Lord" and believe in your heart that God raised him from the dead, you shall be saved.' In this statement, Paul is not defining salvation according to his own ideas, but reproducing common apostolic Christianity.

1 Cor.12.3, Phil.2.11 (cf.2 Cor.4.5,6, Acts 2.36, 19.5) similarly make use of this confession 'Jesus

*Selwyn: 1 Peter p.386 cf.P.Carrington 'Primitive Christian Catechism' pp.42/3. †ibid p.31

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is Lord'. In all probability, says Hunter, we have in this statement the pre-baptismal formula of faith, baptism being at first in the name of the Lord.' He also quotes Bousset ('Kyrios Christos' p.102) in connection with the second phrase in this confession, 'The formula, "Believe in the God who raised Christ ~~fr~~ from the dead", may have been a piece of tradition when he got it.' (It is noteworthy, as Hunter indicates, that in Rom.4.25, 8.1, 2 Cor.4.14, Gal.1.1, 1 Pet.1.21, where this 'formula' is used, in every case the verb is *ἐγείρω* not *ἀναστήσει* and the prepositional phrase *ἐκ νεκρῶν*).

Hunter has an interesting suggestion to make regarding Rom.1.17, 'The just shall live by faith'. Noting Rom.4.17 and its quotation of Gen.17.5, 9.25,26 and its reference to Hosea 2.23 and 1.10; 10.19,20 and Deut.32.21 and Isaiah 65.1, he says, 'It seems likely that what became the famous Lutheran battle-cry...was originally a testimonium.' It is possible, therefore, that even in so characteristic a matter as the doctrine of 'Justification by faith', St.Paul was indebted, in the first place, to others who were in the faith before him.*

iv. Presenting the new Gospel to the Hellenistic world

To St.Paul fell the work not only of pioneering the missionary message throughout Asia Minor and Greece, but also of formulating it and adapting it so

*ibid p.77

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that it would be both understandable and more readily acceptable to his hearers.

By virtue of his background as a Jew of Tarsus, his sense of call and ordination (Gal.1.16, 2 Cor.4.6 etc.), and the force of events (Acts 13.46, 14.27), Paul felt himself uniquely appointed Apostle to the Gentiles. To him had been imparted the divine secret that to them, as well as to Jews, the promises of God are available (Eph.3.2-9, Col.1.25-7).

The very circumstances that attended him inevitably had their bearing on the way he shaped his gospel. Just as the Galatian controversy resulted in still more an acute understanding of the relationship between the law and grace, so Paul's contacts with Gnostics and pagan philosophers and his controversies with them would broaden his thinking concerning Christianity.

W.L.Knox^{na} maintains that on the Areopagus, Paul found himself confronted for the first time with serious philosophy. This compelled him to re-examine and re-state his message. He continues, 'It is significant that from this point onwards his Epistles show a progressive adaptation of the Christian message to the general mental outlook of the Hellenistic world.'*

In the same book, Knox speaks of the remarkable way in which Hellenistic Judaism, secure because of its fundamental and unwavering allegiance to the Torah, played host to any form of thought that seemed suited to its purpose. He argues that Paul, similarly,

*'St. Paul and the Church of the Gentiles' pp25/6

was willing to do the same. Does not something of this spirit of accommodation breathe through such a sentence as 'I am made all things to all men, that I might by all means save some'? (1 Cor.9.22). 'The wisdom of the world might indeed be foolishness, but he was ready to use it to glorify Jesus, just as Judaism was ready to use it to glorify the Torah'.*

It was in this way, Knox contends, that Paul adapted his message in terms of the Hellenistic cosmogony, in which all the cults of the time were expressing themselves, and transformed Christianity 'from a system of Jewish apocalyptic, with a purely local and temporal appeal, into a religion of salvation by faith in the historical Jesus as the first born of creation.'†

While something of the adaptation to which Knox refers undoubtedly took place, nothing of any vital value concerning 'faith' itself entered Christianity from these Hellenistic sources. The emergence of faith to its key position in the new religion is to be traced, finally, to the historical Jesus. In Him, faith as a religious concept leapt to a new height of meaning. Paul found in this dominant idea something which explained his own contact with spiritual power, both on the Damascus road and thereafter.

v. Paul and the Historical Jesus

Johannes Weiss³ reads the expression

*ibid p.90 †ibid p.181

³ 'Paul and Jesus' (E.T. Chaytor 1909) pp 48/9

ἐγνώκαμεν κατὰ σάρκα Χριστόν as implying two facts, (1) that Paul had seen and known Jesus, and (2) that he had not then arrived at real 'knowledge' of Him. Since, by means of his conversion and his subsequent experience, he 'knows' Him now in a manner utterly new. But though Weiss's reading, followed by Bousset, Lietzmann and others, attractively witnesses to the fact that Paul had seen the human Jesus, yet we find A.J.Rawlinson's suggestion concerning this text far more convincing. 'What he is repudiating, says Rawlinson, 'is ...a fleshly kind of knowledge.' (i.e. the phrase κατὰ σάρκα is not to be taken in conjunction with Χριστόν but οἶδαμεν and ἐγνώκαμεν) 'In virtue of the new life which he now lives in Christ Jesus, he no longer forms his judgments, whether about Christ or about anything else κατὰ σάρκα, but in accordance with what he elsewhere describes as 'the mind of the Spirit' Rom.8.4 seq.'* Hoskyns and Davey make the same point, and speak of his knowledge of Christ as now being 'spiritual knowledge', enabling him to 'extract the significance from the history'.†

Whether Paul had known Christ 'after the flesh', in the way that Weiss and others previously interpreted 2 Cor.5.16, or not, as Christianity's arch-persecutor, he would have made himself familiar with all the details he could discover concerning 'this way'. It becomes quite clear, later, that he possessed an intricate knowledge of what Jesus had said and done: the great evidential points to which he constantly

* 'The N.T.Doctrine of the Christ' (1926) p.90n.

† 'The Riddle of the N.T.' p.230

returns are those of Christ's life, death and resurrection; echoes of the Lord's teaching occur in many passages in the Epistles (e.g. 1 Cor. 7.10, 9.14, Gal. 5.14 etc)*; in letter after letter whatever was characteristic of the human Jesus affords him immediate ground of appeal (e.g. 2 Cor. 10.1); he refers to His grace (2 Cor. 8.9), His obedience (2 Cor. 2.5), endurance (2 Thess. 3.5), 'simplicity' (2 Cor. 11.3), and to the fact that He 'pleased not Himself' (Rom. 15.2). Says Schweitzer on the last page of his book, 'The Mysticism of St. Paul', 'Jesus' great commandment of Love shines forth in all its splendour in Paul's hymn of that Love which is greater than Faith and Hope, as well as in the precepts which he gives for daily life.'

A.M. Hunter quotes 1 Cor. 11.1 'Be ye imitators of me, even as I also am of Christ' in conjunction with this comment of Weiss, 'It is a very important trait, that Paul feels himself to be an imitator of Christ in his practical conduct. He could not say and be this, unless he had a living, concrete picture of the ethical personality of Jesus.'

* D. Alfred Resch in 'Der Paulinismus und die Logia Jesu' finds 1035 parallels in the Pauline Epistles to words-phrases in the Evangelists. Davies ('Paul & Rabbinic Judaism' p.137) in reporting this says, 'It must be admitted that Resch has overstated his case; his parallels are often the fruit of his wishes, rather than of his thought. Nevertheless, the evidence that he has gathered is impressive.'

† Hunter: 'Paul & his Predecessors' pp 9/10, quoting Weiss: '1 Cor.' p.267.

Nowhere is the intimate connection between Paul's gospel and the actual teaching of Jesus more evident than in his doctrine of the Fatherhood of God and man's sonship. Paul's 'Abba, Father' (Gal.4.6, Rom.8.15) is a direct reminder of our Lord's continual mode of address and reference to God. Through the crisis of his own experience, Paul had entered into the knowledge of sonship, but his exposition of what this means is in direct succession to our Lord's own teaching.

St. Paul, we believe, was cognisant of the character, the life, teaching and witness of Jesus. It is not possible that anyone at that time could have come to know the least of the traditions concerning Him, without learning of His constant concern for the encouragement and development of 'faith'. In the Pauline letters there are echoes reminding us of references in the Synoptics. There is the 'Herrenwort vom Glauben'*, the faith that can 'remove mountains' (1 Cor.13.2). In 1 Cor. 2.4,5 and 2 Thess.1.11, 'the work of faith with power', we find the conjunction with *ἐνέργεια*. A.M.Hunter has for us an agraphon preserved in the 37th Homily of Macarius, indicating that the familiar triad of Faith, Hope and Love (1 Cor.13) may go back to a saying of the Lord's: 'Hearing the Lord saying, Take care of faith and hope through which is begetten the love of God and of man which gives eternal life.'†

Plainly there is much in the stream here that takes us back to its abundant source in Galilee.

*Ethelbert Stauffer: 'Die Theologie des N.T.' (1948)p.148
†'Paul & his Predecessors' p.40.

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we believe, with the knowledge of this background in mind,
It is thus, that, St. Paul ~~can~~ use the phrases in Gal. 3
vv. 23 and 25 ^απρὸ τοῦ δὲ ἔλθεῖν τὴν πίστιν ... ἐλθούσης δὲ
τῆς πίστεως. He is not implying that before Christianity
came there was no faith, but that in Him it came uniquely
to light, and in Him it found its supreme object.* D.S.
Cairns, in an appendix to his book, 'The Faith that
Rebels', after quoting a summary concerning faith in the
teaching of the Apostle, taken from Titius's 'Paulinismus',
concludes by referring to the ^scription of originality
to St. Paul in the matter of 'faith': 'original St. Paul
certainly is, but his originality comes in at a later
stage. He seizes upon Christ's principle, and applies it
with extraordinary freshness, boldness, and insight, to
the new situation created by the death and resurrection
of Jesus Christ, and the gift of His Spirit. But so
far as I can see there is nothing said in his writings
about the vital place of faith in the Christian life
which his Master had not said before him.'

*Jakob Jocz: 'The Jewish People and Jesus Christ' (1949)
p.289

3. What is Faith?

In a penetrating analysis of Hebrew and Pauline thought, Martin Buber comes to speak, in the title of his book, of 'Two Types of Faith'. Emunah, the faith of the Old Testament, Buber interprets as steadfast and true living against the background of the covenant relationship with God; each individual Israelite finding the ground of his confidence in this national inheritance. Pauline ~~faith~~ is different, he argues. It asks not for a continuation in racial belief and background, but, in the case of the convert, for a leap out of them; and it is to be discovered principally in the adventurous acceptance of the Christian message.* Buber ~~speaks~~ ^{writes} as a Jew, and his account of Emunah, therefore, is most valuable. His misunderstanding of ~~πίστις~~ ^{πίστις} is salutary, ~~also~~ ^{too}, for it indicates the point at which it begins to lose its real character, and to be identified with belief

* 'The origin of the Jewish Emunah is in the history of a nation,' he writes, 'that of Christian ~~pistis~~ in that of individuals.' ~~Emun~~ 'The personal Emunah of every individual remains embodied in that of the nation and draws its strength from the living memory of generations in the great leadings of early times. In the historical process of becoming individual, the form of this embodiment changes, but not its essence.' 'Christian ~~Pistis~~ was born outside the historical experiences of nations, so to say in retirement from history, in the souls of individuals, to whom he challenge came to believe that a man crucified in Jerusalem was their saviour. Although this faith, in its very essence, was able to raise itself to a piety of utter devotedness and to a mysticism of union with him in whom they believed, and although it did so, it rests upon a foundation which, in spite of its 'irrationality', must be described as logical or noetic:

in doctrine. By means of Christian ~~virtues~~ ^{works} one finds one's place in the new Israel. As in the Old, so the New dispensation, there is a vital 'resting in' God, a confidence in Him, which forms the general background to faith's lively moments in which one first ^{makes} ~~found~~ contact with God's truth and power and in which all subsequent structural experiences of faith ^{take place} ~~happen~~. If there is a new ^{element in the} background, it is due to God's new act in history, ~~the facts concerning which have equally to be accepted as the Israelite's acceptance of~~

Christ's Life, Death and Resurrection demonstrate eternal truths and powers. By faith, one connects with them, not as with historical facts in which one places 'belief', but with the power, love, mercy and grace to which they witness. Thus, in the unseen realm, we make vital connection with the Lord, appropriating the power of His death and resurrection, and living now in Him (Gal.2.20). Oscar Cullmann speaks of faith as the 'connecting link' by which the individual becomes related to redemptive history*: the link goes deeper and further than that - the goal which Paul sets before his converts is that of a deep, inner union with Christ. 'He that is joined unto the Lord is one spirit,' he writes in 1 Cor.6.17. 'Had Paul been asked how a man was thus joined,' C.A.Scott observes in commenting on this relation, 'he would have answered "by faith".'†

By means of faith, contact is made with spiritual power (1 Thess.1.11). By means of it, spiritual truth is made available to us. St. Paul notes the steps

* 'Christ & Time' (E.T.Filson) p.219

† 'Christianity according to St. Paul' p.112

by which, first, we listen to the gospel announcement (Rom.10.17) and then, respond to what we are beginning to understand of spiritual truth.

This response comes to birth within a man's inner nature (what St. Paul calls his 'heart' e.g. Rom.10.10.) Buber notes that faith is an attitude requiring the totality of a man's nature*. This kind of response is impossible until the 'unconscious' levels, as well as the conscious levels, of the mind are involved. It is important to recognize that faith - and its opposite, unbelief - operate more deeply in our nature than in the intellectual processes of the mind, merely. The modern investigation of the 'unconscious mind' has made us familiar with the idea of a part of our nature in which a man's ways of thinking settle into the rigid patterns of 'habit', and where his prejudices can form emotional barriers to any new, unacceptable truth. It is because of resistance from these levels of the personality that a man often needs to be ~~ploughed up~~ ^{deeply disturbed} before he is ready to have faith as a Christian, ^{and then he must take the leap forward, of which Buber speaks, into the new world which God has unveiled to us in the coming of Christ.}

Because it is the link with the unseen and the eternal, faith is the Christian's elemental necessity. In 1. Thess.2.10-13, Paul addresses his fellow Christians as 'you that believe'. Similar references, when of ~~note~~ ^{note}

* 'Two Types of Faith' p.8

† The kind of opposition that comes from this realm is always unreasoning, since it comes from depths beyond the reasoning faculties. So St. Paul, in 2 Thess.3.1,2, speaks of the 'unreasoning' nature of the opposition to the gospel with which he is meeting, and significantly continues, 'for all men have not faith'. Without a certain openness of mind, and a readiness to respond, the powers of God cannot begin to work in ~~them~~ men (cf.1 Cor.1.19).

or ~~et πιστες~~ are found almost as synonyms for 'Christians' occur in Rom.3.22, 1 Cor.1.21, 2 Cor.6.15, Eph.1.1. The verb πιστεύειν is used with the meaning of being or becoming a Christian no fewer than thirteen times in the letters of St. Paul. W.H.P. Hatch, commenting on this usage in his book, 'The Pauline Idea of Faith', says that it shows that 'Christianity, however it may have been conceived at other periods of its history, was for the Apostle a religion based on faith.' It is 'solely by virtue of faith that a person becomes and remains a Christian.'* By means of it, one starts on the Christian life (2 Cor.5.17, Gal.6.15); it continues to be necessary throughout the way, for it is by means of it that Christ abides in the heart (Eph.3.17) and in this abiding relationship one proves what it is to be a 'child of God' (Gal. 3.26).

Christian faith, then, like O.T. Emunah, has its background in historical happenings, but its actual contact is with the living God to whom that history witnesses. It has the closest of affinities with faith as manifested in prophet and Psalmist, but its historical background includes the age when Jesus Christ uniquely manifested its potencies, and then, later, became its supreme object.

1. Its relation to Obedience: Faith as 'Acceptance of the Gospel'

Rudolf Bultmann states that for Paul faith is primarily obedience in reception of the Gospel. As such, it is under no suspicion of being a human 'work'. It is not an 'experience', he comments, but simply the condition of salvation, including with it not only this element of obedience, but also that of confession (Rom.10.8/9) and a form of knowledge (e.g. 2 Cor.4.13f, Rom.6.8f).† Another German theologian puts a somewhat similar point of view in this form, 'πίστις does not mean trust, neither in

*ibid pp.37,38

† 'Die Theologie des N.T.' (1948) pp.316-313

God, nor in Christ, nor in his death and resurrection. There is nothing at all of this. ~~Trust~~^{Trust} does not mean to trust, but to believe in the naked sober~~sense~~ sense of affirmation, appropriation and agreement.* Wissmann makes this statement since he is committed to the view that faith and Christ~~m~~ysticism represent two different strains in Paul's thinking.† The ~~Elements~~ elements that Wissmann would separate form, however, a vital part of Pauline faith: 'The life which I now live in the flesh, I live by the faith of the Son of God' (Gal.2.20), is much more characteristic of Paul than the aridities of mere assent and obedience.

Martin Buber is influenced in his view of Pauline ~~faith~~^{πίστις} by the views of ^{New Testament scholars} theologians of this order, and his thesis 'Two Types of Faith' indicates how misleading is their emphasis. On p.97 he quotes Wissmann as saying that Pauline faith 'is above all entirely believing (fürwahrhaltender) faith'. ^{That} The 'acceptance of the message' is part of Pauline ~~faith~~^{πίστις} is indisputable, but it is the outside husk of the matter, the inward kernel is the being joined with the Lord by faith, and knowing, in one's own spirit, the power of all the items in which belief is placed.

* 'Das Verhältnis von ~~πίστις~~^{πίστις} und Christusfrömmigkeit bei Paulus' Section v p.67

† Wissmann himself admits that there are certain expressions which suggest some degree of compromise between faith and Christ-mysticism, e.g. 1 Thess.3.7,8 and 2 Cor.1.21,24. The relation of faith to Christ-mysticism will be discussed later.

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~~That there is a~~ ^{The} close relationship between faith and obedience in Paulinism is evidenced by the phrase 'the obedience of faith', found at ~~the~~ ^{the} beginning and end of the Epistle to the Romans (1.5, 16.26). Sanday and Headlam, in commenting on the first of these texts, say, 'faith is the act of assent by which the Gospel is appropriated', but the ~~point lies closer~~ ^{facts go deeper} than that: obedience is an actual ingredient in every exercise of faith. True faith is always, in Paul's own phrase, in 'obedience to the heavenly vision' (Acts.26.19), being a ^{response} ~~respose~~ to what God offers or reveals as possible. Obedience, for Paul, was always a matter of the heart and will (Rom.6.17). To concentrate too closely on the idea of 'obedience in reception of the Gospel' reinforces the process by which men become bound to 'statements of faith' and to 'what the church believes' in ways that involve the surrender of ~~their~~ intellectual judgment. Writing of this danger - a danger that was to be proved in the subsequent development of Catholic Christianity - James S. Stewart adds this note, 'Perhaps this explains why Paul, who could write scarcely a page without some reference to faith, uses only rarely the construction ~~ἡ ὑποταγή~~ ^{ὑποταγή} ~~ὑποταγῇ~~ ^{ὑποταγῇ} with a relative clause.'^{*} (And Rom.10.9 which provides the case in point is, in all probability, here using ^{ὑποταγῇ} ~~ὑποταγή~~ to introduce the apostolic statement of belief.[†] The text is, therefore, least typically Pauline, and this usage still further discounted ~~as Pauline~~.)

^{*}'A Man in Christ' p.180

[†]See above p.3

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The element of obedience in Pauline faith escapes from identification with intellectual assent and with any form of moral or spiritual rigidity by means of its likeness to the kind of faith demonstrated by the Lord. The key is in spiritual identification with the will of God.* Paul has noted this element so strongly marked in Jesus. The Synoptic picture of the Lord's daring initiatory faith is balanced by His complete obedience. This is something which is carefully noted by St. John (Jn.5.30, 4.34, 5.19). These Johannine statements are all indications of a faith which acted daringly enough, but always in sympathy with, and obedience to, the Will of the Father. In the faith that finally took Jesus to the Cross, this element is clearly in view (Jn.18.11 and the Synoptic Lk.22.42). It is noteworthy that his ~~stress~~ ^{note} concerning obedience even unto the death of the Cross is the ~~one~~ ^{element} in Christ's obedience to which Paul specially refers (Phil.2.8, Rom.5.19, cf. Heb.5.8,9).

ii Its relation to Hope

The pagan of St. Paul's day lived 'without hope': he possessed no real clue to his own destiny, nor that of his world. The Christian went forward with light on the path ahead, and he found that the glorious hope still in the future provided a stable basis for living in the present.*

* This fact puts faith in harmony with O.T. Emunah: 'all through the Old Testament to believe means to follow in the will of God, even in regard to the temporal realization of His Will, the man who believes acts in God's tempo- Buber: 'Two Types of Faith' p. 22. See also...

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By the time of Jesus, the hope of resurrection was, for the Jew in contrast with the pagan, an integral part of eschatological expectation. But, as Oscar Cullmann points out, it was only 'hope'. Now, through the great event in time, this element for the Christian had passed from the realm of hope to that of faith (1 Cor.15.21, Col. 1.18). Christ now is become the 'first fruits of them that sleep' (1 Cor.15.23). Rom.8.11 speaks of the certainty of resurrection through the power of the Spirit - the same Spirit dwelling in us ~~as~~ raised Christ from the dead. The present possession of the Spirit is an 'earnest' of what is to come (2 Cor.5.5).^{*} Now, in the resurrection period, the Christian possesses, in latency, the copporeality which will be his at the final consummation (Col.3.3ff).

At the end of the time-process stands the *τελευτη*. This will be the 'end of all things', when 'all things' are to be 'summed up in Him'. This end to be realized in Jesus Christ, is the 'hope of salvation' (1 Thess 5.8) and is centred on 'the glory of God' (Rom.5.2). This hope, therefore, cast into the future, sheds its light upon the present, for it is Christ Himself, and the Christian's relationship with Him, that is 'the hope of glory' (Col.1.27).

Faith and hope are not factors that are opposed. They are correlates in the Pauline writings[†]. Gal.5.5 makes this kind of correlation clear: 'for it is by faith that we wait in the Spirit for the righteousness we hope for' (sic Moffatt). What is already being proved, by faith, is

* 'Christ and Time' (E.T.Filson) pp234 ff.

† Bultmann: 'Theol. des N.T.' p.317

the earnest of what one day will receive its fulfilment, as indicated in Rom.8.21,23.

At the end of the time process, equally, stands the Last Judgment. The believer who has found salvation in Jesus Christ and His Cross, can look forward to this, in confidence. G. Sychrenk explains 'The righteousness we hope for' (Gal.5.5. Moff.) as acquittal at the Last judgment, and compares Gal.2.16., Rom.2.13, 3.20, 30, 5.19, 8.33, referring to the Last Judgment, with this text.*

In the passage on Abraham's faith, St. Paul tells us (Rom.4.18) that he 'against hope believed in hope'. Commenting on this, Ethelbert Stauffer writes, 'All faith is a life in hope, lived towards a future, in which the last testing is swallowed up in seeing face to face (Rom.8.24, 2 Cor.5.7, 1 Cor.13.12)'.† The final event is one in which those who are His will find the vindication of all their hopes. Their belief will find fulfilment in its wonder and glory (2 Thess.1.10).

There are many passages, other than the familiar 1 Cor. 13,³ which recall the triad of faith, hope and love, e.g. Gal.5.5,6, 1 Thess.5.8. 1 Thess.1.3 brings them together in what ~~Gla~~ Calvin called 'a short definition of true Christianity': '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.'‡ Col.1.4,5 makes clear what are the differentiations in usage: 'since we heard

* 'Righteousness' (Bible Key Words from Kittel's Wörterbuch)

† 'Die Theol. des N.T.' p.150

‡ See above pp. 14

‡ Neil: 'Thess.' (Moff N.T.Comm.) p 9.

of your faith in Christ Jesus, and of the love which ye have to all the saints, and the hope which is laid up for you in heaven' - faith is the Christian attitude towards God, love towards one's fellows, and hope towards the future.

Sanday and Headlam have a comment on Rom.8.24, distinguishing between the Pauline correlation of hope and faith and that in Hebrews. The phrase τῇ γὰρ ἐλπίδι ἐσώθημεν they say is taken by 'most moderns' as a dat. modi., 'in hope were we saved'. This is because it is more typically Pauline teaching that we are saved by faith, or by grace, than by hope. Some, they report however, hold that hope here is only an aspect of faith, and Heb.11.1 is quoted where faith and hope seem virtually equivalent. This, say Sanday and Headlam, is one of the points of distinction between Hebrews and Paul, 'In Hebrews, Faith is used somewhat vaguely of belief in God and in the fulfilment of His promises. In St. Paul it is far more often Faith in Christ, the first act of accepting Christianity. This belongs essentially to the past, and to the present as growing directly out of the past; but when St. Paul comes to speak of the future he uses another term, ἐλπίς.*'

*Sanday & Headlam: 'Romans' (I.C.C.) pp209,210.

iii Its relation to Confidence

Faith is also confidence, says Bultmann.* In this sense, Paul uses not ~~πιστεύειν~~ but ~~πεποιθέναί~~ : 'For I am persuaded that neither death, nor life..shall be able to separate us from the love of God which is in Christ Jesus our Lord'(Rom.8.38f); 'Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ' (Phil.1.6). This is the O.T. Emunah†(linked with all that comes through the root ~~אמנ~~), founded, this time, not in the O.T. covenants, but in the New Covenant made clear in Jesus.

References to the kind of confidence which is misplaced are found, by contrast, in Phil.3.3f. Our confidence, however, is to be rightly centred in God. In 2 Cor. 1.9, the Apostle writes of God's deliverance, 'but we had the sentence of death in ourselves, that we should not trust (~~τεπειθότες~~) in ourselves, but in God which raised the dead.' Paul's attitude of confidence, then, is not self-confidence. He is sure of God, 'in whom we trust (~~ἐλπίζομεν~~) that he will yet deliver us.' (2 Cor.1.10).

Faith has, as Schlatter has indicated,‡ its 'negative side', which is the renunciation of all/self-trust. For the development of this emphasis we go back to Paul's conversion, where he learned that all in which he had previously trusted had to be surrendered. Even his piety and righteousness were of no avail. There he began a new life, based on faith. Faith is, in itself, positive

*'Theol. des N.T.' p.318

†cf. M.Buber: 'Two Types of Faith'

‡'Der Glaube im N.T.' p.325

and God-affirming: it must, however, be accompanied by this turning from a false confidence in the wrong things (See Phil.3.8f).

iv Its relation to Love and Grace

We have already noted^{*} that, in Paul, faith is typically the attitude towards God, and love the attitude towards one's fellows. There are allusions to love for God, or Christ, but they are few, e.g. 1 Cor.2.9,8.3, 16.22, Rom.8.28, Eph.6.24; and in regard to these Moffatt has the interesting suggestion that 'those who love God', an expression which occurs in these texts, was evidently a current title for Christians. The phrase would not be Paul's own phrase, by choice. He would speak of 'the Son of God who loved me', but not 'whom I love'.[†]

Nygren, in 'Agape and Eros' describes Agape as a love utterly spontaneous and uncaused. This is the nature of God's love towards us. Our response cannot fittingly be described by the same term. 'In relation to God,' he writes, 'man is never fully "spontaneous". Man's self-giving to God is no more than a response; at its best and highest, it is but a reflection of God's own love. It lacks all the essential marks of Agape; it is not spontaneous and it is not creative. It requires therefore a different name: not ἀγάπη but πόνος.' Nygren says that it is the Cross of Christ, in particular, that makes it impossible for Paul to speak of man's ἀγάπη to God. He maintains that the best of what we would mean by 'love to

^{*}See above pp.24//.

[†]'Love in the N.T.' Moffatt pp.160f.

to God' is not lost sight of in Paul's use of 'faith in Him', for the latter includes for him, the entire self-devotion of love. The use of the term *πίστις*, for Nygren, emphasises the character of this love as response. It is derivative and receptive, not as is the *ἀγάπη* of God, spontaneous and original.* The same objection does not follow the use of *ἀγάπη* in connection with love to one's fellows: in fact, its use makes clear that this love within the Christian is God-inspired. Nygren quotes Gal.2.20 as a regulative text: with this is mind, he says, the agape of the Christian is Christ's Agape in him, truly 'shed abroad in our hearts by the Holy Spirit which was given unto us' (Rom.5.5). The Agape of 1 Cor.13 is, therefore, not man's love for his fellows, but the love of a Christian, who loves his fellows after the manner of Christ.†

Gal.5.6 emphasises how faith, bringing one into touch with the life and power of God, 'works' naturally by 'love', for in this it allows God to work. Eph.1.15 maintains the distinctions already mentioned, speaking of 'your faith in the Lord Jesus Christ, and love unto all the saints'. So does Philemon 5, in the form some would translate, 'your faith in the Lord Jesus Christ, and your love to all the saints.' It is as faith 'grows exceedingly' that 'the love of every one of you all toward each other aboundeth' (2 Thess.1.3) - so does faith issue in love. Other texts that show these two words in close connection are 1 Thess.1.3, 3.6, 5.8, 1 Cor.13.3, Eph.6.23.

Eph.3.17-19, and Col.1.4f, 2.2f, not only

* 'Agape & Eros' pp.92f

† ibid p.95

bring together these two ideas of faith-union with Christ, and love towards the brethren, but also suggest that, in their ever increasing exercise and association is the way forward to know still more of that 'love of Christ, which passeth knowledge'. Faith, Hope and Love abide, says 1 Co3.13.13. There will ever be scope for them, even in the life beyond this life.* But of them, Love is the greatest, for it partakes of the very nature of God.

Nygren asserts[†] that for Paul Love = Grace. He says that it is thoroughly misleading to separate them, (e.g. Rom.5.8). Paul himself, however, uses the two terms. One thing is indicated by his usage from the outset: while men may think of positing ἀγάπη of man as well as God, they could never do this concerning χάρις. In the full N.T. sense it is used of the overwhelming kindness of God alone, of His favour, spontaneously given, completely unmerited on the part of man, and, in particular, His redeeming activity in offering salvation to all men through Christ. The centre of the Christian revelation concerns this 'grace', spoken of sometimes as 'of God', 'of our Saviour', or 'of the Lord Jesus Christ'.

In Paul's view, history is broken into three periods: from Adam to Moses, Moses to Christ, and then the Age of Christ. This third period is spoken of, in Gal.3.2, as the new dispensation of faith. This is because it is

* We favour this interpretation, rather than that 'faith and hope are under the sign of this passing age' while 'love is the power of the coming age already breaking into this world'. Stauffer, who asserts this in Kittel's Wörterbuch, has difficulty of disposing of 1 Cor.13.13 (See 'Love': Quell & Stauffer' Kittel Bible Key Words (E.T.1949)p.59f

† 'Agape & Eros' p.87

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supremely the era of God's Grace. Faith is the attitude of receptivity, by which men enter into all that Christ makes available (cf. Rom. 5.2); so, in Gal. 3.6 to 4.7, Paul argues that the era of the Law has given way to the era when, by Faith, man can enter into the Grace of the Lord Jesus, which itself fulfils the still unsuperseded earlier relationship of Promise and Faith. Rom. 5.12-21, similarly, shows how, as descendants of Adam, all are under sentence of death for sin. The Grace of God in Christ more than restores man to his lost position. The purpose of God is shown 'to the end that grace may reign through righteousness unto life eternal' (Rom. 5.21).*

In Christ, God has 'blessed us with all spiritual blessings in heavenly places' (Eph. 1.3). 'According to the riches of his grace', He has 'made known the mystery of his will....that in the dispensation of the fulness of the times he might gather together in one all things in Christ, both which were in heaven and which are on earth.' Thus does the sphere of the operation of God's grace widen out to include all that is in 'the heavenlies' now, and the consummation of all things, both in heaven and earth, which will take place in the future.

In Eph. 2.8f ('For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should glory'), faith is clearly indicated as the faculty within us by which we respond to what is there at the initiative of God alone; but the words suggest that we must beware of regarding faith as in any measure the cause of our salvation. It is Morriatt: 'Grace in the N.T.' p.202f.

the agent, on our side of the transaction, but not the cause. That is in God alone. Paul, typically, would have us think of our faith itself as a gift of God. To regard it in this fashion destroys any risk of thinking of it meritoriously (cf. Rom. 12.3, 6 and 2 Thess. 2.13). Thus faith, whilst itself the method of response to grace, is itself due to the Grace of God (Eph. 1.19, Phil. 1.29). Clearly, however, because of the factor of human free will, all do not respond to God's offer: the Grace of God can, indeed, be 'received in vain' (2 Cor. 6.1). It is therefore at the point where faith begins to operate that the fusion comes between the work of God in the heart and the willingness of men to go forward. So unimportant, however, is this human factor, as over against what God does, that it scarcely counts in the picture. All is of God's Grace.

v Its opposition to Law and Works

To the Jew, the Torah is the embodiment of the Will of God, and, thus, the instrument of His salvation. It is 'the greatest and most perfect gift that God has bestowed upon Israel.'^{*} Now, for Paul, as W.D. Davies expresses it, 'Christ had replaced the Torah as the centre of his religious life.'[†] The tragedy of the Law, as Paul discovered it, was that, though promising 'life' (Rom. 7.10, Gal. 3.12), it was utterly incapable of fulfilling that promise, and led instead to sin and death (Rom. 3.7, 2 Cor. 3.7).[‡] What must have been a deep source of dissatisfaction

^{*} Jakob Jocz: 'The Jewish People & Jesus Christ' (1949) p. 287
[†] 'Paul & Rabbinic Judaism' p. 222
[‡] Buber says that Jesus in the Sermon on the Mount evidently considered the Torah capable of fulfilment. not merely

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to him in pre-conversion days, was interpreted and understood by him after his conversion, as he entered more and more into the living experience of faith in Christ. His position is that there is no escape from the universal need for righteousness and justification (Rom. 3.23), for a man cannot have confidence in his conformity to the law at some point while condemned for his failure at some other point (Rom.2.17ff)*. So far from securing righteousness, because of the perversity of human nature, the law has actually the effect of stimulating sin and provoking disobedience (Rom.7.8,13). Christ has, however, provided the way out of this impasse. Thus, as Jakob Jocz maintains, Christ is not the 'end of the Law', but 'its completion' (Rom.10.4 *τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην*). This is so because Christ has fulfilled 'the Law's demands' God accomplishing for man that which man was unable to do for himself.†

^A
~~This~~ correlation between law and faith is to be found at this point, too: the sentence which the law passes and the forgiveness which mercy brings are indissolubly bound up together: one is not possible without the other. Schlatter, who makes this point, says that he only is forgiven by Christ who knows his condemnation under the Law. It is the God of Law who forgives!‡ 'I had not known sin, except through the Law,' says Paul in Rom.7.7 (cf.3.20

* It is with this view of the Torah that Buber quarrels: See note on previous page) He says that Paul sets forth 'one aim of the divine Lawgiver..as being to make His own law ineffectual.' ('Two Types of Faith' p.81)

† 'The Jewish People & Jesus Christ' pp.156, 290

‡ 'Der Glaube im N.T.' pp357f.

Similarly, though there is no place in Paul's teaching for the idea of justification by works, there is a correlation between works and faith to be found: works follow once we are justified. We can, indeed, now fulfil the Law as before we could not. The point to be noted, however, is that ^{works} are never deduced by Paul from the subjective condition of faith, but always from its object, Christ in His Death and Resurrection.*

There is no real antithesis between Paul and James at this ^{junction} point. They use their terminology differently, that is all. When James writes that 'faith without works is dead', by 'faith' here he means 'belief', as demonstrated in 2.19 where the 'believing' is in the Jewish minimal article of belief. Very rightly James says that belief of this kind must be attested by action and followed up in life and character. When Paul writes of 'faith', he means by it a dynamic bond of union between God in Christ and the human soul. It is therefore, typically 'active in love' (Gal.5.6, Thess.1.3[†]). It necessarily has 'works' of this order. When he shows his irreconcilable opposition to 'works' it is to the Jewish principle of the works of the Mosaic Law as a ground for righteousness with God.

Sanday and Headlam go so far as to say, in a note on Rom.2.6, that 'there is no real antithesis between Faith and Works in themselves. Works are the evidence of faith,

*Schlatter: 'Der Glaube im N.T.' p.377

†Of this latter verse Neil says that the Gk. translates literally, 'Recalling your work of faith', and 'faith' is clearly what produces the 'work'. ('Thess.' Moff.Comm.p.10)

and Faith has its necessary outcome in works. The true antithesis is between earning salvation and receiving it as a gift of God's bounty.' The note continues with the suggestion that St. Paul might have granted the possibility of earning salvation if the Law were really kept - and they refer to Rom. 10.5, Gal. 3.10 - but Paul knows the impossibility of achieving this. St. Paul's antipathy to the notion of 'works' goes deeper than that, however. He knows that the whole Jewish system of Law, Works and Merit encourages human pride and self-sufficiency. All that he has discovered concerning Faith and Grace reverses this completely. He knows that there can never be circumstances in which men can assert a claim upon God. His insistence is absolute and central: all is of Grace.

vi Its opposition to 'Boasting'

'If Abraham were justified by works, he hath whereof to glory (καυχῶσθαι); but not before God,' writes Paul in Rom. 4.2. Right performance of 'works' might give him some ground wherewith to be pleased with himself: but that kind of thing is not possible before God. Paul has been translated to another plane since he came to know the Grace of God in Christ. 'God forbid that I should glory save in the cross of our Lord Jesus Christ ...' (Gal. 6.14). 'Where then is the boasting?' he asks in Rom. 3.27. He answers that it is excluded by faith. The Jew glories in God (Rom. 2.17). He takes pride in his unique relationship to Him. Paul has learned to let this attitude go (Phil. 3.7-9), humbled completely by the

thought of Christ's humbling of Himself unto death.

1 Cor.1 speaks of the wonder of God's choosing of the foolish, weak, base and despised to confound the wise and the mighty, 'that no flesh should glory in his presence'(v.29). 'He that glorifieth, let him glory in the Lord.' Our confidence, as Christians, lies not in what we have done, but in what God has done.

The principle of faith, as Paul understands it, sets us in another direction altogether to ill-founded self-satisfaction or pride in some special relationship to God. Eph.2.8f sums up the Pauline position in this matter: 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.' * In-this-attitude-of-faith,-says-Ethelbert-Stauffer

*In this attitude of faith, writes Ethelbert Stauffer, a man has turned from the Gloria Mundi to the Gloria Dei. His life in the first is built on self-trust and self-glory; 'the faith of the Apostle is the faith of one who has been overthrown and raised up again' (Gal.2.16, Phil. 3.9, Rom.3.22f etc). Stauffer describes the centre of this self-submission in faith as a flinging of oneself down before the glory of God. ('Die Theol. des N.T.' ppl49f.)

vii A summary concerning the nature of Pauline faith

Faith for St. Paul is response. It is the 'Amen', the saying 'Yes' with the whole personality to what God is revealing. By means of our responsiveness we enter into all that God offers, and, supremely, it is our acceptance of all that is revealed to us in Christ. It becomes the means of union with Him in spirit. By means of it, we can identify ourselves with the powers released and manifested in His Death and Resurrection. It can be viewed in its various aspects of belief and acceptance; reliance, trust and confidence; fidelity and loyalty. The powers which it invokes and the truths with which it connects are not in itself: all is of God and His Grace. Faith is the agent in man by which contact is made with these spiritual realities; but even this faith is something in ourselves which we owe to Him. It forms, at the same time, the contrast to law-righteousness, to any form of trust in personal merit to put one right with God, and to all forms of self-confidence and self-glorying.

4. What Faith Does

i. 'Salvation'

To the Jew in New Testament times, this term - common to all the religions of the day, and, of course, firmly entrenched within Judaism (e.g. Is. 12.2, Ps. 35.3, 85.9) - had a very definite eschatological significance. It was associated with the setting up of the Messianic kingdom, the great 'saving act' of God in history. References such as 'for now is our salvation nearer than when we believed' (cf. 1 Thess. 5.9), show how Paul held to this eschatological note in his use of the term. But he also used it to describe something already begun and entered into (e.g. τοῖς δὲ σὺ ζοπένοις 1 Cor. 1.18, cf. 1 Cor. 15.2, 2 Cor. 6.2), so that in Rom. 8.24 (τῇ γὰρ ἐλπίδι ἐσώθημεν), he can use the verb in the past tense, signifying something which has already happened, resulting in a present relation. This usage stems directly from the dual conception of the Kingdom in the teaching of Jesus: it is already here in Him, but its final consummation is in the future.

C.A. Scott, summarising ~~the~~ what the word includes in Pauline usage in this way: 'Salvation, the complete and final deliverance of the whole man, the first-fruits of which are already his, pre-supposed (a) negatively (i) Redemption or Deliverance from ^{servitude in every form} ~~Condemnation~~; (ii) Justification, or Deliverance from Condemnation; (iii)

Reconciliation, ~~er-Deliverance~~- the removal of Alienation, Hostility to God; (b) positively, (i) Adoption, a new status of sonship; (ii) Consecration, a new status of saintship or belonging to God, and (iii) Life, life of a new quality, life in the Spirit, life that is "life indeed".[†]

Amongst the deliverances from servitude which St. Paul promises, is deliverance from the forces of evil. The world of his day was thought of as peopled by evil spirits and demonic powers, and the cults were concerned in a search for 'salvation' from their influence.[†]

Salvation is, then, negatively, deliverance from the final power of the evil forces which rule the world, from sin and death, and the curse of the Law, and the wrath of God. All this is promised in the gospel of Christ, and it is to be appropriated by means of faith: 'for it is the power of God unto salvation to every one that believeth' (Rom. 1.16).

The final outcome of the process, already being entered into by the believer, is that at the coming of Christ, he will enter fully into the glory of Christ and

[†] 'The prince of the power of the air', 'angels, principalities, powers', 'the prince of this world' are expressions occurring in the Pauline Epistles. Eph. 6.11f warns us that the whole armour of God is needed 'to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' Part of the necessary armour is the 'shield of faith', and the 'helmet of salvation' (Eph. 6.11ff).

* 'Christianity according to St Paul' pp 24f.

of God, and realise the destiny to which he has been appointed (Rom.5.2, 8.24ff). In the meanwhile, he has been freed from the domin~~ance~~ of sin, having 'died to it' and having 'crucified the flesh, with the passions and the lusts thereof' (Rom.6.2, Gal.5.24). 'The law of the spirit of life in Christ Jesus has made me free from the law of sin and death' (Rom.8.2). Through this union with Christ, he is a 'new creation' (2 Cor.5.17), knowing what it is to be 'justified' and to be at 'peace with God' (Rom.5.1). All these deliverances - including that of freedom¹ from the bondage of the law (Rom.7.6, 10.4) - are made possible through the Grace of God in Christ, and they are all entered into by faith.

ii 'Justification'

Deissmann speaks of the Apostle's *πῦρ Χριστοῦ* as 'the centre of energy, from which the many separate confessions concerning salvation in Christ radiate.' He maintains that all Paul's 'testimonies concerning salvation are psychically synonymous', and amongst these, as one of five pictorial expressions for salvation in Christ, he sets 'justification'. The others are reconciliation, forgiveness, redemption, and adoption.*

*In each of these five picture-words', he says, 'man stands before God - each time in a different guise before the same God: first, as an accused person, secondly as an enemy, thirdly as a debtor, fourthly and fifthly as a slave. He stands before God, but he is separated from God by a terrible barrier: by sin, the flesh, the world, the law. Transferred into the position 'in Christ', he experiences the setting aside of this barrier and finds access to God. And in accordance with the particular picture which Paul uses, this access to God in Christ is called acquittal, or reconciliation, or remission, or redemption, or adoption.' A.Deissmann: 'Paul' (E.T.) p.168

Each of these separate metaphors, however, carries its own message. The one concerning Justification arises against a particular background: it is in the Galatian and Roman letters that the idea is stressed, where the contrast is being made between the new faith and Judaism.

Romans 1, after speaking of the Gospel as the 'power of God unto salvation', introduces the theme of justification by faith by means of the quotation from

Hab.2.4 in v.17: δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται Ὁ δίκαιος ἐκ πίστεως ζήσεται.* The righteousness of God 'which is' being

revealed (ἀποκαλύπτεται is in the present tense) is demonstrated in the outline of the Epistle: 1-3.20 showing the need for the revelation of God's righteousness in a world under the dominance of sin; 3.21-4.25 displaying God's righteousness in justifying His people; and 5-8 portraying the full salvation of men: the whole providing a picture of God's salvation-activity.³ As G. Schrenk says concerning it, 'the righteousness of God is judgment and mercy in one.'⁴ It concerns His absolute ethical standards, but it is also manifested in His forgiving Love in Christ. 'Righteousness' in the O.T. is the standard set by God Himself: this 'justice' is therefore linked with His redemption.⁵

*Paul - or his predecessor who collected this testimony² deals rather violently with the quotation from Habakkuk, combining the original Hebrew text, 'The righteous shall live by his faithfulness (יִחְיֶה בִּפְשָׁתוֹ), with the LXX version of it in such a way as to arrive at a meaning the prophet never intended: 'the by-faith righteous man shall live': see Schweitzer: 'Mysticism of St. Paul' p.208.

†As C.H.Dodd paraphrases the first section of Rom.1.17, p.70

The second phrase in Rom. 17 points to the important place of faith in this outworking of God's righteousness. Many commentators find in the expression *ἐκ πίστεως εἰς πίστιν* the idea of growth in faith (so Sanday and Headlam, and W.H.P. Hatch). C. A. Scott finds the natural meaning 'on the ground of faith, to faith', 'faith being at once the ground on which justification is conferred and the faculty which receives it.'. If some of the Pauline genitives referring to *πίστις Χριστοῦ* were to be interpreted not as 'objective', but 'subjective', they would lend colour to the idea that the faith of Christ, or even of God, might be part of the ground referred to in this phrase of St. Paul. God's salvation-activity is, in itself, a matter of faith from first to last: the faith of our Lord is involved, as well as that of the believer who receives 'justification' by means of Him.

It is noteworthy that of the 25 times in which the verb *δικαίω* is used in the Pauline Epistles, faith is mentioned at the same time on no less than 10 of these occasions! This connection is all important for the Apostle: one is not 'put right with God', declared righteous† 'justified' in the way expected by the Jew: not through the works of the Law, but only through 'faith in Jesus Christ' (Gal. 2.16, Rom. 3.28,30 etc.) can this happen. Even where Christ is not specifically mentioned (Rom. 3.28,30, 5.1, Gal. 3.18,11,24) Paul plainly has the relationship of faith to Christ in mind. Not that faith itself

* See pp. 611 below

† Vincent Taylor, after summarising the conclusions of P.T.O

is the ground of justification: Vincent Taylor indicates that this is made clear even in the Pauline choice of prepositions: *ἐκ* is used with *πίστις*, not *διὰ* (except in Gal.2.16), as if to show it is 'by' ^{an} 'from', or 'out of', rather than 'by means of' faith that men are justified by God.* The ground of justification is 'through the redemption (*τῆς ἀπολυτρώσεως*) that is in Christ' (Rom. 3.24). The reference is clearly to Christ's death, as the next verse indicates, 'whom God put forward as the means of ^{expiation} propitiation (*ἱλαστήριον*) by his blood, to be received by faith' (Rom.3.25 Moff.) God's act in the Cross is the 'final and effectual revelation of justice and mercy in one'† 'Christ was made righteousness, and sanctification, and redemption' (1 Cor.1.30).

St. Paul, in Romans 4, returns to his use of another O.T. scripture - Gen.15.6. After he had experimented with it in Galatians, Vincent Taylor thinks that ~~by it~~ ^{he} Paul is now led ^{by it} into the use of an argument which, at the time, would prove valuable, but since has proved the cause of much misunderstanding. It was while Abraham was still outside the covenant of circumcision that the statement of Gen.15.6 was made concerning his faith. Therefore Paul ~~can~~ ^{could} claim him as the spiritual father of Gentile as well as Jew. He is the exponent ^{for all} of what faith can do. Having introduced this text, Paul seizes on the phrase from it, 'and it was reckoned to him for righteousness.' Now the associations of *λογίζομαι*, translated 'reckon', are, as

* 'Forgiveness & Reconciliation' pp44f.

† 'Righteousness' (G. Schrenk) in Bible Key Words from Kittel's Wörterbuch p.44

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Vincent Taylor states, 'unfortunate'.^{*} The word suggests the idea of an exchange, and seems to imply the taking over of something which is not within the self and real, but 'imputed' and fictitious. The parallel between Paul's faith and Abraham's is not a good one. Faith is the agent in both cases, but in one case, though grounded upon a background attitude of ^{Emmanuel} faith, it rests at the moment of Gen.15.6 upon a promise made by God, while in the other it reaches out to God's redemptive activity, which alone can provide 'justification' in the Pauline meaning of the term.

Salvation is a gift, not to be thought of as received 'in exchange' for anything. Faith is merely the means by which a man allows himself to receive it. It is not a question of a 'legal fiction' by which a man starts out on a new career: the Christian is appropriating something real and actual, not fictional at all. Just as Christ, in the days of His flesh, could make a man 'every whit whole' in body, through faith, so faith can bring a man into relationship with powers which acquit him from guilt, deal with the source of sin within, and lift him to the life of right relation with God. The difficulty with-in regard to this forensic metaphor disappears when we realise that faith is the agent by which we apprehend and ally ourselves with truth and power in the spiritual world. Through His mercy and forgiveness so marvellously made clear in Christ, we thus align our wayward lives with the life of God.

^{*} See 'Forgiveness & Reconciliation' pp53-56

[†] cf. Sanday & Headlam 'Romans' p.36: 'the Christian life is made to have its beginning in a fiction.'

'Reconciliation' (καταλλαγή) is another metaphor representing the salvation which the believer finds in Christ. Its approximation to 'justification' is seen in Rom.5.1-11, where 'justification' is the word used at the beginning of the passage, and 'reconciliation' at the end. Throughout, it is the same experience that is being described.

With regard to this metaphor, too, the activity by which the enmity is brought to an end is all on God's side: 'God was in Christ reconciling the world unto Himself' (2 Cor.5.19). It is not man, nor Christ as representing man, as the idea has ^{sometimes} been misunderstood, who reconciles God. It is in God's reconciling and redeeming love that there exists the power which draws us to Himself, in spite of our enmity and hostility. It is that love which is able both to break down the barrier of sin within us and deal with the fact of our guilt. The last phrase of the important passage in Rom.5.11f: 'we rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation', pictures with definiteness something objective to be received (cf. 'the word of reconciliation' in 2 Cor.5.18f). The manner of reception is, of course, the way of faith.

These references to 'reconciliation' point, as do so many connected with 'justification', to Christ's Death for us on the Cross. This is to be observed in

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Eph.2.16, where the reconciliation between Jew and Gentile 'in one body', is 'through the Cross'; and in Col. 1.19-22, which refers to reconciliation on a cosmic scale. Instead of being 'enemies', out of harmony with God's perfect holiness, or showing hostility, 'alienated and enemies in your mind in your evil works' (Col.1.21), the Christian believer has found peace with God, and knows that God is 'not reckoning unto him his trespasses' (2 Cor. 5.19).

However the metaphor changes, if it becomes that of sonship, or 'adoption' (cf. Rom.8.15, Gal.4.5), the method of accepting, receiving, or entering into the new possibility is the way of faith: 'For ye are all sons of God, through faith, in Christ Jesus' (Gal.3.26).

iv Union with Christ

The phrase *ἐν Χριστῷ* occurs 29 times in the Pauline Epistles (not counting 'in the Christ', Eph.1.10, 12,20). 'In Christ Jesus' is even more common, occurring 32 times. 'In the Lord' is found 24 times; 'in the Lord Jesus' thrice, and 'in the name of the Lord Jesus' twice.

Bultmann sees in the phrase *ἐν Χριστῷ* no mystical formula, but a reference to the quality and whole historical life of the believer as Christ-determined. 'To live in Christ,' he says, means the same thing as 'to live as a Christian'.* The Pauline usage is, however, something quite different to this. We would follow Deissmann in his classical treatment of this phrase, *'Die Theol. des N.T.' p.323

which he conceives as 'the peculiarly Pauline expression of the most intimate possible fellowship of the Christian with the spiritual Christ.' He vividly portrays the 'old man', the pre-Damascus Paul, languishing in the dark prison enclosed by the many walls of the seven spheres of evil, 'in the flesh', 'in' sins, 'in' Adam, 'in' his overhanging fate of death, 'in' the Law, 'in' the world, 'in' sufferings. The 'new man' (cf. 2 Cor. 5.17) lives and works 'in' Christ within the sphere of light and holiness, into which all those dark terrors cannot reach.*

Speaking of this spiritual relationship in which the Christian dwells, Deissmann also says that 'the living Christ is the Pneuma' (e.g. 2 Cor. 3.17, 1 Cor. 15.45, 6.17). He notes the parallel use of the mystical formula 'in Christ' and 'in the (Holy) Spirit'. His comment is that 'it always refers to the same experience, whether Paul says that Christ lives in Him (Gal. 2.20) or that the Spirit dwells in us (Rom. 8.9), and whether he speaks of Christ making intercession for us with the Father (Rom. 8.34f) or of the Spirit who helps us in prayer (Rom. 8.26ff).† W.H.P. Hatch expresses it in this way: that the 'pneumatic' Christ is the atmosphere or element in which the believer lives: 'It can also be said that Christ, or the Spirit, or even God dwells in the Christian.'‡ (e.g. Christ: Rom. 8.10; the Spirit: Rom. 8.9, 11 -adjacent vv. to the former!- 1 Cor. 3.16, 6.19; God: 1 Cor. 14.25, 2 Cor. 6.16).

*'Paul' pp 140 and 178 †ibid p.138

‡'The Pauline Idea of Faith' p.41

Since faith is the link between heaven and earth, and with spiritual truth and power in all its manifestations, it is supremely the link with the living Christ. By means of it, we find ourselves in relation with Him 'as the spiritual atmosphere in which we live and move'. Just as the air of life, which we breathe is 'in' us and fills us, and yet we at the same time live surrounded by it, so it is also with the Christ intimacy of the Apostle: Christ in Him, and he in Christ. Faith is the way of becoming aware of this enveloping atmosphere, and of beginning to breathe it, and share in it. It is through faith (Eph.3.17) that Christ dwells in our hearts, and we in Him; just as it is through faith (Gal.3.2,5,14) that believers receive the Spirit.

Nor must the eschatological and social character of the experience be omitted from the picture: to be 'in Christ' is to share in His new community; one is part of the new Israel of God. Recent interpretation has stressed this aspect of the 'being in Christ'. W.D. Davies, for example, says that this social interpretation of the phrase ~~ἐν Χριστῷ~~ is clearly shown in such a passage as 1 Cor.12.12. He quotes, in support of the view that the phrase represents a social concept first of all (C.H. Dodd, R.N.Flew and C.A.Scott)* John Knox, in his 'Chapters in a Life of Paul' writes, 'To be "in Christ" is to be a member of the ultimate eschatological order, the divine community of love, proleptically present and partially realised in the Church, whose spirit is the very Spirit of

* 'Paul and Rabbinic Judaism' p.86: the references are C.H.Dodd 'Romans' pp 86f.; R.N.Flew 'Jesus & His Church' pp212f

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God and the very essence- presence of the risen Christ.'*

In order to complete the picture of what is available 'in Christ', Paul's frequent reference to dying, rising and living in Christ must be included (e.g. Rom. 6.8, 8.17, Gal.2.20, 2 Cor.7.3, Col.2.12, 3.1, Eph.2.6, Col.2.13, ~~Rom.~~ etc.) This teaching, as Vincent Taylor remarks, 'denotes union with Him in the realities of His saving ministry'.[†] The events which are ^{thus brought to} ~~so-much in~~ mind actually occurred on the plane of history and demonstrated, in time, forces and powers which are in God and, therefore, eternal. Contact may be made with these at any time. By faith, we identify ourselves with all that Christ's crucifixion and resurrection demonstrated and involved. The power is not, of course, in the external events, but that to which they point. In the relationship which Paul is indicating, one is in touch with Christ who passed through these experiences, and with the love, mercy, quickening power and life of which they are the everlasting symbols.

*ibid p.158. This point is developed in the next section pp. 43 ff.

† 'Forgiveness and Reconciliation' p.143

5. The Social implications of Faith: the Church & Sacrament

What Christianity offered was not salvation to man as an individual. This kind of 'detached' salvation was something which the mystery-religions of the day purported to offer. By Christian faith, however, one entered into a community, already in existence, in which the Church perpetuated all that God had meant Israel to be, to do and to discover. The Church threw open its membership to all mankind, and offered the believer a share in its continuity with the true Israel (see e.g. Rom.11). The mystery religions had their local group gathered round the cult God, but their practices could not offer them any sense of continuity with a community rooted in history.

We would say that the power and wonder of personal faith~~the~~-union is the first and fundamental element in the central Pauline concept of ἐν Χριστῷ, but one cannot know this union in any real|sense without sharing in the eschatalogical community, the Ecclesia, which Paul describes as 'His Body'. The graces of the life 'in Christ' are all social in character, and they come to their fullness in the Christian fellowship. Rawlinson quotes Bousset as saying that the proper correlate of Christ is strictly speaking not the individual believer, but the whole body of believers that is, His Church.*

The social reference of Christian life and faith is everywhere evident in the Pauline writings, but his
* 'N.T.Doctrine of the Christ' p.157

allusion in Gal.6.10 is doubly impressive for our purposes, since he writes of those who are 'of the household of faith'. In Ephesians, where the doctrine of the Church as the mystical Body of Christ is fully developed, this sense of unity is greatly emphasised, and, in the list of the things that bind Christians together ~~πίστις~~ is mentioned: 'There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all...' (4.4ff). This 'one faith' is a reference far more to the specifically Christian objects of faith than to the faculty of faith in itself. However, faith exercised in connection with these things issues, characteristically, in a life in the 'one body'.

i Entry into the Church: Baptism

Ever before Paul became an Apostle, baptism was the recognized act of allegiance to Christ and of reception into His Church. It was therefore a corollary of faith. The two statements that stand side by side in Gal.3.26f indicate Paul's view of the matter: 'For ye are all sons of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.' The union with Christ is first through faith, and entry into His Church is through the rite of baptism, which itself possesses significance. The two things, in those days, went naturally together: but the effective agent was the faith and not the sacrament; and the sacrament would have no

ultimate value, in itself, to one who was not a conscious believer.

Schweitzer* interprets Paul's reference to baptism as indicating some semi-mechanical method by which the life in Christ begins. He thinks of 'belief in Christ' as an introductory stage altogether different from the 'being in Christ'. The first being present, in the act of baptism the second becomes a ^{reality} ~~reality~~! We do not interpret Paul's idea of faith after this manner at all, nor do we think that he thought of baptism as possessing peculiar magic.

Paul saw the inwardness of the symbol of baptism, and wished his converts to do the same. W.L.Knox comments on the passage in Rom.6, and shows how in the Christian revision of the kerygma of Judaism, the death and resurrection of Jesus replaced the Exodus from Egypt. Just as 'the proselyte through circumcision and the proselyte's bath was enabled to come out of Egypt and pass through the Red Sea into the promised land of Israel', so Paul, transferring the argument to the death and resurrection of Jesus, would have the neophyte 'passing through the waters of baptism' find deliverance from sin, and enter newness of life through identification with those mighty events in the life of the Lord.† The point to be noted, is, however, that this identification with Christ's death and rising is made by faith. There is nothing mechanical

* 'Mysticism of Paul the Apostle' pp116f

† 'St. Paul & the Church of the Gentiles' p 97

nor magical about it. Salvation, as Paul describes it, is related to the preaching and acceptance of the gospel. It is not conferred by any act of initiation. 'In Christ I begat you through the gospel,' Paul writes in 1 Cor.4.15. His relative independence of the external act of baptism itself is trenchantly referred to in Schweitzer's other work, 'St. Paul and His Interpreters'.^{*} How little he thought of it is made clear when he founds a church in Corinth and himself performs the rite only in the case of one or two individuals. 'Christ sent me not to baptize, but to preach the gospel.'[†]

A.M.Hunter indicates a reason why Paul's language may prove to be misleading. 'Like most ancients,' he suggests, 'he did not clearly distinguish between the sign and the thing signified.' 'At all events,' he writes, after discussing the point, 'faith is the necessary prerequisite of baptism.'[‡]

ii The Eucharist

It is always incumbent upon the individual to discern what the rite may mean. This is as true for baptism as for the Eucharist (1 Cor.11.29). The value of the rite is proved in allowing its symbolism to suggest possibilities into which we enter by our faith.

* Ibid p.213

† Hans Lietzmann says of 1 Cor.1.14-17, that it 'is a crucial assertion for our understanding of Paul's inmost being, for this particular attitude of his chimes with all he had expressed in writing. For him, all sacramental mysticism, like all pneumatic enthusiasms, were secondary. Even if he valued these things as means of raising moral conduct to a high level, and even if he gave a true explanation of them to his readers, he used them only because they served to

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St. Paul's references to the sacrament of the Lord's Supper, like so many other references in these Epistles, were called out in answer to a particular situation. What they stress is that the rite shall be used in a manner conforming to its meaning. From these references it becomes clear, however, that Paul thought there was something 'holy' about it - in the O.T. sense of that term - by which wrong use could bring results that would be damaging to the insincere, unprepared or careless participator (e.g. 1 Cor. 11.30).

The meaning of 1 Cor. 10.16 is 'The cup of blessing which we bless, is it not a fellowship (*κοινωνία*) of the blood of Christ? The bread which we break, is it not a fellowship of the body of Christ?' The context refers to numinous objects, such as the manna, the water from the rock, the altar etc., which grant to those participating in them a common religious relation. Something of their 'sacredness' passes over to the participants, binding them in a special fellowship. The partnership or fellowship here is that of the Body and Blood of Christ: which can be thought of either as fellowship with Christ in His Death, or with Him in the new life, and that supremely through His Body, the Church. 'It is in favour of this interpretation,' writes C.A. Scott,* after having developed it in his previous pages, 'that it would assign to the Lord's Supper the same significance that we have found Paul attaching to Baptism, as a pictorial setting forth of that which has taken place through faith, the dying with Christ to the world and sin,'

*'Christianity according to St. Paul' p.187

and the living again to God and to righteousness. If salvation as a personal experience arises from a faith-union with Christ which has these for its consequence, then a rite which was understood to depict and confirm fellowship with Christ in his death and in his life would be of the highest value in the eyes of the Apostle.'

In 1 Cor.11.23-29, while emphasising that the Supper is a time for self-examination and requires the avoidance of a careless participation, Paul recalls the Lord's actual words of institution. By it, 'you proclaim the Lord's death until he comes' (v.26), the rite itself affording a 'confession of faith in the death and the parousia of Christ.'

Paul does not speak of the sacrament in terms of 'spiritual food', nor of 'feeding on Christ by faith', nor are there any references of a sacrificial character. There is nothing magical about its operation. Discerning its meaning, using his understanding, and acting rightly in connexion with all that it implies, a man must do nothing to injure or spoil the fellowship in Christ of which it is so strong a reminder.

*Schweitzer: 'Paul and His Interpreters' p.213

6 Special Problems

1 The Faith that Works Miracles

References to faith of this kind are not entirely wanting in the ~~Pauline~~ epistles. It is illuminating to follow these references, as far as it is possible, in what might be considered their chronological sequence.

[Note on the Chronology of the Pauline Epistles *

There is no specific guide to the chronological order of the Epistles. Marcion's order, according to Tertullian, was Galatians, Corinthians, Romans, Thessalonians, Ephesians (Laodiceans), Colossians, Philippians and Philemon. (Epiphanius, Panarion 1 Haer.xliii, confirms this, explicitly indicating the order in the Marcionite Bible and 'differentiating it from that now regarded as customary'. There is one change between his and Tertullian's order: the position of Philemon and Philippians is reversed.)

Galatians and Romans bear obvious signs of their consecutive nature. As G.G.Findlay expressed it in Peake's Commentary (p.817), Romans gives 'a comprehensive measured development to the principles argued in Galatians with polemic vehemence.'

The Corinthian letters as we have them seem to be compounded of four previous letters, or fragments of them (1) 1 Cor.6.13-20, 1 Cor.10.1-22, 2 Cor.6.14 -7.1 (The letter referred to in 1 Cor.5.9); (2) Paul's reply to a letter referred to in 1 Cor.10.1 from Corinth: 1 Cor. (e.g. 7.1, 8.1, 12.1); (3) A severe letter, probably part of which is contained in 2 Cor.10-13, and (4) A final letter sent by the hand of Titus, e.g. 2 Cor.1-9.

1 Thess.3.1, mentioning a recent visit to Athens, is usually taken to refer to Acts 17.16, assuming that the Epistle was written on the 2nd Missionary Journey very shortly after the founding of the church, perhaps soon after Paul had arrived in Corinth (Acts 18). Again this it may be argued that 1 Thess. presupposes a much longer interval than that between the letter and the visit. Time must be allowed for bitter hostility on the part of the Jews to show itself, and for the death of

*C.H.Dodd has an article in the 'Bulletin of the John Rylands Library' (Vol.18 Jan.1934 p.69ff) in which he discusses the chronology of Paul's Epistles. We do not
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more than one person to occur, and for news to reach Paul of these things. 1 Thess. 5.12 indicates the need for time to have elapsed for organisation of some sort to have come into being. Regarding 1 Thess. as being written on the 3rd Missionary Journey, say at Ephesus, provides all the time required.

Philippians and Philemon would come from the period of the Ephesian imprisonment.

The Ep. to Philemon was successful, or it would not have been preserved. It included (v.13) a request that Philemon would send Onesimus back. He was sent and Colossians would be carried by him, subsequently, on a visit to the church at Colossae. Colossians may therefore have been written from Rome, where Onesimus may have been with him as a personal attendant.

Goodspeed's striking theory concerning Ephesians is that it was the work of a later disciple, who wrote it as an introduction to the Pauline Corpus, with the collected Pauline letters before him, and knowing 'Colossians 'by heart'. He hazards a guess that the collector was of the letters, and the author of Ephesians, was Onesimus.*

William C. Wake, in an article in the Hibbert Journal (Oct. 1948 p.56ff), examined this matter of the authenticity and chronology of the Pauline Epistles by means of statistical analysis of the sentence-lengths of the epistles. He finds that 1 Cor, 2 Cor. 10-13, Galatians and Romans have sentence-length distributions of exactly the same kind. There is a second group consisting of 1 Thess., Colossians and Philippians, with the probable addition of 2 Thess. Ephesians comes in a different group again. His theory is that the first group is unmistakably the work of Paul, and the second of Paul passing through the hands of an amanuensis, possibly Timothy; with Ephesians excluded. This statistical analysis has the interesting effect of dividing the epistles much according to Marcion's order, with Ephesians, however, in 'Group 3', with its Pauline authorship in dispute.

John Knox† believes that Marcion's order of the Epistles conforms in general to the original order, except that Marcion, who wanted Galatians first because it suited his own particular emphasis, changed the place of Ephesians and Galatians, which are much of the same length. (Ephesians, as by the Goodspeed theory, being the introductory letter of the original collector of the Pauline Corpus).

With all these considerations in view, we favour the following order: Galatians, Corinthians, Romans

* See 'New Chapters in N.T. Study' (Ayer Lectures 1937) Goodspeed p.31 and also John Knox 'Philemon among the Letters of Paul' (1935). † 'Marcion & the N.T.' pp60ff.

as 'Group 1'; Thessalonians, Colossians, and Philippians as 'Group 2'; with Ephesians, whether as the actual work of Paul (so E.F.Scott), or of some 'continuator' (W.L.Knox) or 'introducer' and 'editor' (Goodspeed and John Knox), coming last of all.]

Group 1 Letters

Galatians: Notice the rhetorical question in 3.5, which is a direct reference to miracle-faith, here linked with the idea of obedience to the promptings of the Spirit: 'the hearing of faith' reminds us of the double aspect of faith, by which it both asks of God, and, at the same time, acts in accord with what it hears from Him.

Corinthians: 1 Cor.2.4f. It is true that here is no direct reference to miracle-faith: but the connexion of faith with *δύναμις*, the N.T. word associated with the idea of 'supernatural power', is noteworthy: 'For the kingdom of God is not in word,' he writes in 4.20, 'but in power.' Paul had found this dynamic link with the kingdom himself. Its writ is not in feeble words, but in the effective ordering of the mighty forces of God.

The rhetorical question in 1 Cor.12.29-30 ('Are all apostles..workers of miracles? Have all gifts of healing?') could only be asked in a community that recognizes such gifts (cf.also 1 Cor.12.9). Earlier in this chapter (v.9) in speaking of the diversities of spiritual gifts, Paul mentions the gift of 'faith', and follows this by reference to 'gifts of healing', and 'the working of miracles'. Some interpret this reference to 'faith' here as of a charismatic gift, 'one among several manifestations of the Spirit and a particular endowment of certain indiv-

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iduals'.* Hatch may be right in differentiating, in this way, between a special charismatic gift and the faith which every Christian must exercise, but he is wrong in thinking of it as something different in kind. This is not so. It merely differs in degree, and in the point of its application. It is still the faculty by which one connects with spiritual reality. It possesses no power in itself. The usage ^{here, however,} is distinct - this is quite certain - from that of 'saving faith'. It is noteworthy, therefore, as a witness to miracle-faith in these early epistles.

1 Cor.13.2 is in line with the Synoptic 'faith that moves mountains. It would suggest that our Lord's phrase was well-known to St. Paul. 'Faith' is something which will not pass away, he tells us in v.13. In the eternal realms, there will still be use and need for it.

In 2 Cor.8.7, there is a possible parallel reference to the usage in 1 Cor.12. And in 2 Cor.12.12, amidst Paul's 'boasting', there is a definite allusion to faith's more remarkable manifestations: 'Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders and mighty deeds.'

Romans: References of another sort, in this doctrinal treatise concerned with the exposition of 'saving faith', are double valuable. In 12.3, ^{mention of} ~~the reference to~~ 'the measure of faith' helps to make clear that the gift of 'faith' ~~mentioned~~ in 1 Cor.12.9 does refer to a 'great measure of faith.' It reinforces the view, expressed above, that the difference between this faith and others is in degree, and maybe in application, but not in kind.

* 'The Pauline Idea of Faith' p. 63

In the addendum to the theological treatise, in 15.17-19, Paul mentions once more the unusual powers which 'Christ hath accomplished by me': 'by my words and by my deeds, by the force of miracles and marvels, by the power of the Spirit of God.'

Group 2 Letters:

Thess., Colossians, Philippians, (Ephesians)

Henceforward, there is an absence of references to miracle-faith. The process whereby the exercise of faith is directed more specifically into 'saving faith' has gone forward by this time. From now on, in the Pauline writings, faith means the possibility of 'salvation', of moral cleansing, spiritual renewal and communion with God, but not 'miracle-faith'. It is illustrative of this that the spiritual gifts mentioned in Eph.4.11 provide a much more sober list than that found in 1 Cor.12.

ii Other echoes of 'Faith' used as in the Synoptics

Romans 4.24f compares Abraham's faith to the full Christian faith in the God 'who raised up Hesus our Lord from the dead.' By Rabbinic argument, Abraham is shown to be the father of us all in his faith (4.17). He being virtually dead as far as the possibility of having children is concerned, his faith is, therefore, in the God who gives life from the dead (4.19)! Whatever else this is, it is a reminder of the God who can achieve the impossible, and of the Synoptic faith 'that moves mountains'.

Then, Pauline faith grows, it is not a static thing.

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This fact in itself removes it from faith viewed as mere assent, or belief, in some fact or proposition. It also recalls the reference to 'faith as a grain of mustard seed' in the Synoptics (Lk.17.6), and to the picture of faith given there as a lively, developing thing. 2 Cor.10.15 yields the phrase 'when your faith is increased ', and 2 Thess.1.3 finds Paul rejoicing 'because your faith growth exceedingly'.*

*We believe that Ramsay is true to the Pauline picture of faith when he emphasises this quality in it ('The Teaching of Paul in terms of the Present Day' p.117): 'The result of the power of faith in action is to recreate or to reinvigorate itself. It grows of and from itself through expressing itself in deed. The condition of faith is that it must express itself: it must create, because it is essentially creative; it is of God, and like God it exists and lives through exerting itself. Faith is a force, not a mere dead fact.... In each step forward that the man takes under the impulse of this power of faith, he leaves behind him the old self and assumes a new self. He recreates himself in growing, i.e. in acting; or rather, "it is no longer I that live," as Paul says, "but Christ liveth in me" and through me.'

iii 'The faith of Christ'

In New Testament Greek, influenced ^{in part} by Aramaic usage in which nouns are often linked in a very loose fashion, the genitive case is found covering both 'objective' and 'subjective' relationships. The onus of decision into which type of usage the original fits is one which devolves upon each translator in turn. Col.2.12 is a clear case in which the first genitive is objective and the second as clearly subjective: *διὰ τῆς πίστεως τῆς ἀρεπίας τοῦ Θεοῦ*.

Eph.3.12, Rom.3.22, 26, Gal.2.16,20, 3.22, Phil.3.9 are important as referring to *πίστις Ἰησοῦ Χριστοῦ* (or *αὐτοῦ* etc.). Burton, in his philological appendix to 'Galatians' lists these as occasions of the use of the objective genitive. Hatch agrees with this treatment, and quotes Blass-Debrunner Grammatik(p.100) in support. Deissmann speaks for all who feel uneasy about this classification. Paul uses the genitive 'of Jesus Christ', says he, in a 'wholly peculiar manner'. In order to classify this usage he suggests the term 'genitive of fellowship', or 'mystical genitive', because of this sense that the phrase brings of a faith which is shared in faith, mystically, with Him.* Schlatter, who mentions the influence of Aramaic in initiating this loose usage of the genitive in N.T.Greek, continued in the post-Apostolic literature, says that the genitive here is indicating the person to whom trust is due. He goes on to say, however,

*Deissmann: 'Paul' pp.161-163

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that the Apostles never used the-genitive to indicate a relationship in which Jesus Christ was the passive object. It is He who calls faith forth. It has its spring, its content and its result in Him and through Him, and it is ~~in~~ the fullness of this relation that is bring expressed in the genitive.*

In certain instances we believe that the genitive has reference, possibly allusive, to the faith of the Jesus of history, and to the way in which He passes on something of His own faith, not only by example, but in the same manner as He shares His peace and His joy.† Everything in Christianity was inaugurated by the prior faith of Jesus and by the action of God in Him. It is indeed true, in this sense, that we are 'justified by the faith of Christ' (Gal.2.16). Similarly, in Gal.2.20, Paul now lives in a new way because of all that Jesus has made possible by His faith; he also lives in this manner because he is entering into the use of something of the same kind of faith as was ^{employed} ~~used~~ by his Lord.

Rom.3.22, where we would again translate the genitive straightforwardly as 'subjective', brings to light an important principle regarding 'justification'. This makes it clear that justification is no fictional matter. Christ's faith was active in every step of the redemptive history. By means of this, forces are at work to put us right - forces as 'factual' and definite as were employed to heal blind men and cure paralytics. In turn, by our faith, we align ourselves with these powers

* 'Der Glaube im N.T.' p.588

† The objection to this view is that Paul, if he had (P.T.O)

shown in His Life and Death. In all this, there is no 'fiction', nor need of any. Our active faith has made contact with something ^{real and} vital to aid us.

Hoskyns and Davey, in their 'Riddle of the New Testament' make the point that the genitival expression of St. Paul's means literally: 'on the basis of faith of Christ Jesus'. They agree that, though occasionally the genitive is clearly objective, in other cases it has subjective force, indicating 'on the basis of Christ Jesus' faith'. They maintain that this conception elucidates the 'otherwise difficult passage' in Eph. 3.12. 'St. Paul's "by faith" therefore meant the faith of Christians in Christ and through Him in God, a faith at once typified and created by Jesus' own faith, who was faithful unto death.'*

iv 'The Faith'

Within the bounds of the N.T. itself it is possible to observe the process by which faith comes (1) to be canalised into 'saving faith' and (2) in its objective form, *πίστις*, to be identified with the kerygma. Something of the process is discernible within the Pauline Epistles, It certainly reaches its melancholy terminus in the 'Pastorals'.

Gal. 1.23 provides an example of the way in which *πίστις*, though still retaining its proper sense of active trust in Christ, is beginning, by a semi-metonymy, to stand for Christianity itself.† Rom. 1.5, 16.26 have

*'Riddle of the N.T.' (1931) pp227f

†See Burton, Appendix to 'Galatians' (I.C.C.): 'By a semi-P.T.O.

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the phrase 'obedience to (the) faith', or 'obedience of faith'. These references do not, in themselves, objectify 'the faith', but they provide another pointer in that direction.

In 1 Thess.3.10, Paul speaks of 'filling up what is lacking in your faith' (τὴν ὑστερήματα τῆς πίστεως ὑμῶν). This means, quite plainly, 'what is deficient in your understanding and practice of Christianity.' St. Paul thus proceeds, having praised them for all that is commendable in their zeal and active faith, to deal, in the second half of his letter, with their deficiencies. It is not their faculty of faith, therefore, which he is considering, but its objective. Their loyalty and attachment to Christ is not in question. He is enlightening them further regarding theological and ethical matters.*

Col.2.7 witnesses to an objectivizing of faith. 'Saving faith', which in itself is a 'canalization' of faith, begins to specify its objects as 'the faith'.† Eph. 1.8, Col.1.3 similarly witness to an objectivizing of the objects of a Christian's hope ('that ye may know the hope of his calling', 'the hope which is laid up for you in heaven'.)

In what we have already called the 'Group 1' Epistles, there is no clear case of the objectivizing of faith, nor of the expression 'the faith' used in the sense of correct Christian belief. 1 Thess.3.10, Col.1.23, 2.6f all move towards that usage. In Eph.4.13f, where the true and the false doctrine are being contrasted, the

*Neil: 'Thess.' (Moff Comm.) p.70

†E.F.Scott, however, 'Col., Philemon, Eph.' (Moff Comm.) p.39 says that here Paul is thinking of faith as an active

term 'the faith' is significantly used.

The objectivizing concerning 'saving faith' is proceeding, and soon 'the faith', used in this objective form, will become more familiar than the idea of faith viewed as an active principle.

2. 'FAITH' IN THE JOHANNINE WRITINGS

The noun ~~πίστις~~ does not appear at all in the Gospel, and only once is it found in the 1st Epistle (1 Jn.5.4), but out of the 237 occasions when the verb is used in the N.T., 103 are in the Gospel and Epistles of John.

It is not, however, the mere use of a word that makes the Johannine documents so important a ground for the study of faith. There is no more deliberate piece of writing in the New Testament than this Gospel, and part of its avowed intention is to induce faith and to show it in action: 'These are written,' the author declares in 20.31, 'that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.' 'Look at the Gospel as a drama,' says E.A.Abbott, 'and you will find that few of the leading characters are not placed at some time in such circumstances as to show us - or make us ask - what, or whom, and how, and why, they "believed", or why, and what, and whom, they were exhorted to believe.'* The ²ev₄ngelistic purpose of the writing is to induce belief in the reader, by demonstrating how it operated in the lives of others face to face with the incarnate Lord.

*E.A.Abbott: 'Johannine Voc. (Diatesseraica)' p.1464

In John, faith is a dynamic attitude, and it has a characteristic object. It is directed towards Christ, and fulfils its mission when He is recognized and accepted as Son of God, uniting believers in the bond of His Love and the body of His Church, and linking mortals with the realm of everlasting life.

The varying modes of 'Justification', 'Reconciliation', 'Adoption', 'Sanctification', resulting from faith do not, as such, form part of John's account of faith in action, nor is he directly concerned, as is St. Paul, with the relation of faith in Christ to Jewish law-religion. The Pauline category of Grace is also, apart from references in the Prologue to the Gospel, missing from the Johannine vocabulary. He is not so much ~~concerned~~^{occupied} with the quest for righteousness as for Life.* It is not the Jewish pursuit of salvation through good works that he shows as faith's antithesis, but the universal entanglement with the 'world' and its false values and hopes concerning 'life'.†

John's concern is not to carry the thought of faith's consummation into the future, as do others of the N.T. writers. Eschatology, for him, has impinged upon the present (though none speak in higher terms than he of all that the future holds for the believer e.g. 1 Jn.3.2). His interest is with 'sonship' now. A man may know the Life of God from the moment of believing (Jn.3.26, 1 Jn.5.12). Straightway he is

* Stauffer, referring to the Pauline quotation, 'The just shall live by faith,' says 'John connects faith and life directly, without the middle term of righteousness. He who believes, has life in His Name (Jn.20.31 cf.3.15)

partaking in the life of the Spirit. By means of it, he here and now enters into what Bultmann calls 'eschatological existence'.^{*} Taken away from his merely worldly self, he is no more ἐκ τοῦ κορπαίου, though still ἐν τῷ κόσμῳ (17.11.14.16).

It has sometimes been argued that John avoids use of the noun, πίστις, in his writings because of its Gnostic associations. This may be so, but it is also symptomatic of his treatment of faith that we find it portrayed in the active, verbal form. Within New Testament times, as we shall see, forces had been at work moulding the dynamism of faith into something like intellektual assent to correct beliefs concerning the Christ. W. F. Howard thinks that the typical use of the verbal form is more likely to be a reaction to tendencies of this kind: 'It seems more likely,' he writes, 'that the tendency in post-Pauline Christian use, to think of faith as a fixed deposit of truth, led St. John to prefer the verb.'[†]

In the 2nd Epistle, there is an illuminating passage, in which the author writes to vindicate true doctrine, combating Gnostic and Docetic heresy. Never once, throughout this passage (2 Jn. 9.10) does he refer, as would other N.T. writers, to 'the faith'. The word he reiterates is 'doctrine', thus characteristically maintaining the dynamism which he finds inherent in the idea of faith.

^{*} See para. 50 p. 421 ff 'Theol. des N.T.' (2) (1951)

[†] 'Christianity according to St. John' (1943) p. 155

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It is this fact, also, which governs the usage of the verb with the preposition ³ἐν. This construction appears for the first time in the N.T. It is not in the LXX, though πιστεύειν ἐν is; and it is comparatively rare in the Synoptic Gospels and Acts (Mt.18.6, Mk.9.42, Acts 10.43, 14.23, 19.4). Of the 45 occasions of this use in the N.T., 37 are in the Johannine writings. Says E.de Witt Burton concerning this, in his philological appendix to 'Galatians', 'Its appearance in Paul and Acts alongside of the LXX construction πιστεύειν ἐν with approximately equal frequency, and its entire displacement of the latter usage in the Johannine writings, suggest the probability that it came into literary use in the Christian (perhaps Pauline) circles of the apostolic age, as being more exactly expressive of the Christian feeling respecting the relation of the believer to Christ, especially in its aspect of acceptance and adherence, than any previously current phraseology.'* Belief in Christ, as thus understood, is a dynamic thing: a venturing of the personality, a commitment of one's inner/self; and the phrase which literally translated means 'believing into Him' embodies and pictorialises this idea.

Stress must be laid, from the outset, upon the fact that faith in John receives a complete specification. Its typical object is one - Christ Himself. Not as in Paul is redemption to be found by identifying oneself with His great acts, His Death and Resurrection; *'Galatians' (I.C.C.) p.475 ff.

nor is faith described as being in 'His blood' (though note 1 Jn.1.7), or 'His righteousness' (cf.e.g.Rom.3.25): the way of salvation is by believing 'into' Him.

1. The Origin of John's View of 'Sonship' and 'Faith'

The work of H.I.Bell and T.C.Skeat on 'The Unknown Gospel', and that of C.H.Roberts on the fragment of John's Gospel edited by him in 1935, have provided evidence that the Fourth Gospel was circulating in Egypt somewhere about 100 A.D.* This places the date of the Gospel much earlier than radical scholars had been doing before this evidence emerged.

Albert Schweitzer reads the riddle of the differences between the Johannine and Synoptic pictures of our Lord and His Mission as the deliberate attempt, on the part of the former, to present a Hellenized picture of Christ, and to render Christianity acceptable to Hellenists. 'We shall never know who its author really was,' he declares.. 'But it is quite clear why he writes, and why he makes Jesus speak and act as he does: it is to show the historic Jesus preaching the mystical doctrine of redemption through "being-in-the-Logos-Christ"The Hellenistic mysticism perceived the necessity of being able to appeal to the preaching of Jesus, since it is unable to read its own interpretation into His parables and His discussions with the Scribes. As it nevertheless regards itself as possessing the truth about redemption, it is forced to the assumption that

*Bultmann: 'Das Johannes-Evangelium' p.203 n.

the tradition about Jesus is incomplete. A great unknown, therefore, probably about the beginning of the second century, claimed the right to supply in appropriate fashion the missing material and write a Gospel in which Jesus appears as the Logos Christ and preaches redemption through the working of the Spirit which was to be experienced by union with Himself. The extra material, beyond that of ordinary tradition, is explained as a report of a disciple of Jesus, who remembered mysterious hints in the discourses of Jesus, which the others, not understanding their import had not noted.....'

We shall not enter here into the matter of the relative historicity of John's Gospel raised so provocatively in this passage, except to refer again to the evidence quoted above by which the Gospel is assigned a much earlier date than Schweitzer, writing in 1929, accords to it. We refer to his interpretation of the Gospel for two reasons, however: because his logical and most radical treatment leaves two powerful elements unaccounted for in the Gospel; and, if his account be in any measure granted, then the fact of the existence of these two strains in the Gospel is brought still further into prominence, and we are asked to explain their existence in the centre of the picture.

One of these elements is the insistence on the Father-Son relationship which we dare to assert

*'Mysticism of Paul the Apostle' E.T. pp.349/350

against Schweitzer is far more the theme of the Gospel than the exposition of the theme of the Logos. After verse 18 of the Prologue, the ^{letter} word never returns to use, but we hear instead very much of the unique (*μονογενής**) Son, who is introduced to us in that climactic verse. The whole Gospel is a witness to Him, and an exposition of this Father-Son relationship, unique in Him, but bringing those who believe on Him, or who receive Him, into the same category of 'sons' (1.12).

From whence then did this stream derive? Ultimately, we believe, it had its source in Jesus: for it came from the centre of His own self-consciousness. Though the teaching reaches its most developed form in John, it is found in the Synoptics, too (e.g. Mt.11.27 and Lk.10.22). There was a special relationship between Jesus and God, of which He became fully aware, and the secret of this and the significance of this was something which He passed on to His disciples. This doctrine of Christ's Sonship, notes W.F.Lofthouse in his book, 'The Father and the Son',† appears in all the main streams of N.T. teaching: it is without parallel outside the N.T; and its presentation differs in the Synoptists, Paul, the Epistle to the Hebrews, and John. He argues convincingly that none of these types of sonship is to be regarded as the source of what is found in the others, and continues, 'They must have a common source; for had either Paul

* See Moulton & Milligan 'Voc.' for meaning 'only of its kind', 'unique'. † ibid pp.63/4

or the author to the Hebrews hit upon his idea of sonship himself, he must surely have made more of it, and since that source cannot be found outside New Testament circles, where can we find it but in Jesus himself? If Jesus taught not only His sonship, but what we have called the Johannine type of the doctrine about Himself, we can account for the other types.'

In writing thus about the Father-Son relationship, Dr. Lofthouse adds to our point concerning John's use of the verbal form ~~τοῦ υἱοῦ~~. We acknowledged this use as dynamic, moving away from the intellectualist associations of ~~λογος~~. Contrary to Schweitzer's declaration that the Gospel exists as a setting forth of the Hellenistic Logos-Christ, Dr. Lofthouse asserts, 'We cannot be reminded too often that the author's term is the Son and not the Logos. Discussion of the Logos starts from ~~the~~ an intellectualist position. The author starts from the region of personal relations, and never moves outside it.'*

This Father-Son relationship is something of which Schweitzer takes no account in his reading of the Gospel. We believe it to be central, and, more than that, worked over though the whole field of the Gospel may be, we believe that all that is in it ultimately derives from Jesus of Nazareth, and pre-eminently this doctrine of Sonship is His.

The second point which we would singly out in an examination of this Gospel, in an attempt to

* ibid p.65

consider the validity of its foundations, would be that of the insistence on 'faith', which we have already recognized. It is demonstrated in this Gospel, as throughout the N.T., as a faculty by which what is in the realm of the Spirit becomes operative on the plane on which we now live. By means of it, we make our spiritual link with Jesus, and enter into 'Sonship'. Schweitzer again reads this Gospel as an explanation and apology for sacramentarianism: far more is it an exposition of this faculty of faith springing to birth. From whence then had this stream its origin? we ask once more. We believe that the answer is the same. Its origin is in something uniquely displayed in Jesus: something insisted on and given prominence by Him. No one does justice to the N.T., and least of all to St. John's Gospel, without realising that, together with love, faith is the spiritual force par excellence; and the Johannine literature stands for all time as a witness to its importance.

2. Classification of John's use of πιστεύειν

The construction with ὅτι and a clause following ^{occurs} ~~meets~~ us 14 times in St. John. This is in line with a basic meaning and usage, introducing a statement 'to be accepted as true'. A typical instance of this occurs at 9.18, where we are told that the Jews did not 'believe' the report concerning the previous blindness of the man now healed. In all the other 13 references,

however, the phrase introduced by ὅτι concerns belief in some aspect of Christ's mission or personality (6.69, 8.24, 1 Jn.5.1,5 etc.)

The construction with ἐν is Johannine and to be specially noted.* Bultmann refers to this construction as a 'shortened form' of the construction with a ὅτι-clause (he notes 11.25-27[†] for an instance of their interchanging)[†]. But this will not do. In all cases but one (1 Jn.5.10) the object of the faith exercised when this construction is used is not some aspect of Christ's mission or personality, but Christ Himself. It is a phrase representing self-committal, a going out of the human personality towards Christ, as well as a reception, within the personality, of all that He is and offers. It is typically Johannine, and is as indicative of John's understanding of the relationship of the believer with Christ as the Pauline ἐν Χριστῷ (see e.g. 1.12; 2.11,23; 3.16,18,36; 4.39; 6.29; 14.12; 16.9; 17.20; 1 Jn.5.15.). This construction is used 37 times, and there is no single case of the use of πιστεύειν with ἐν.

The construction with the simple accusative occurs at 11.26: πιστεύεις τούτῳ;

2.24 provides ~~us with~~ an interesting use of the verb with the meaning entrust (cf. Lk.16.11 for similar usage, with dative and accusative). The previous verse has spoken of the way in which 'many believed on

*See pp. 68 above
[†]'Theol. des N.T.' (2) p.417

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His name, through the signs that He did,' but - and here we have a play upon words typical of the mind of the writer- 'He did not trust Himself to them' (a different use of ~~trust~~^{trust}) 'because He knew what was in man, and did not need their witness.' Their faith, in other words, was not true faith. It was an excited miracle-mongering regard, with no quality about it.

The verb is used absolutely 29 times. In 1.50, 3.12, it concerns belief in the words of Jesus, in His testimony regarding things earthly or heavenly. In Chpt.20 (vv.8,25,29) it concerns belief in a fact - that of Christ's Resurrection. In 4.48, 11.40 it is used of belief in His power to perform miracles. Its major meaning, however, (3.18, 4.41,42 etc.) is of saving faith in Christ. There is one instance (1.7) where it may refer to faith in God or Christ.

The construction with dative of the thing or person believed: 2.22, 4.21, 8.45,46, 1 Jn.4.1: in all these instances it is intellectual assent that is being described: the believing, again, is 'to accept something as true'. This idea of intellectual acceptance is also in 4.50, 5.24,38,46,47, 6.30, 10.37,38, 12.38, 14.11, together w,however, with something of the idea of personal committal.

The objects of believing.

The mass of references, as indicated above, have as the direct object of their belief Christ Himself as Son of God, and as source of Eternal Life. There are

to be noted as well, the following:

(1) 1.12, 3.23, 3.18, 1 Jn.3.23, 5.13: 'on His name'. E.A.Abbott thinks the expression 'they that believe on His name' is an equivalent to 'baptised Christians'.* The phrase, indeed, may have reference to public confession of faith at baptism, but it is difficult to see how this fits 2.23, where the reference is to the faith excited amongst spectators of His miracles in the Jerusalem streets. Origen interpreted this phrase 'believing on the name of Christ' as a faith of a lower grade than belief on Christ Himself. Certainly the faith of 2.23 is not of a very high order. It is to those who thus 'believed' that Jesus did not 'trust~~4~~Himself' (see the discussion on 2.24 above).

(2) 3.36: 'on the Son of Man'; 6.40 'the Son'; 9.35, 'the Son of God' (and 1 Jn.5.10); 1 Jn.5.1 'that Jesus is the Christ'.

(3) 2.22 'the Scripture and the word which Jesus had said'; 5.46 'Moses'; 5.47 'Moses' writings; 1 Jn.5.10 'the record that God gave of his Son'; 4.50 'the word that Jesus said; 5.47 'my words'.

(4) the miracles or signs: 2.11, 4.48 (cf. 2.23, 6.30, 12.37); His 'works' 10.38 (cf.14.11)..

(5) on 'him that~~1~~sent me' 5.24; 'on him whom he hath~~1~~sent' 5.38, 6.29.

* 'Johannine Vocabulary'

3. Compared with Faith in the Synoptics

Faith is not the broad term that it is in the Synoptics. There it has associations with the idea of trust in God's providence, and it has results in bodily healing, spiritual renewal, and mental health. Christ Himself uses it, and encourages others in its use. Here, it is canalised completely into faith in Christ, in His Person and in His Mission, on the Logos made flesh. It is He alone who is thought of as the vehicle of God's power. Never is there a suggestion of the kind of hindrance to the working of His power that one finds in Mark's account of our Lord's visit to Nazareth (Mk. 6.5f: 'And he could there do no mighty work...').* To Schweitzer, who says that the disciples were not fully commissioned until after the Resurrection (cf. the insuflation in 20.22,23), we can present another point: never are the disciples expected, as they are in the Synoptics, to exercise faith and themselves help-and heal others: they are mere ciphers in this matter.

It is necessary to look closely beneath the surface of this stabilised treatment of faith in the Fourth Gospel in order to understand its connection with what is found in the Synoptics; and to notice what it is that our Lord Himself is doing, when He links heaven and earth in power: though it is not given this name, this manifestation of the Father-Son relationship is 'faith', being exercised to its fullest extent.

* Schmiedel: 'The Johanneic Writings' p. 41

The passage to which reference has already been made, 2.23,24 brings to light a vital distinction between the presentation of faith in John and the other Gospel writers. In the latter, faith is the prior condition by which the mighty works are done, in John it often appears as if the 'signs' were performed in order to encourage faith (cf.2.11, 4.53). 'The Johannine Christ brings forth revelation-miracles, which reveal His glory, and in this way awaken faith.'* Telling the disciples plainly that Lazarus is dead, He goes on to say, 'And I am glad for your sakes that I was not there, to the intent that ye may believe.' After the miracle, John's comment is, 'Many therefore of the Jews, which came to Mary and beheld that which He did, believed on him.'

Concerning these instances, W.F.Howard comments that the connection between the signs and resultant faith is not so close as first appears. 'Those who were already his disciples were confirmed in their faith. But the opponents of Jesus were not converted by any of these marvels.'† 4.48 (cf.2.24) shows how little He thought of the kind of 'faith' that depended upon miracles for its existence; and at the end of the Gospel, we have the direct commendation to those who, unlike Thomas, 'have not seen, and yet have believed.'

In 10.37,38, speaking to the Jews, and in 14.10-12, to the disciples in the Upper Room, Jesus seems

*Stauffer: 'Die Theologie des N.T.' p.150
†'Christianity according to St.John' p.161

to appeal to His 'works' as a ground for faith. But there is no suggestion that, by means of these manifestations, Jesus is forcing faith upon unwilling hearts. These are deeds of mercy, having upon them the sign-manual of God. If men do not understand, or receive, His words, then let them take account of these works, which are so obviously the works of God through Him. They witness to His unity with the Father. Before one can have faith in Him, there is a resistance to be overcome: Jesus is not less the Saviour and Helper of men when He is endeavouring to find ways, consonant with man's freedom and His own message. to overcome that resistance.

Whatever may be the ultimate reasons behind John's correlation here, there is, however, a plain divergence from the Synoptic picture, in which Christ continually refused to encourage faith by 'signs' (cf. Mk.8.11-13).

4. 'Signs' and Seeing and Believing

In John, there is a double use of the word 'sign' (σημεῖον): the first sense concerns the sign in its visible aspect - it is then an exceptional, miraculous event; in its second, and deeper, use, its invisible meaning is most in mind - it is then an acted-out parable.

In 6.30 the word is used in the first sense: 'What sign showest thou then, that we may see and believe?' (Jesus uses the word in the same sense

in 6.26). 6.2 provides another instance, but at 2.11 it is employed in John's own typical sense of a 'sign' whose inner meaning is known only to faith: 'And ^{his} the disciples believed on him', we are told, as a result of this 'sign'. Faith has the capacity to pierce through the outward event to its inner meaning, and to discern the glory of the Lord.

6.30 raises the issue of the faith that is based on ocular evidence only and, by contrast, the faith that dispenses with it.

4.48 helps to make clear that John regards ~~the~~ ^{the} kind of faith that depends upon outward signs and miracles as of an inferior order. It is a preliminary stage, introductory to the real ranges of 'believing'.

It is in the story of Thomas that the climax comes to this consideration: behind the symbolism of the story there is a message for the Christians of John's day, separated by one or two generations from those who saw the Lord, just as Thomas was separated by the period of a week from the others who had seen Him, risen from the dead. John's contemporaries would regret missing the supreme experience of actually seeing Him and meeting with Him. By contrast, that earlier generation, seemed to have been so favoured. To this, John, in his recounting of the story, is able to reply, 'Not at all. To believe because you see is inferior. To believe when you have not seen is a greater privilege.'

5. Faith, Vision and Knowledge: Growth in Faith

The various words for 'seeing' (ὁράω βλέπω, θεωρεῖν etc.), says Bultmann*, are used by John without distinction of meaning. They are used of things seen in the material world, and also of supernatural facts perceived by a faculty that is inward. In 6.40 we are told that 'every one which seeth the Son, and believeth on him, may have eternal life...' (cf. 1.51, 11.40, 14.19). Bultmann insists that the parallelism between 'believing' and 'seeing' (and equally with 'hearing' in this Gospel) shows clearly that the seeing is not some mystical vision. He would define the 'seeing' as 'the perception of faith that discerns in the historic Person of Jesus the Truth and the Life, which is mediated alone through Him, and is not perceived in direct vision,' and he quotes 14.8ff in support of this. By means of this 'seeing', an understanding is given concerning the nature of Christ and His truth, which is as revealing as to see a thing with one's physical eyes.

Bultmann would also find a parallel between ὁράω and γινώσκειν. 'seeing,' he says, 'is therefore the knowledge which is peculiar to faith.'† True faith must be 'knowledgeable', based on perception and recognition, which develop as believers continue in Christ's word (8.31f). 'Knowing' is to be distinguished from 'believing' at least in this way, however: (a) God knows men, and they can know Him: in other words, knowledge is reciprocal

* 'Theol. des N.T.' (2) p.418

† ibid p.419

as faith is not (10.15), and (b) though in this Gospel it is never said that Jesus 'believes' in God, it is frequently said that He 'knows' God (7.29, 8.55, 10.15, 17.25).

Schlatter makes this latter point, adding that ordinarily 'faith' is directed to Jesus, and 'knowledge' to God.* It is after the consummation of His work that knowledge is directed towards Christ as well (14.20, 1 Jn.2.3). One must have some knowledge of God if one is to believe in Him at all, but full knowledge is the outcome of faith. Commenting upon 1 Jn.4.16 in his I.C.C. 'Johannine Epistles', A.E.Brooke thinks that 'we know and have believed the move which God hath in us,' is an allusion to earlier experiences 'in Galilee or Jerusalem, when growing acquaintance passed into assured faith, which had never since been lost.' 'The growth of knowledge and the growth of faith act and react on each other,' he adds, after contrasting Jn.6.19 with this text. 'Knowledge,' says Bultmann, 'is a structural moment of faith.†

It is not possible to make ^{the} a distinction, as Schlatter would seek to do, that faith is confined to the sphere of the human will, where doubts and difficulties have to be overcome and the whole nature prepared to commit itself, for knowledge similarly calls for character and conduct and self-committal (cf.1.Jn.2.4, 1 Jn.3.6).

*'Der Glaube im N.T.' pp 218,9

† 'Theol des N.T.' (2) p.421

17.3: 'This is life eternal, that they might know thee ..' and 6.47, 'He that believeth hath eternal life' afford an instructive parallel. Both these conceptions of faith and knowledge in John involve committal and participation: thus, in 'knowing' one is in process of becoming what one knows, and faith itself, by reason of what it is and what it receives, is the beginning of Eternal Life.

It is only possible to speak of 'knowledge' when 'faith' has passed beyond preliminary stages and found permanence and assured conviction. The early 'faith' of the disciples (1.35-45, 49) passes into knowledge (6.69). The categorical assertions at the end of the 1st Epistle would not be possible in the earlier stages of discipleship.

That there are stages in 'believing', and that growth in faith is both possible and desirable is revealed in the argument of Chapters 8 and 9. The calling of Nathaniel (1.45 ff) affords another indication: he 'believes' (that Jesus is the 'Son of God, the King of Israel' v.49) because Jesus had said to him that he saw him 'under the fig tree' - evidently some personal allusion which came to him in the nature of a 'sign'. 'Thou shalt see greater things than these,' promises Jesus in v.50, speaking both of development in the new relationship just begun, and of development, too, in Nathaniel's exercise of this faculty of faith.

After commenting on the divergent views

of miracle in Synoptic and Fourth Gospels, Ethelbert Stauffer says that they are at one in this: that they show the way 'from faith to faith'. The healing of the Epileptic Boy, and that of the Nobleman's Son, witness to this, as does the story of Martha at the raising of Lazarus. From a preliminary kind of faith at the beginning, they are carried through, in the presence of the Lord, and because of the manifestation of His power, to the full faith (Mk.9.24, Lk.43,18.13ff, Jn. 4.46ff, 11.3ff).*

The response of faith is not something ^{accomplished} done once for all, nor is it a static thing. It is meant to be a continuing relation of development, in which one 'abides in Him'.† The phrase in 8.32 should be noted here; Jesus had said 'to those Jews which believed on him' (in preliminary fashion), 'If ye continue in my word, then ye are my disciples indeed: and ye shall know the truth, and the truth shall make you free.' Believing on Him, they need to 'remain' or 'continue' in His word, building on it, and experimenting in the truths to which it witnesses: more and more will they then come to know the truth and find true freedom of living.

* 'Die Theol. des N.T.' p.150

† Bultmann says that 'Faith is not a conviction won by rational reasons and possessed for ever, it is a constant reconquering of the world.' ibid p.426.

6. Relation with Eternal Life

In commenting upon 1.12, Bernard (I.C.C. 'John') writes, 'To enter the kingdom of God is to become the child of God and the possessor of eternal life (all these phrases mean the same thing) and the gate of the kingdom is the gate of faith in Christ.'

This identification between the 'Kingdom' and 'Eternal Life' is evidenced by the ^{phrases used} ~~sentences~~ at each end of the conversation with Nicodemus (3.3 and 36) where the ultimate meaning ~~behind the two sentences,~~ ~~using these two phrases,~~ is parallel. By this phrase, 'eternal life' John does not mean any philosophical conception of immortality. It is 'the Johannine equivalent for the primitive Christian declaration that the age of fulfilment has dawned, or the Pauline declaration that if any man is in Christ there is a new creation.'* Faith in Him who inaugurated the 'life of the Age to Come' is therefore the key to the *ζωή αἰώνιος* - in Bultmann's phrase, to the 'eschatological existence' - providing the entrance into all that Christ came to share with men (6.47, 1 Jn.5.11-13): it is the key to salvation from sin (16.9), to becoming 'children of God' (1.12 and 1 Jn.5.1), to the untroubled heart (14.1), to the possession of *εἰρήνη* and *χάρις*, which, in John, are both world-conquering gifts from Jesus (14.27, 15.11, 16.20-22), to the doing of greater works than His (14.12) and to the ~~doing-of-greater-works-than~~ relationship

*C.H.Dodd: 'The Apostolic Preaching' p.158, and Moff. Comm. on 'The Johannine Epistles' p.xxxviii

of love (1 Jn.3.23). It is in the fulfilling of the commandment to love, says Bultmann, that the believers are made conscious of their 'eschatological existence'. As in the Pauline theology, so here the unity of faith and love is clear, as is also the fact that ἀγάπη is a love which we first receive (3.1-17). No longer is the believer motivated by a this-world relation. He has found his supreme motive in faith, and in the love which springs from it.

7. Faith as the acceptance of the Christian message

Bultmann, true to the emphasis we have noted in his discussion of Pauline theology faith, declares that John, developing his own peculiar terminology, 'conforms to the general Christian message.'^{*} Faith, he says, is the 'overcoming of the shocking idea, the offence, that Life comes to man only in the Word which Christ speaks'. The conception that in Christ ὁ λόγος σὰρξ ἐγένετο is the stumbling block of the Gospel. The victory that overcomes the world (1 Jn.5.4) is, in ^{Bultmann's} his account, the faith which believes utterly in this.[†] It is the turning away from the world's standards and judgments, and the acceptance of the 'offence' of the Christian message, and the decision for God as over against the world. The scandal of apostolic Christianity was the reference ² ~~Bultmann's treatment~~ to the historic Christ. By the time of the Johannine writings, this was evidently a paramount issue. 1 Jn.2.32 makes this clear. Teachers of an overly 'spiritual' type revolted against the

'Theol. des N.T.' (2) p.417 †ibid p.422

claim that Christ could come in the flesh (1 Jn.4.2). John roundly states that those who deny the central claim of apostolic religion, in spite of their claim to higher 'spirituality', have, in fact, 'gone forth into the world' (1 Jn.4.1). Hoskyns, in his 'Fourth Gospel'* makes the point that, in all his argument, the writer of the 1st Epistle is concerned to direct attention to the significance of what his readers already know. In both Gospel and Epistle alike, there is an insistence upon the acceptance of the scandal of the flesh of Jesus (6.52,60,61). At all costs, this must be held to.

Bultmann is right in emphasizing this in John's conception of faith, but there are other elements, ~~too~~, which he passes over all too lightly. His treatment discourages the idea of faith as consisting essentially in a personal dynamism or a mystical relationship with Christ. In his section on faith as 'Eschatological Existence', in his 'Theologie des Neuen Testaments' Vol.2, he says that this is described as a 'being in the Revealer and He being in them (15.3, 14.20)', but he goes on to say that 'the eschatological existence is only real in faith and not in a direct relationship with Jesus or with God' (the latter words are italicised). 'God is only accessible through Jesus, and that always through the ~~raft~~ ~~veröfenung~~, only through the overcoming of the offence (14.3).'

Now, it is true, as Bultmann ^{writes} says, that

*ibid pp.48ff

†ibid p.431

faith is not 'crowned by a world-escaping experience of ecstasy', but he is surely wrong in declaring that the kind of faith described in 15.4, 'abiding in me', 'shows that the believer does not have a direct relationship with the Revealer'. It is certainly not like a relationship between human friends, equal partners, but it is a direct personal relationship nevertheless, of the very highest quality, in which the believer shares in, and knows he shares in, the life of the Vine. Bultmann has to grant a personal relationship to God in prayer*, which has 'the certainty of alliance as well as distance'. But prayer, in the relationship to which Johannine faith introduces us, is 'in Him', and 'in His name', and is itself a witness to the inspiration of the Spirit's Presence and of Christ's indwelling.

The active commitment to Christ includes recognition of His claims and of His meaning. In virtue of our whole argument, we must concede to the one use of the noun ~~πῶς~~ in all the Johannine literature a dynamic content (1 Jn.5.4), but we have to note, immediately, that the next verse continues, 'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?' 1 Jn.4.14,15 makes equally clear what is the ground of faith: 'We have beheld and do bear witness, that the Father hath sent the Son, as the Saviour of the world. Whoso confesses that Jesus is

* ibid p.433

the Son of God, God dwells in him, and he in God.' Faith is personal commitment and relationship, but it is informed and full of meaning. It is in Christ, whom we know in all His offices, Christ come in the flesh. That 'Jesus is the Son of God' and 'the blood of Jesus, God's Son, cleanses us from all sin' (1 Jn.1.7) are centralities in the belief outlined in the Johannine writings. This faith, then, is sure based on the facts concerning Jesus: who He is, and what He did. And, through faith in Christ, we share in His victory.*

8. The Holy Spirit, the Church and Sacraments

Quoting 1 Jn.3.24, Bultmann comments that 'the criterion of the eschatological existence is the possession of the Holy Spirit'.† Not for John is the evidence of this to be found in striking psychical phenomena or miracle: 'the Spirit is the power of knowledge and the preaching of the Word in the community.' He is the other Paraclete who will continue all that Jesus began, and will use all that He did and said, bringing it to remembrance, interpreting it, and fulfilling it. He is the Spirit of Truth. (Jn. 14.18,26, 16.13, 1 Jn.2.27, 5.6,7). The test that we are truly inspired by Him is the confession of Christ as the incarnate Son of God (1 Jn.4.2).

For the community in which the Spirit is alive, the fact that He continues and fulfils the work of Christ means witness and preaching. This working of

*C.H.Dodd: 'Johannine Epp.' (Moff.Comm.) pp.xxxiv,126/7
†Theol. des N.T.'(2) p.435.

the Spirit in preaching Bultmann characterises as 'eschatological happening'.* It will be through the witness of the believing community that the world will be reprov'd of sin and righteousness and judgment (16.8ff). Through the believing community, the Spirit will bring home to the world what sins, i.e. 'unbelief', the refusal to 'believe on Him'.

The prayer of Chpt.17 provides the picture of the disciples as an 'unworldly or eschatological group', in the world, but not of it, given to Jesus by the Father (v.2), living in unity with the Father and the Son, and by their witnessing bringing others into the circle of those who 'believe on me' (vv.20-23). The 1st Epistle makes the same indirect reference to the 'church', when it speaks of the community of believers as those whose fellowship is with the Father and with the His Son, Jesus Christ (1 Jn.1.3). In 1 Jn.2.7-17, the contrast is made between the eschatological community and the world: over against that which is doomed and perishing is the society of the redeemed, who possess the gifts of forgiveness, knowledge of God, and victory over evil.†

The allegories of the Vine and of the Good Shepherd fill out the picture of believers sharing in a community whose power, meaning and purpose are all found in Christ. 'Believing' does not result in a solitary relationship with Him: one is a member of the flock, or a branch in the Vine, and in this relationship

*ibid p.437

†C. H. Dodd, 'The Johannine Epistles' (Moff. Comm. N. T. 33)

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one is to 'bear fruit'- fruit which will again find its life by a similar 'abiding in the Vine': one is a member of a group governed by the brotherly love commanded by Christ (Jn.15.12, 1 Jn.3.14).

The sacraments which are observed by the believing community receive their power from the Spirit. Without the Spirit, the acts will merely partake of the realm of 'the flesh' in which they take place, and profit nothing (6.63).

To John's readers, the words to Nicodemus in 3.5 would represent an obvious reference to Christian baptism: a man must be 'born of water and of the Spirit', to enter the kingdom of God. In the allusive reference to the sacraments in 1 Jn.5.6-8*, the threefold witness to which John refers is that of the Spirit, the water and the blood. St. John evidently regards the sacraments as continuing in 'new but analogous form' what were elements in the first coming of the historic Christ Jesus.* They are given, therefore, a place of the highest importance.

Faith, however, is prior to all sacramental acts, and without faith they have no significance. It is 'He that believeth that hath eternal life,' declares Christ, whilst He is speaking of the Eucharist (6.47). By the time the Gospel was written, the sacraments would be entered into only by believers. Their value is that they reinforce faith, and make vivid the spiritual facts to which they witness. The Spirit, ^{who} ~~that~~ thus informs them, answers alone to faith.

* see Westcott, 'Epistles of St. John' p.182

9. Faith and Determinism

To the Jews in 6.28f who ask, 'What must we do, that we may work the works of God?' the answer comes that the first step is to become rightly related to the One whom God has sent. (Bernard, in his note on this passage, says that the answer of Jesus contains the gist of the Pauline teaching about faith: 'Jesus will not allow the Jewish enquirers to begin by speaking of working the works of God. They must get away from the legalism which counted up good works as meriting from God the recompence of eternal life. There is one *ἐργον τοῦ Θεοῦ* which must precede all others, because it alone places man in his true relation with God, viz. faith in Christ.') The Jews, then, are invited to believe: to venture in faith upon all that God is revealing in Him and through Him. 3.18 makes the same point in another way: Light has come into the world, and men, by their response, are judging themselves. The perfect response is to 'believe on His name' - on all that He is and offers. No 'judgment' will fall on him who thus believes. He who fails to respond in this way is judged already.

There are, however, passages in John, which seem to deny man's essential freedom to believe, and to teach a doctrine of determinism or election, e.g. 6.44: 'No man can come to me, except the Father which hath sent me draw him.', 'he that is of God heareth God's words: ye therefore hear them not, because ye are not

of God' (8.47 cf. 10.26ff).

Schweitzer is ^{dogmatic} quite definite about this: 'The union with Christ goes back to a pre-temporal, predestined "belonging" to Him.... The Gospel of John makes a point of working it out with the utmost sharpness of definition. Two classes of men are distinguished - those who are "from above", and so have the capacity to understand the message of Him who is the organ of the Logos and to be saved by Him, and those who are "of the world".' *

There are other passages which modify the impression left by the sayings just quoted, when these are isolated from the rest of the Gospel. Referring to these, W.F. Howard, in his 'Christianity according to St. John' points out that the incarnate Logos is 'the true light which lighteneth every man' (1.9). The possibility of freely coming to Christ is implicit in such sayings as, 'You refuse to come to me that you may have life' (5.40), 'Him that cometh to me I will in no wise cast out,' (6.37), 'For this is the will of my Father, that every one that ^{holdeth} ~~believeth~~ the Son and believeth on Him, shall have eternal life,' (6.40). 'In these sayings,' he writes, 'the predestinarian tendency that we have detected in others is counterbalanced. Perhaps the most characteristic utterance on the lips of Jesus to emphasize the place of human responsibility and ~~el~~ volition is the declaration: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself" (7.17).'

* 'Mysticism of Paul the Apostle' p. 351

† 'Christianity according to St. Paul' pp 92/3

10. Unbelief

John has much to say about faith's opposite, and helps to unmask the source of some of the resistance to faith in Christ.

5.44, for example, reveals the impossibility of exercising this faculty in its pureness, when one's whole life-view is wrongly directed. Seeking glory from men means a way of life in which one's unconscious motives are perverted and one's ideas and values concerning life are false. It is this that inhibits 'faith'. A concern for God's glory, God's ways, forms its foundation. How can a realisation of God, and an ability to call on Him and respond to Him, form the basis of a man's nature, when it is orientated round motives of an utterly divergent kind? It is one's inner attitude, built up, as psychologists would tell us, on the 'unconscious' levels of the mind, that is the deciding factor in one's response to Christ, rather any predestinarian election. Truly in this, one is judging oneself.

Just as deep-seated prejudice caused the opposition to Jesus in the Synoptic story of the Nazareth Synagogue, so does John give succeeding pictures of the same unreasoning opposition to the Lord. It is a resistance that has its origins in these 'unconscious' levels of the mind, deeper than the reason. Nowhere is this made so manifest as in the sequel to the story of the healing of the man blind from birth: 'If ye were blind,' says Jesus to the Pharisees, 'ye would have no

sin, but now ye say, We see, your sin remaineth'(9.41). In these chapters, 8 and 9, there is developed an impressive contrast between the 'Jews' as typical unbelievers, and the man born blind, who might be said to typify the believer, growing in his faith.

Chpt.8 pictures the transition from a preliminary kind of faith (v.31 tells us that these were 'Jews which believed on him') to murderous opposition (v.59). 'Many had believed on him' reports v.30, depicting something of a mass enthusiasm, corresponding to that indicated in the Synoptics. The next verses, 31 and 32, imply a doubt as to the persistence of this incipient faith: it is something in which they need to 'continue', or 'abide'. Verse 32 reveals that they must go on to a fuller understanding of Christ's relation to them; and the sting, as Christ's words reach them, is in the word 'free' ('and the truth shall make you free'). This is the idea that rouses their hostility, resistance coming immediately to this suggestion of the need for emancipation on their part. Judaism does not know conversion. The Jew is born within the Covenant, and resents the implication that he needs freedom and salvation as do the Gentiles. The only true freedom - that from the tyranny of sin - is, however, something that they do not yet know: 'Whosoever committeth sin is the servant (slave) of sin' (v.34).^{*} Verses 33,37 show these men asserting that they are within the covenant of Abraham, and do not need salvation.

^{*}Hoskyns ('Fourth Gospel' p.389) points out that 'Codex Bezae, the Verona fragment of the Old Latin version, p.70

The rift widens in the what follows, until in v.45, Jesus accuses them of deliberate unbelief. Note that, as He sees it, it is a wilful rejection. They know that He is from God. And in the end, those who began by 'believing' become violently antagonistic, offended at this equating of themselves with the Gentiles, and they 'take up stones to cast at him'!

Chpt.9 provides the complete contrast. It tells, not of a group, but of an individual who stands apart from his society, and is eventually disowned by it. He begins where the 'many' in Chpt.8 draw back: he knows himself as needy: he is blind, and Jesus can heal him. His preliminary faith has common ground with that of the multitude in the Synoptics, and with the 'many' in Chpt.8, for what he ~~deals~~ declares concerning Jesus (v.17) is that 'He is a prophet', which is just what He meant to these others. But whereas the 'many' in the previous chapter lose their faith as it is tested by Jesus, this man's faith grows when it is put to the test by the Synagogue authorities, until we come to the splendid 'one thing I know' of v.25. In verses 30-33, he affirms without hesitation that this healer is a man from God, and he stands by Him.

The close of Chpt.9 forms the counterpart to the close of the previous chapter. In 8.58, where the deity of Jesus is affirmed ('before Abraham was, I am'), the immediate result is the attempt to stone Him. In 9.35-38, faced with a similar claim, this man worships Him (e.g.v.38). This is the real faith, that comes at

the end. At the beginning of Chpt.8, we had the partial faith that broke down, due to the resistance of deep-seated prejudice and the sense of racial superiority. Christ's further revelation of Himself had no chance against this. The man's need, and his openness of heart, on the other hand, enabled him to grow in faith and understanding.*

FOOTNOTE: * These chapters reveal the tension between Christianity and the faith from which it sprung. The apostles, in their missionary preaching, could appeal to their experience (cf.9.25), and speak of the reality of conversion, of the change from blindness to sight, and from the slavery of sin to freedom, but the Jews would have nothing of their message, threatening excommunication to all converts, and denying the reality of the miracle of conversion. With this in mind, Hoskyns sees this story of the blind man in Jn.9 as 'the result of a very complicated and complete fusion into one narrative of the experience of conversion to Christianity, of the controversy with the Jews which was caused by the success of the Christian mission, and of the traditional account of the healing of blind men by Jesus.' (Fourth Gospel' p.418)

In John's Christological picture, we are dealing with the pre-existent Son, sent by the Father, living in full accord with the Father's will, and knowing a unity so deep that He can say, 'I and the Father are one (thing)' (ἐγὼ 10.30). Therefore the act of faith by which the believer becomes joined with Christ is not anywhere paralleled in the relationship between the Father and His unique (μονογενής) Son. There are no doubts and difficulties to be overcome, no act of will is necessary, as in the human act of faith. Therefore, as we have noted, in this Gospel, though it is said that Jesus knows and loves God, it is never said that He 'believes' in Him.

There is need, however, to remark upon the way in which Jesus used and claimed the heavenly powers, and to note the certainty, assurance, and command by which He did the 'mighty works' recorded in this Gospel. In all these acts, His will was the operative factor; and we can see in them the exercise of what other N.T. writers would call 'faith', even if they, as well as St. John, would prefer not to use the term in connection with the Lord.

'No man can do these miracles which thou doest, except God be with him,' says Nicodemus to Jesus (3.1ff), and, in His reply, 'Except a man be born again, he cannot see the kingdom of God,' our Lord is making clear that He lives in a realm where He sees possibilities

of which others are ignorant. If faith is the key to the 'eschatological existence', then Jesus possesses this key, and uses it in paramount fashion. The Kingdom is open to Him.

'Go thy way, thy son liveth,' He says to the 'king's officer' who implores aid for his sick boy (4.50); 'Rise, take up thy bed, and walk,' is the authoritative word of power to the man at the pool of Bethesda. Similarly, we find Him speaking and acting with authority as He cures the blind man (9.6,7), and brings back Lazarus from the dead (11.39-44).

In the record of the latter miracle, we are shown the concern of the Lord that men should know the source of the power about to be manifested (11.41,42). This is true to the emphasis of ^{this} ~~the~~ Gospel: 'The Son can do nothing of Himself,' ~~Jesus is reported as saying in 5.19,~~ 'but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise,' (5.19). The picture, if you will, is that of God-upon-earth subject to God-in-heaven; and calling upon, and speaking to, powers that are in the Father and not, for the time being, in Himself. The Incarnation involves acceptance of life in the secondary sphere of this world. The originating sphere, the sphere of power, is in heaven.

The prayer in the Upper Room (Jn.17) becomes a most illuminative document when examined with this clue. 'Glorify thy Son, that thy Son may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given

him.' Here is the Son, making His will known in prayer, and, at the same time, acknowledging the source of all His power. The prayer continues, in v.8, 'And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.' It seems that there is nothing of an automatic character about the Lord's resumption of His former glory. For Him, as for all who live on earth, prayer proves to be the way of communication between this world and the other. Far from being exempt from the need to pray, because of His unique relationship: that very relationship exposes the nature of prayer and shows its fundamental necessity.

Both for a more overt ascription of the use of faith to Jesus Himself, and for the discovery of a wider invitation to men to use it in other fields than that connected directly with Christ's Person, we shall have to go back to sources earlier than John. The processes of developing Christology have removed ~~Him~~ Jesus somewhat from the plane of other men's action, and have tended to concentrate faith entirely upon the matter of relationship with Him. Recognizing these tendencies, and noting their full development in John, we find, therefore, ^{in him} an immense witness to the primacy of faith as a spiritual faculty, and are encouraged to seek still further for the source of this understanding of it. Just as we believe that the origin of the Johannine Father-Son relationship derives from the teaching, and, ultimately,

from the self-consciousness of the Lord Himself, we believe that the full flowering of faith in the Apostolic era is to be traced back to Him, *also*.

3. 'FAITH' IN THE ACTS OF THE APOSTLES

As an indication of the place that 'faith' held in primitive Christianity, the 'Acts of the Apostles' is invaluable in three ways: (1) One of ^{its} ~~the~~ themes ~~that it demonstrates~~ concerns the development of Christianity from a Jewish sect into a world-religion; and amongst the ^{causative} ~~factors that bring this about~~ is the open availability of its method of 'faith'; (2) In its use of the ~~πίστις-κρίσις~~ group of words Acts shows the beginnings of the specifications by which ~~πίστις~~ develops towards the usages of the Pauline and Johannine theologies; and (3) In the early days, following the events of the Crucifixion, Resurrection, and the coming of the Spirit at Pentecost, we see the disciples venturing in the use of 'faith' something after the manner in which the Lord Himself seems to have used it. These features will emerge in the treatment that follows.

1. Acts as a Witness to Primitive Christianity

This book, as is plainly stated in its first verse, is a continuation of the 'former treatise' concerning 'all that Jesus began (^{ἤρξατο}) to do and to teach'. Luke now tells us how the Holy Spirit expounds and fulfils the ministry of Jesus (cf. Jn. 15.26, 16.14,14), working through the men of the early church, the compelling and controlling force behind the story of the carrying of the evangel beyond the confines of Judaea

and Samaria, until it finally reaches Rome, the capital of empire (1.6-8). Amongst the subsidiary themes at work behind this chronicle we notice (1) a concern to champion St. Paul, to demonstrate his outstanding genius, and to establish the validity of his apostleship, especially as over against that of Peter; and (2) to show how Christianity escaped from its Jewish integument, widening its scope and appeal, becoming, under the guidance of the Spirit and the human leadership of Paul, a religion by which the rights of the new Israel are available to all men, through the medium of faith alone. Paul and Barnabas, on return from the 1st Missionary Journey, report significantly concerning all that had happened to them that 'God had opened a door of faith unto the Gentiles.' (14.27). This typically Pauline phrase makes clear that the way into all that the new religion offers is through faith, and that there are no barriers to this possibility. Premier place is ~~here~~ accorded to this faculty, and it is ~~the power of~~ its subjective character that is, primarily, being referred to here. Because of the open availability of the way of 'faith', those outside the Covenant, not fulfilling the requirements of the Jewish Law, can, through God in Christ, find Life and Health and Salvation, and take their place in the new Israel.*

~~This emphasis on the emergence of the principle of faith is important for our purposes. By this~~

* Because of the way that the story is told the theory has been advanced that Acts was written to supply evidence of the non-political character of Christianity, and to expose the nature of the opposition with which it has met as having its origin in Jewish intransigence and religious bigotry; 6.7.0

means, Christianity becomes a religion for Gentiles (cf. 11.18, 13.46-48).

Acts, then, is valuable as evidential of Christianity in this formative era. 'There is every reason', says S.G.F.Brandon,* 'for believing that Acts is an original and unique production of primitive Christian literary activity.' It not only concerns early days, but part of its records, if not its final compilation, came from primitive Christianity. The hypothesis of Aramaic originals behind the earlier chapters has proved a fruitful one,[†] and has provided light on a number of otherwise meaningless or confusing Greek sentences (see e.g. on 3.16 below, and note also 2.47 and 4.24ff, which similarly yield intelligible meaning if re-translated through Aramaic.) 1-5.16 is the section now commonly agreed to be originally Aramaic in origin. W.L. Knox, in discussing this subject, does not consider it necessary to posit written sources behind this section of the book, but thinks that the author has collected oral reminiscences from Jerusalem Christians who spoke Aramaic. It could thus happen, in all good faith, that he collected and inserted duplicate accounts of the same incident (e.g. of the trials before the Sanhedrin).[‡] The remainder of the first half of Acts, according to this theory, has behind it sources describing the spread of Christianity into Samaria, Caesarea, Antioch etc., which are recorded in the final narrative in such a manner as to betray differences of origin because of linguistic peculiarities. In their

* 'The Fall of Jerusalem and the Christian Church' (1951) p.108
† cf. Torrey 'The Composition & Date of Acts'. Torrey's claim that an Aramaic original lies behind the first fifteen chapters is not now generally granted.
‡ W.L.Knox: 'Acts of the Apostles' (1948) p.21.

sectional character, however, they would seem to be too short ever to have existed as separate documents. In compilation, they preserve their individual characteristics because the compiler is using the actual words of his informant.*

The same linguistic tests reveal a homogeneity in the second half of the book. Knox's conclusion is that the same hand wrote the final compilation as had been responsible for the travel diary, and he quite plainly feels it to have been Luke. F.F.Bruce, in his Commentary, equally believes the author to be Luke, and favours the idea of an early date. He thinks that it was written in Rome towards the end of Paul's two years of detention, Luke having gathered much of his Palestinian material between 57 and 59.†

The second half of the book, however, raises the problem of reconciling Acts 15 with Galatians 2. The differences between them are so great that it is difficult to think that the man who wrote the former could have done so in the lifetime, or soon after the death, of the man who wrote Galatians 2, especially if they had been travel-companions. Such a list of calamities as that given in 2 Cor. 11.24f adds to the difficulties, for it shows Paul's life to have been much more adventurous than would be inferred from Acts. Then, again, how scanty Luke's information is in Acts concerning Paul's long stay in

*W.L.Knox: 'Acts of the Apostles' p.39

†F.F.Bruce: 'Acts of the Apostles' p.14

Ephesus,* and how casual is his one reference (24.17)

to the 'collection for the saints', so paramount a matter in the considerations of the apostle himself. Because of these difficulties, there are those who feel compelled to the view that the author of Acts cannot have been a

companion of Paul's at all, and that the we-passages are

from the diary of someone else who was a companion. Knox

deals with the first difficulty by refusing to identify

the two events described in Acts 15 and Galatians 2. The

discussions mentioned in the latter chapter he would place

as anterior to the council of Acts 15. Thus what had

provided a series of crises is summed up in Acts by

reference to the decisive incident which settled it.* The

other difficulties may, perhaps, be answered by referring

to the somewhat arbitrary and eclectic methods of ancient

writers.

In his ~~Germ~~ the Introduction to his Commentary,

F.F. Bruce lists some of the indications that point to the

primitive character of the whole work.³ In Acts ~~Χριστος~~,³

which very soon became a proper name in Gentile Christianity

is still used as a title; other 'primitive' references to

Jesus ^{are} as ~~παῖς Θεοῦ~~ (3.26, cf. 3.13, 4.27, 30) and ~~ὁ υἱὸς τοῦ~~

~~ἀνθρώπου~~ (7.56 - the only use of this title outside the

Gospels!), ~~ὁ υἱὸς~~ (20.28). Christians are still ~~μαθηταί~~; the

word ~~λαός~~ is used of the Jewish nation (Acts. 26.17: later

this was to be used of the Church as the new Israel cf.

Rom. 9.25f); Sunday is still 'the first day of the week'

(20.7), it is not yet 'the Lord's Day'.

* G.S. Duncan, who maintains that Acts was written to help Paul in his trial before Caesar, has an ingenious suggestion

Whatever may be the facts concerning the final compilation of Acts, we are confident that the earlier chapters take us back to primitive sources. It is because of this element in them that these early chapters help to provide an understanding of that revolutionary period following the Resurrection, and enable us, in particular, to discern what the disciples ^{then} discovered 'faith' to be. By the very events through which they had passed, these men had been shaken to the depths of their personality. They were accessible to new influences, and, in particular, were remarkably 'open' to God who had demonstrated such great things within their experience. Their prejudices and deep-seated mental barriers had been disturbed as with the force of an explosion; and things were possible to them that up till then had been little understood. In the Synoptic account, the Lord had occasion to call these men *ὀλιγόπιστοι*: they showed an obtuseness and misunderstanding so often concerning faith, they indicated that they were moved by fear instead of by faith, they failed in their use of it from time to time (e.g. Mk. 8.14-21, 4.35ff, 9.18, 28). In the early chapters of Acts, we see Peter and John, without pre-meditation, using faith 'in the name of Jesus' to heal a lame man (3.1ff), and witnessing with 'boldness' before the rulers (4.13). Through these first pages of Acts we can observe them, then, in a period when it was possible for them to enter into something of an understanding of what 'faith' had meant to Jesus of Nazareth. The powers of the Kingdom were now upon them, and they were 'moved by the Holy Spirit'. This period thus forms a bridge between 'faith' as understood

and used by Jesus, and 'faith' as it came later to be determined in Catholic theology.

2. Signs of Specification in the Use of the Words ~~in Acts~~

The verb is used 39 times in Acts, and the noun 15, which, in a book of this length, itself argues that this group of words covers a dominant conception.²

The book depicts an era when 'faith' as a subjective faculty was a distinctive mark of Christianity.³ The use of the words is very much in line with that in the Synoptics,⁴ but is moving towards three types of specification: (1) towards faith as 'committal' and the idea of faith⁵ union with the Lord, (2) towards the idea of faith as the 'acceptance of doctrine', and (3) towards the canalization of faith into 'saving faith'.

Usages outside such specifications

In 17.31 πίστις, as sometimes in Hellenistic usage, means 'assurance' or 'proof'; 9.26 (the only occasion in Acts using ἔτι) is non-religious in significance ('not

²The usage by which 'believers' came to be a description of Christians, and 'the faith' a term to describe Christianity, itself witnesses to this.

³In the Synoptics, 'faith' is used in a way that, compared with Pauline and Johannine use, is relatively unspecified. It is plainly the source of the power to work miracles and to be responsive to them (Mk.2.5, Lk.7.50). In the presence of Jesus, the Mediator, an access of confidence in God makes possible healings of mind and body and spirit. It cannot be argued from any typical Synoptic reference that the faith required was connected with ideas of the Lordship of Jesus. We are not told that any of the folk who were healed became His disciples; nor, on the other hand, is πίστις-pisteuo used in connection with the revelation of His Personality and Mission, as at Caesarea Philippi. Now, in Acts, there is no longer any secret about His claim: the Early Church lived in open and avowed recognition of Jesus as Messiah and Lord. The power He used now, therefore, begins to be specified in these particular ways. ³P.T.O.

believing that he was a disciple' (cf. 13.41, a quotation from Hab. 1.5, 'a work which ye shall in no wise believe'); 26.27, a use with dative, concerns believing in God's revelation through the prophets.

In Acts 3.16 and 14.9 the usage is parallel to that in the Synoptics.⁴ This is the Synoptic 'faith to be healed', though it is to be noted, in 3.16, that it is closely linked with the 'name' of Jesus.

(1) The specification towards 'committal'

Bultmann says that 'the thought of faith as a personal relation to the person of Jesus Christ was in the first instance foreign to the preaching of the Early Church.'⁵ This kind of usage is certainly not easy to find in Acts.

We may take the emergence of the specifically N.T. use of εἰς with the verb, and with the Lord as object, as indicative of this tendency.⁶ There are 3 cases of this in Acts (10.43, 14.23, 19.4 plus 18.8, (d)), and 3 of a similar use with the noun (20.21, 24.24, 26.18). Of these instances it can be said that, though still a long way from the typical Johannine usage, they are moving towards it. The more customary ἐν occurs 4 times ^{with the verb} (9.42, 11.17, 16.31, 22.19 plus 16.34 (d)), with the Lord as object, though there are no instances with the noun: so that, in Acts, this may at least be considered to be an equivalent usage. What would seem to be the missionary formula of salvation (16.31) uses ἐν and not εἰς. At 5.14 and 18.8 πιστεύειν is used with the dative governing 'the Lord'.⁴

⁴In 8.12, we are also linked with the atmosphere of the Gospels: 'they believed Philip preaching good tidings p.T.O

(2) The specification towards doctrine

Elsewhere in the New Testament, by a switch from subjective to objective use, the doctrine in which saving faith is set came to be known as **ἡ πίστις**. There are traces of this in Acts.

In 6.7, 14.22, 16.5, we prefer to think that 'the faith' is a term equivalent to the later 'Christianity' taking its place side by side with such expressions as 'the way' and 'this life'.

6.7 is one of many verses scattered throughout the narrative reporting, in summary form, the progress of the Christian community: we are told that 'a great multitude of the priests obeyed the faith'! Bruce thinks that **πίστις** here in **ὑπήκουον τῇ πίστει** is 'almost equivalent to **εὐαγγελίζω**' and he quotes 2 Thessl.8 (**ὑπακούουσιν τῷ εὐαγγελίῳ**). 14.22 has **ἐμμέναν τῇ πίστει**; 16.5 **ἐντεροϋντο τῇ πίστει**. (In 13.8, 15.9 it is more likely that the article has a context reference, 'his faith', 'their faith'). The more typical description, in Acts, of the objects of Christian faith and the substance of its preaching is 'the gospel' or 'the word'.

In 4.4, 8.12, 14.1, 15.7, 17.12,34, however, we note that the object of the believing is closely associated with the word preached. It is only a hint or two that Acts provides (possibly at 6.7 *que* Bruce) that the subjective use of **πίστις** (fides qua creditur) will be switched to

* Faith was so much bound up with early Christianity that it could actually be known by this name! The use of the adjective **οἱ πιστοί** to describe Christians (10.45 and 16.1?), and of participles of **πιστεύειν** (21.25, 22.19, 15.5, 18.27, 19.18, 21.20) still further attests the virility and centrality of faith in the early days. P.T.O.

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the fides quae creditur. In the earlier speeches in Acts, which by their primitive Christology, their Aramaic flavour, their exhortations to Israel to repent, afford evidence of their closeness to their originals, the facts concerning Jesus were regarded as all important, but, though introducing hearers to the realm in which faith could operate, there was no idea of elevating these facts into the specific objects of faith.

(3) The specification towards 'saving faith'

This specification is clearly discernible in the Pauline Epistles and has become, in varying form, the traditional emphasis of theology, linked, in particular, with the thought of Christ's death as an atonement for sin.

In Acts, we are dealing with a time before this doctrine was settled. References to 1s.53 point the way. Acts.20.28 refers to 'the church of God which he hath purchased with the blood of his own.'^{*} The typical reference to the death of Jesus is discovered at 2.23, 3.15, 4.10, which refer to it as a hideous crime perpetrated by the rulers, followed by Christ's vindication in His resurrection. 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sin,' is the way that Peter follows this statement in 2.37 f, 'and ye shall receive the Holy Spirit.' The 'Repent ye therefore, and be converted' of 3.19 is the the same strain, following his second declaration.

Here are being continued, again, notes with which the Gospels make us familiar, when sinners

^{*}A reading to be preferred to the harsh 'his own blood'. The papyrus evidence in Moulton & Milligan shows that this P.T.O.

are called to 'repentance' (Lk.5.32 cf.Mk.1.15 etc.). As in Mk.1.15, this change of heart and mind has as its concomitant 'faith'. It is this that ^{joins}~~links~~ one with the Life of God, in whose direction ^{one}~~when~~ has now turned.

The act of repentance is here already linked with the act of baptism 'in the name of Jesus' (2.37), resulting in 'the remission of ~~sins~~'. 10.43 reports the words of Peter: 'To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.' This is becoming more specific, and ~~it~~ is to be compared with 13.38f, where Paul adds to this the idea of 'justification'. It is to be wondered, in 13.39 whether Luke is here reproducing, or caricaturing, Paul's idea of faith. ἀπὸ πάντων ἡν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαιωθῆναι ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται may mean that man is incapable of being justified from anything by the law of Moses; or that imperfect attainment of the Law at all points means that all have transgressed it, and therefore need the justification of Christ; or it may mean that up to a point one has secured justification by the Law, and from that point onward faith comes in (as in 4 Ezra 9.7ff, where faith fills up the gap of what is lacking in works). Luke seems to be reproducing Paul ~~here~~ very imperfectly. The point however is that here, in Acts, is a reference to the faith which 'justifies'.

15.9 speaks of 'cleas^{ing}~~ing~~ their hearts by faith'; in 15.11, in the somewhat rare construction with infinitive, salvation is by grace, through faith: ~~παραδόμεν~~

R.W. has 'we believe we shall be saved' (2.30 provides an instance of aor.inf. used in this way); 'we believe we have been saved', is also a possibility; Bruce prefers 'we believe (so as) to be saved'. This, he says, is the epexegetic infinitive. It carries the meaning that 'it is by faith that we are saved'. 18.27 speaks of 'them which had believed through grace.'

'Salvation' is what the Philippian jailor is promised in the missionary formula of 16.31: 'Believe on (ἐν) the Lord Jesus Christ, and thou shalt be saved.'

In 13.48 καὶ ἐπίστευσαν ὅσοι ᾤοντο τεταγμένοι ζῶντες αἰώνιον speaks of those who, through belief, enter into the 'eschatological existence'. There seems to be, in some sense, a connection in this verse between faith and predestination. The meaning 'enrolled' or 'inscribed' is to be preferred here (as in the papyri) to 'ordained' for τεταγμένοι. This mitigates the harshness of the predestinarian reference somewhat, especially when it is remembered that, in Christ, the 'eschatological existence' has already begun. 'These here referred to showed by their believing that they had been so enrolled.'*

Plainly, in Acts, the thought of faith is linked with 'salvation', but the time has not yet come when 'saving faith' is regarded as the typical, and indeed the only, Christian use of this faculty.

In Acts, faith is demonstrated as the link with power. This is particularly noticeable in the earlier

*Bruce: 'Acts of the Apostles' p.275

chapters. These men lived amid the aura cast by the Resurrection. It was an event shattering in its implications, and these men had lived through the period when it had actually broken upon them. The faith of the primitive church turned far more on the Resurrection-exaltation of Jesus than it did upon His Passion. In Acts, it is portrayed as the centre of apostolic preaching: this is so for Peter (e.g. 2.22-32, 5.29-32) as for Paul (17.31, 23.6-9, 26.1-23). Peter speaks of God exalting Jesus as ἀρχηγός and σωτὴρ 'to give repentance to Israel, and remission of sins' (5.31); on the Day of Pentecost, Peter explains 'Being ^{being by the right hand of God} therefore exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.' (2.33).

The power is not of men. It is all of God who 'raised up Christ from the dead'. Its vehicle in Acts is not so much the Synoptic 'Kingdom of God', as the personal 'Holy Spirit'. Through the gift of the Spirit to believers, men are experiencing an invasion from the spiritual realm, an outpouring of ἐκκένωσις. Typical amongst apostolic men are Stephen and Barnabas, described as men 'full of Holy Spirit and faith' (6.5, 11.24). The Spirit is God's gift: but to be enjoyed a gift has to be received. Stephen and Barnabas were men open to God, enthusiastically charged with a sense of power and joy in God, inspired, and readily obedient to any promptings which came from Him.

In 28.24 ἀπιστέω is used in the form ἡπίστουν :

'some believed the things that were spoken, and some disbelieved', or 'would not believe'. Bruce points out that in 14.1f, the contrast with πιστεύω is ἀπειθέω, 'disobeyed' : 'unbelief and disobedience are both involved in the rejection of the Gospel', he comments.* In 19.9 concerning the members of the Synagogue at Ephesus we are told that some were 'hardened and disobedient' (ἐντεκλιγμένοι καὶ ἡπαίθουν). Resistance to the new Gospel finds its origin in deep-seated prejudice: one more we meet an oblique reference to that 'hardness of the heart' which Jesus recognized as the effective barrier to faith and faith's action (cf. Mk.3.5, 6.52).

3. The Spirit and Baptism

'Whoever is responsible for the basic details of those first chapters of Acts,' writes Snaith, 'knew exactly what the O.T. meant by the ruach adonai.'† As in the stress on 'repentance', we are dealing with an accent that is thoroughly Hebraic.‡

What has, up till now, been unfulfilled of the Baptist's prophecy concerning Jesus now comes true. The disciples are 'baptized in Holy Spirit' (1.5 cf. Mk.1.6). 'But ye shall receive power (δύναμις), 'after that the Holy Spirit is come upon you, and ye shall be witnesses unto me ..', says the Risen Christ in Acts.1.8. δύναμις is the word in N.T. usage which refers to power which is of a supernat-

*Bruce: 'Acts of the Apostles' p.277

† 'The Doctrine of the Holy Spirit' p.25

‡ Concerning these early chapters of Acts, A.M.Hunter writes P.T.O.

ural order, not to ordinary human gifts or abilities. Only in Luke 9.1 is it anywhere suggested in the Gospels that the disciples received this power before Pentecost (Matthew and Mark in the equivalent passage speak of 'authority over demons'). Now that Christ has accomplished all that He has through His life upon earth, and now that these men are sufficiently 'open' and ready to receive the gift, it can break upon them.

We have already noted that the Spirit, and the gift of the Spirit, is linked with Christ, enabling men to witness effectively to Him (1.8) and to continue all that he 'began to do and to teach'. It comes to men by means of His obtaining (2.33 cf. Jn. 14.16 etc.) 2.38, 8.20, 10.45 reinforce the point that the Spirit's power is not of human origin at all. It is a gift from God.

The expressions 'poured out', on the one hand, and 'filled', on the other, are words which seem naturally to fit the descriptions of the coming of the Spirit. They suggest an invasive force within the personality of a man, in terms that are almost physical. Joel, in the prophecy which Peter sees so richly fulfilled at Pentecost (2.17ff cf. Joel 2.28-32), uses the term 'poured out'. We are still here in the Hebraic tradition: but the Spirit is not being thought of merely as some supernatural force or substance, the highest attributes of personality are His. It is He who is the directing and compelling force behind the campaign of the early Church. He gives instructions to individuals (8.29, 10.19 etc.), He 'sends them forth' (10.5.

cf.13.2), and commissions them. 'It seemed good to the Holy Spirit and to us', is a declaration typical of the early church (15.28). Men can, on the other hand, 'resist' the Spirit (6.10) and put Him to the test, and 'lie' to Him (5.5,9). All these references are in personal categories.

Baptism was a sign of repentance, and of remission (2.38) or washing away of sins (22.16). It was expected of those who believed that these gifts were available in Christ. It was in Christ's name (2.38, 10.48), used, doubtless, by the person baptising. Concerning the phrase in 2.38 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, Bruce says that the ἐν here is to be understood 'instrumentally'.^{*} 22.16 speaks of the person baptised as calling on His name: the whole act is one of confession, allegiance and faith. In this act, which invokes Him, He is powerfully present.

In Acts, Baptism is linked with the gift of the Spirit, but in an indeterminate way. It is not possible to tell whether it was thought of as a necessary preliminary or as a fitting consequence upon reception of the gift (cf.2.38, 8.15ff where baptism preceded, and 10.47f, where it followed, the gift of the Spirit). In 1.5 there is an obvious contrast being made between water baptism and baptism with the Spirit. Within the pages of Acts, however, we witness a fusion of these two ideas. 'There emerges in Acts a Christian baptism with water which is

* 'Acts of the Apostles' p.98

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distinguished from that of John because it conveys the Spirit, rather than because it is a Spirit-baptism instead of a Water-baptism. The Spirit in baptism thus becomes something given, instead of the instrument of cleansing. The steps in the change are lost; but the result was that John's baptism in Water was conflated in Christian practice with the belief that baptism conveyed the Spirit.*

At Pentecost, Peter when asked what the people should do next, tells them to 'Repent and be baptized.... and you shall receive the Holy Spirit' (2.38). It is difficult to apprehend Spirit-baptism without some outward act or symbol to focus the event and help to make it conscious.

In 8.17, the gift of the Holy Spirit is given to those already interested through Philip's preaching. This follows after prayer (v.15) and the laying on of the apostles' hands. In a note on this verse in 'The Beginnings of Christianity',† it is reported that Tertullian mentions the laying on of hands as part of baptism (De bapt. viii). The two acts becoming separated, the laying on of hands now survives in confirmation. The note continues, 'It should be remembered that part of the confusion of thought which seems to be implied by a system which gives the Spirit twice is due to the mixture of two theories about the Spirit - (a) that the Christian becomes, once for all, regenerate and a *πνευματικός* at baptism; (b) that the Christian receives periodic gifts of the Spirit for various specific purposes. The two theories may be

* 'Beginnings of Christianity' Lake & Foakes-Jackson 1V p.7
† ibid 1V p.93

logically incompatible with each other, but they certainly existed side by side in the early church without anyone feeling the difficulty.' The difficulty would not be felt for the simple reason that the faith of the recipient was even more a factor than ceremonies which brought near the sense of God's action. Without the subjective faith, the symbol then, as ever, would have been meaningless. The initial act of faith in God in Christ, and the outward act of baptism expected to follow upon it, made a first reception of the Spirit possible. Further endowments would be known and entered into at the call of the Spirit's inspiration.

We have already noted the missionary formula in 16.31: 'Believe on the Lord Jesus Christ, and thou shalt be saved'. It was the answer which Paul gave to the Philippian jailor's question. The answer itself has every appearance of being a regular and stereotyped formula, but it is here used to a man who has had no previous instruction. Obviously much more than this was said to him. Baptism immediately follows as a corollary (16.33), but the right initial place is given here to the act of faith. The conclusion of the incident needs to be noted, too: ~~πενήστευκός τῷ Θεῷ~~ (16.34).

The group of Ephesian Christians mentioned in Chpt.19 raise a problem. How can these people be disciples and (v.2) believers when they had not even heard that there was a Holy Spirit (v.3)? A baptised (v.4) and believing disciple, ^{would} surely, at least, have heard of the

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Spirit, even if he himself had not received the Spirit. There are some who see in this apparent confusion another indication of a late date to the book. It would seem that these men were really disciples of the Baptist, knowing only water-baptism. v.5 seems to show this, for how could they be 'believers' when their baptism had not been into the name of the Lord Jesus ?* Having known only 'John's baptism', which as Paul explains was a preparatory baptism of repentance and cleansing, indicating readiness for the service of the Messianic king, they can now enter into the heritage made available by the Messiah, and know a baptism which is linked with the Spirit. Accepting this, and believing in its possibility, they are baptized afresh. Characteristic supernatural occurrences witness to the invasion of their personalities by the Spirit at a deep level: 'They spake with tongues and prophesied' (19.6).

*S.G.F. Brandon ('Fall of Jerusalem and the Christian Church' 1951) treats at some length (pp.24-26) concerning the 'absurdities' into which the author of Acts is thrown in dealing with Apollos and these Ephesian disciples baptized by him. Apollos, an Alexandrian, had taught a kind of Christian doctrine at Ephesus demonstrably different from that of Paul. 'The knowledge of this situation would appear to have established itself in the tradition of the Church and the author of Acts had to reckon with it. The line which he adopted is clear in its intention, but.....singularly unhappy in its execution.'

4. Faith 'in the Name'

In Chapter 3, there begins the story of a conflict with the authorities over the use of the name of Jesus. Peter heals the lame man at the Beautiful Gate, 'in the name of Jesus Christ of Nazareth' (3.6).

Whatever else is in doubt concerning the obviously overloaded text of 3.16, Peter clearly is explaining to the crowd that it is 'through faith in His name' that the man has been cured. This is one of the sentences in early Acts which becomes intelligible when re-translated through Aramaic. Knox gives it as 'And by faith in His name he hath made strong this man whom ye see and know; yea, faith which is through Him hath given him this health.'* Before the rulers, Peter keeps to the same explanation (4.10), and adds (v.12), 'Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.' When the apostles are dismissed, it is with the strict injunction that they are not to 'speak in the name of Jesus....And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.' An echo reaches us, later, of this same conflict over the use of the name, when Ananias protests his unwillingness to go to Paul's relief. He says to the Lord, concerning Paul: 'here he hath authority from the chief priests to bind all that call on thy name' (9.14).

*'Acts of the Apostles' p.20. Westcott ('The Historic Faith' p.178) has an interesting note on 3.16. He says that it represents 'in combination the divine principle in

The story of the sons of Sceva, who, without being in tune with all for which the Name stands, endeavoured to use it in exorcism (19.13ff), ends with the discomfiture of the would-be exorcists. 'In this case,' says Silva New in comment,* 'the unauthorised use of the name of Jesus did not succeed. This⁶ remarkable and rare. In the history of the magical use of names authorisation is seldom an element. Normally the name works ex opere operato.' G.F.Moore, in an essay, quotes Tosefti Hullin ii 22f for the stories of Eleazar ben Dama and Joshua ben Levi who used the name of Jesus for healing. That this use of His name was effective was not denied by the Jews, but it was held to be illegitimate by the Rabbis.*

The background Hebraic usage needs to be borne in mind: the quotation from Joel used by Peter on the Day of Pentecost (2.21: 'whosoever shall call on the name of the Lord shall be saved') can be considered typical. To invoke the name of a God is to bring the God himself on the scene; so that if in the day of visitation you invoke the name of the Lord, He will respond with salvation. In Is.30.27, we have an example which shows how closely the name of God is related to the thought of God. In this verse there is a clear identification of the name of Yahweh with Yahweh ^{him} himself.

From references in the Apocrypha and Pseudepigrapha, there can be little doubt that there was a widespread belief in the magical efficacy of the sacred name e.g. Tob.8.5, p.of Man.v.4, Sirach 47.18. In this

*'Beginnings' V Note xi: 'The Name, Baptism & the Laying on of Hands' p.132 †'Essays in Modern Theology' p.110 quoted 'Beginnings' IV p.31

literature, the Name is often mentioned as the embodiment of God's power and attributes (cf. Baruch 3.5).^{*} Zad. 9.54 speaks of 'trust in thy Holy Name', and in 1 Enoch there are references to those who 'believe in the name of the Lord of Spirits' (43.4 cf. 46.78, 63.7).

Taking into account the particular tradition in which the apostles had been nurtured, we can see that for them, at any rate, the use of the Name of Jesus would not be 'magical': much rather, it was a kind of passport into the country of which He is King - standing for everything that He was and is. Using His name in exorcism or in healing, represented a communion with everything that He Himself demonstrated when with them so short a time ago. And when people were 'baptised into His name', He would flow out to them in grace, and, in fellowship, they would be linked with Him.

Reverting to 3.16, the 'faith' referred to is obviously that of Peter and John. Hitherto, nothing of this kind had happened. Unexpectedly, on going into the Temple, Peter in an access of compassion knows a commensurate faith, and does what he knows his Master

* Primitive peoples still regard the name of a person as a point of vulnerability. Though the name, the self is given away, made accessible to others. In a contemporary book describing life at a trading-post in America, entitled 'Spin a Silver Coin', the author relates that no Indian would give his name: a state of affairs which led to grave difficulties in regard to book-keeping, only to be circumvented by the use of nicknames, which could be disclosed and entered in a book without risk to the person in question.

would have done under similar circumstances, and would now have him do! It is the double thought of Jesus - both in remembrance of how He would have acted, and of Him as the Lord of Life in all realms - that makes the appeal to 'His name' so certain a key to spiritual power. Peter has no doubt as he acts. His faith is immediate and sure, and the answering power is there.

Only those who are not using faith after this order would slip into a magical use of the Name. For them there would be no real communion with all for which the Name stands. It is that, and not ^{the} mere mechanical usage of a magic password, that is the way through to spiritual power.

5. 'Signs and Wonders'

The phrase τέρατα καὶ σημεῖα occurs no less than 9 times in the first part of Acts (2.19, 22, 43; 4.30; 5.12; 6.2; 7.36; 14.3; 15.12), and is not found at all in the second part of the book. There are no doubts about the Semetic background to this expression. It is a common O.T. phrase describing miracles, and is found in this form in the LXX.

The list of the actual 'signs and wonders' described in Acts is impressive. After the story of the healing of the lame man at the Beautiful Gate, and the consequences following upon it, 4.33 reports, 'And with great power (δυνάμει &: Lake says 'or possibly "by great miracles".') did the apostles go on giving the testimony of the resurrection of the Lord Jesus.'

The story of Ananias and Sapphira would seem to represent, in the telling at all events, a switching of the power to heal into its opposite channel.* We are still in the realm of 'signs and wonders'. Here, a lie of a peculiar order in days when the infant community needed to be kept pure in intention is visited with the sternest punishment.

Verses 15 and 16 of Chpt.5, which recount the manner of the 'signs and wonders' mentioned previously in v.12, do so in language closely resembling that of Mk.6.56. The popular excitement arouses similar extravagances as are mentioned later in 19.12: even Peter's shadow, and Paul's handkerchief, become objects conveying magical power. Peter and Paul themselves drew their ability to heal elsewhere than from this region of magic: faith in God, mediated through Jesus, is the sole source of all that they did.

Chpt. 5 also contains the account of the miraculous release of the apostles (v.19), to be paralleled by the account of Peter's release in 12.7ff and of Paul in 16.25ff.†

Philip in Samaria exorcises unclean spirits and heals the paralysed and lame. At Lydda, Peter heals

* 'Such a power to destroy is the necessary analogue to the powers to heal and make alive', comments the note on this incident in 'Beginnings' Vol.1V.

† Of the parallels between Peter's action and that of Paul later, Bruce says that evidently the author of Acts deliberately selected incidents that showed how Paul's apostleship was confirmed by the same signs as was Peter's. F.C.Baur maintained that these incidents were therefore invented in order to aid in this vindication of Paul's apostleship. Bruce maintains that Luke selected from the record what best served him in his purpose. 33
(Bruce: 'Acts of the Apostles' p.)

paralysed Aeneas (9.33-35) and at Joppa brings back Dorcas from the dead (9.39-41).

13.6ff tells how Elymas the sorcerer withstood Paul, 'seeking to turn the deputy from his faith'. Paul, whom we are told was 'filled with the Holy Spirit', spoke in faith, and in accordance with his word, Elymas was stricken with blindness. Lake has a valuable note on v.12, regarding this 'astonishment' of Sergius Paulus at the miracle. He writes, 'In view of modern tendencies to regard Christianity as a wholly ethical movement, it is well to emphasise how much stress Luke puts on the miraculous power of the apostles.' He continues, 'nor is this Lucan, it is early Christian.'*

The first record that we have of healing through the word of Paul is at Lystra where a lame man is healed (14.8-10). It is curiously parallel in phrase and manner to the story of Peter's healing of the Lame Man at the Beautiful Gate (3.2-8). In this second story, it is noteworthy that Paul's action is contingent upon the man's faith: 'perceiving that he had faith to be healed'. This factor (cf.3.16) links this miracle with the typical Synoptist healing (Lk.5.20, 7.50 etc.)

Paul and Barnabas speak for all others through whom 'signs and wonders' are done in Acts: 'Not in us, but through us, is the power operating,' is what they say, in effect, to the men of Lystra.... 'We also are men of like passions with you.' (v.15).

So the record continues, as at Philippi

Paul cures the clairvoyant girl (16.16-18), the name of Jesus proving powerful in exorcism. Though now, in this second part of Acts *τέρατα καὶ σημεῖα* is not the formula, the list of marvels continues. 19.11,12 speaks of the 'special miracles' ('unusual', 'extraordinary': *ὑνάρματα τε οὐ τὰς τυχεύοντας*) which God wrought by the hand of Paul,* and of the efficacy of ^{his} handkerchiefs and aprons' worn-by-him as healing agents! Eutychus, taken up as dead after his fall from a third-storey window, is brought back to life by Paul (20.7-12). In Malta, Paul himself does not take hurt, though a viper 'fastened on his hand' (28.4 - It is worth noting the curious fact about the viper at Malta that the inhabitants must have known that there were no poisonous snakes on the island!†) Paul heals the father of Publius: his method, again, being through the imposition of hands, accompanied by prayer; and others in the island come to him and are healed (28.8,9).

In all this, Acts is witnessing to the emergence of power in ways similar to those recounted concerning Jesus in the Gospels.

*Concerning *διὰ τῶν χειρῶν* in 19.12 Bruce rightly comments that this is an emphasis on Paul's actual method. It is not to be thought of as a Semetic figure of speech. Paul would use his hands, often, in these healings. (p.357)

†Bruce comments (p.470) that 'there may, however, have been vipers there in Paul's time. (So, in Ireland, there were snakes before St. Patrick, but none, we are told, "since his day".)'

6. Guidance and Obedience

The stories of divine guidance in Chapters 8-10 have an obverse side: it is that of the disciples' responsive obedience, in other words, of their 'faith'. Philip is willing to be guided, and so God can direct him to that most extraordinary conjunction with the Ethiopian on a desert road, at the actual moment when the man is reading Isaiah 53!

When Paul, on the road to Damascus, is visited by the Light and Voice (Chpt.9), he recognizes the voice as of divine authority, and is ready for his first act of obedience. Ananias, through the same responsiveness, has his part to play in the developing drama.

Cornelius is another prepared to receive God's guidance. Simon Peter has his vision, equivalent to that of Cornelius, and to it he responds (Chpt.10).

Guidance of the opposite kind is observable in 16.1-10. Paul and Silas 'were forbidden of the Holy Spirit to preach the word in Asia' (v.6). 'After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.' However these indications came, these men were sure about the guidance and, in faith, implicitly obeyed it. In the sequel, in which the guidance changes to the call to 'Come over into Macedonia and help us', we find their faith vindicated.

7. Growth in Faith

We have noted in the section on the Johannine writings that their author seems to have distinguished between various grades of 'believing', W.M.Ramsay has a note in which he argues that there is evidence of something of a similar character in Acts. He says that 'believe' is used in a manner which does not imply that all who 'believed' became Christians in the complete and final manner. 'The example of Simon Magus seems conclusive. Simon believed (8.3) and was baptised. Yet it is hard to suppose that he became in the final sense a Christian, although for a time he was a member of the Church.' His case is, in fact, parallel to that of the Jews in Jn.2.23 who 'believed on his name, beholding his signs which he did.'

Ramsay would distinguish, in Luke's terminology, between a preliminary stage of 'believing', followed by 'turning to the Lord' (11.21), as a second stage, of which the seal was baptism. 'Later,' he says, 'ensues the settled Christian life of those who are styled in the perfect tense ~~πιστευόντες~~, those who are in the state that ensues for those who have believed.' (21.20,25, 19.18 etc.).†

The idea of this introductory stage of 'believing' finds witness in 13.12, where we are told of the favourable impression made upon Sergius Paulus. He

*See above pp. 84†.

†'Teaching of Paul' pp445, 449, 450.

'believed, being astonished at the teaching of the Lord', but there is no evidence that the man was converted and became a Christian.* Similarly, in Acts 17.34, at Athens, 'certain men also clave unto him and believed....' Because the work was not followed up, we are not told of any further stage here in the formation of a Church.

*Bruce's comment is that 'a matter of fact Roman official was the very person to be convinced by the miracle he had witnessed (seeing is believing!) especially as he was also impressed by the message'. (Acts of the Apostles' p.258 But this kind of believing would still be of a very elementary standard!

4. 'FAITH' IN THE EPISTLE TO THE HEBREWS

In this letter, 'faith' itself is under discussion. It is defined and argued for as something in which the readers are uncertain.^{*} Hitherto in the Epistles, the concentration has been upon the object of faith. 'Hebrews' represents a stage when the nature of the faculty itself is considered.

The great 'unknown' who was the author of this letter was skilled both in the philosophical and theological approach to religion, possessing a background redolent of Alexandrian Judaism. He is familiar with the Platonic doctrine of ideas, and, influenced by this, he interprets much of the O.T. experience as a shadow of what is in the mind of God in heaven - the 'pattern' is 'in the mount' - and, in the clear light of God's will and purpose demonstrated in Christ, the best in Old Testament religious practice is seen to be a prefigurement of what is revealed in the New Covenant.

Since the book is quoted in the Epistle of Clement of Rome, we can be sure that it was written prior to 85 A.D. Some, indeed, would date it before the fall of Jerusalem, possibly circa 67 or 68 A.D. For many years it was assumed that it was written to admonish a group of Christian Jews in danger of relapsing into Judaism.[†]

* Schlatter: 'Der Glaube im N.T.' p.524

† W.Manson: 'Hebrews' (1951) finds the key to Hebrews in Stephen: the recipients, he says, were Jewish Christians not unlike the men who resisted Stephen. The new 'going out' to the world in the name and power of Jesus is the

The background is, of course, thoroughly Jewish: the Tabernacle, the Sabbath, the High Priesthood, the sacrificial system are the items on which the writer proceeds to build his argument, and he draws upon the stories of the Patriarchs for his exemplars; but, as Dr. Moffatt points out in his Commentary on Hebrews,* the- if such a relapse is in question, the argument is oddly conducted. The repudiation of the Christian claim that Jesus was Messiah and Son of God should surely figure as a major concern: it is not in contention, however; it is assumed as common ground between writer and reader!

Moffatt thinks that the letter was directed to a group of Christians who used the LXX as their bible.† He points out, very cogently, that the writer's Jewish references are strangely attenuated: it is the Tabernacle of the Pentateuch that provides him with his text, not the Temple at Jerusalem. The sacrificial system is mentioned, but the equally Hebraic rite of circumcision is passed over without a single reference. This is very eclectic dealing with Judaism. The defection of the readers is not concerned with theories, but with the cost of being true to their principles. In reminding them of the wonder of the inheritance with which they are trifling, and the power of faith by which they enter into it, the author uses the common ground of the LXX to make his point and provide his illustration. Particularly does he do this, since he has found in the symbols he enumerates, 'types'

*'Hebrews' (I.C.C.) p.xxvii †Ibid Intro to Comm.p.xvi,xvii

of what is real in the eternal world, and prefigurements of what has now been manifested in Christ.

1. ~~Relation with Alexandrian Judaism~~ *Platonist and Eschatological*
Thinker

No document in the N.T. declares its affinities with Alexandria so patently as does this letter. The third verse of Chpt.1 very early makes this clear. ἀπαύγασμα τῆς δόξης brings to the N.T. a word used nowhere else in its pages, nor in the LXX. Philo, however, often uses it. It is found in the Wisdom of Solomon (7.26) in a passage which seems to lie behind the rolling phrases used here: speaking of wisdom, the writer says, 'For she is an effulgence from everlasting light.....and an image of his goodness.' Peake, in his Commentary in the Century Bible, adduces a number of such instances (e.g. 1.4, 2.6, 4.12, 13, 14, 16, 5.12, 6.13, 7.3, 8.5, 13.5 etc.). 'The coincidences with Philo and the Book of Wisdom are too numerous to be accidental,' is his conclusion. He continues, 'The differences between Philo and the Epistle are naturally accounted for by the change that must come with the rich content of the Christian facts.'*

Hans Windisch also notes this affinity in 'Der Hebräerbrief', His conclusion is that while Hebrews stands near in some respects to Philo, the main difference between the two is that Philo's concern is with the individual soul, while Hebrews has strong eschatological interests.†

*Peake: 'Hebrews' (Century Bible) Intro. p.35

†'Der Hebräerbrief' p.108

This Epistle actually fuses two world views, There is the view, owing its origin to Plato and the Alexandrians, contrasting the phenomenal world with the underlying realm of the eternal and the real; and there is also the eschatological view, Hebraic and early Christian in origin, contrasting the present with its waiting and trial with the future in which God will bring His Kingdom in all its fullness and splendour. We have therefore in the writer, the combination of a Platonist and an eschatological thinker. This fact explains the double strain in his thinking about faith. It is at once insight into and connection with, the eternal, and also anticipation of what is to come. This blend of motifs is discernible throughout the great chapter on the heroes of faith (Chpt. 11). The eschatological element provides a close assimilation of faith to hope: the note in v. 1, 'Faith is the substance of things hoped for', sets the key for a connection made all through the Chapter.

Faith is also grasping by 'belief' what is in the eternal realm, and answering it, and its promptings, by obedience, as in 4.2f. and 11.6.

The way through to the Eternal World was opened supremely by Jesus Christ. By His sacrifice, He provided the way of direct access to God, and, by His life, He showed what are faith's possibilities. He himself is the pattern believer. What we see of faith in Him is shown in measure, too, by the patriarchs: in them we see the adventurous initiation of new ways, coupled with

Käsemann in 'Das wandernde Gottesvolk' refers to another regulative idea in Hebrews. It is that God's people are pilgrims in this world. Here they have no continuingⁱⁿ city. Christ Himself is the Pioneer, and those who follow find the meaning of their pilgrimage as they journey ever closer to Him.

Käsemann interprets 3.7ff as referring to the obedience of faith in the sense of holding fast one's confidence; similarly in 6.12, faith is associated with longsuffering and patience. It means persistent trust in God and His promises, even when events seem to belie them. The 'offence' for faith in Paul is the Cross: in Hebrews it is the delay in the fulfilment of God's promise. Faith, while belonging also to the sphere of signs and wonders, is an eschatological attitude, and the future to which it looks is catastrophic to the end of this world. Struggle, pain and death are associated with faith, as the witnesses of Chpt. 11 show. It is the bridge between the perishable and imperishable worlds, over which the Christian passes as pilgrim. 'As an echo of the objective divine Word, faith is an assurance which has an objective foundation and which surpasses in certainty all earthly possibilities.'

παρησία is associated with faith also. 'As the ἐπαγγελία is more than a mere promise, παρησία is more than a mere subjective trust; it is the confident commitment of oneself to a cause which God has already guaranteed in an objective ἔλεγχος.'

Käsemann describes faith, thus, as the comfort which sustains the Christian on his pilgrimage. 'He overcomes the earthly present again and again by an *ἐξέλευσις*.'* He pictures the visible and invisible as in continual conflict, with the Church seeming to the world like a troop of deserters quitting the camp. But they know, however, that they go forth to victory and to an abiding possession.

iii. ³Stedfastness and Obedience

In 3.1, the use of *ἡρώς* to describe Christ Jesus covers the double idea of identification with God's purposes and that of the 'Stedfastness', always implicit in the adjective. By His perfect obedience, correspondence is achieved with what lies in the eternal realm.

The Children of Israel, by contrast, failed to enter into all that God had for them, because of their disobedience. 'Take heed, brethren,' the writer counsels, therefore, 'lest there be in any of you an evil heart of unbelief (*καρδία πονηρὰ ἀπιστίας*) in departing from the living God' (3.12). Note once again in the N.T. this connection between 'unbelief' and something unsound in the depths of personality. An echo of the Synoptic reference to 'hardness of heart' (Mk.3.5) meets us also in 5.13.

Faith is intimately linked with obedience (e.g. 4.11, 5.9). Christ, our 'High Priest' (4.14ff) has unique value for us, since He was 'in all points tempted like as we are' (4.15), and 'learned obedience by the things which

*ibid p.24

he suffered' (5.8). In verses 7-9 of Chpt.5, which obviously have reference to Gethsemane, the word 'faith' is not used, but what it involves is very much in mind. 'Obedience' of this kind, conforming to what we know is in the eternal realm for us, is not a light achievement, nor does it always bring us to paths devoid of pain.

In 6.12, the writer returns to his exhortation, admonishing his readers to 'imitate those who inherit the promises by their steadfast faith'. μακροθυμία here, says Dr. Moffatt*, means, as in James 5.7f, the tenacity by which faith holds out. Abraham is mentioned in the verses which follow as a typical instance of the steadfast type of faith, that patiently endures until it receives the promise (6.15). By the reference to God's 'oath', supporting what He had promised, the writer makes clear, however, that the strength of this dependence is not based on the human side, i.e. in our faith, but on the certainty of the divine reliability.

lv. Faith as Belief and Response

It is possible to note, at the end of Chpt.5 an ~~certain~~ impatience in the writer. As a commentator has ^{suggested} indicated, he is anxious to develop what is obviously a favourite analogy. He reveals his sense of his readers' immaturity in vv.11-14, and in 6.1,2 we find him brushing aside the first principles concerning Christianity: 'Let us go on to perfection, not laying again the foundation of repentance from dead works, and of faith towards God,

* 'Hebrews' (I.C.C.) p.85

of the teaching of baptism, and of laying on of hands, and eternal judgment.' Having thus disposed of these preliminary matters (and note that amongst them is 'faith toward God' i.e. belief in Him and trust toward Him), he proceeds to his picture of Christ as 'High Priest after the order of Melchizedek', showing how all ^{that} the Levitical sacrifices had foreshadowed is fulfilled in His sacrifice.

ὁ λόγος τῆς ἀκοῆς μὴ συγκεκ(ε)ρα(σ)μένος τῇ πίστει τοῖς ἀκούσασιν (4.2) Moffatt translates as: their good news did them no good 'since it did not meet with faith in the hearers', taking the alternative reading with X, the Old Latin, the Peshitto etc. In his Commentary* he makes the further point that τῇ πίστει may be an instrumental dative: 'since it did not enter vitally into the hearers by means of the faith which it normally awakens in men.' Faith is the faculty by which one makes contact with what is in God. Without this, we have merely listened to words, and not made union with power.

v. Apostasy

Against the background picture of Christ's Mediatorship and power, Chpt.10 gets to grips with the apostasy which has called for the letter. Apparently there has been persecution in this community, and there have been cases of falling away. The writer makes clear that, in his view, such apostasy is unpardonable (10.26).

In his use of the words 'the just shall live by faith' (10.38), by contrast with St. Paul, the author means that the man who remains true has contact with

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eternal life. There are texts, D^A, A, Syr.^{pesq.} ~~hcl.~~ etc which include ~~pec~~ after ~~πιστις~~ in this verse, as in the original LXX text. The mass of MSS, however, omit it. Moffatt* says that this is 'to conform the text to the Pauline quotation (Rom.1.17, Gal.3.11). If we accept Hunter's suggestion† that this quotation was among the testimonia, may it not be that the writer himself so quoted it, and the variants are those that have conformed the text, rather, to its form in the LXX? Instead of God's faithfulness to His covenant being thought of as the ground of hope, as in the LXX version, it is man's own holding fast to what he sees in God that will cause him to 'live'. The stress here is on the human ^{πίστις}.

'We, surely, are not folk who shrink back and are lost but continue in faith to the salvation of our souls' (10.39). This verse explicitly contrasts the person who has faith, and stands fast, with the person who cowers before persecution and loses his soul. It is then - against this context- that the ^{chapter} ~~chapter~~ follows, listing the great heroes of faith. 11.1 links with what has gone before, as if to illustrate this kind of faith. It shows how those who are exercising it stand in the succession which leads to Jesus.

vi. Hebrews 11

The interpretation of the Greek fathers concerning 11.1 was that faith gives substance to unseen

hopes (e.g. Chrysostom: ἐπειδὴ τὰ ἐν ἐλπίδι ἀνυπόστατα εἶναι δοκεῖ ἡ πίστις ὑποστέλλει αὐτοῖς χαρίζεται - μᾶλλον δὲ οὐ χαρίζεται ἀλλ' αὐτὸ ὅτιν ἐν ἐλπίδι αὐτῶν)

* 'Hebrews' (I.C.C.) p.157

† See p. 9 above

3 'The just - the true believer - requires faith trust in the unseen, for life. Such faith is the

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Windisch connects ὑπόστασις in the text with the meaning 'committing oneself to something, confidently basing oneself upon something.'* He quotes an American Catholic scholar, M.A.Mathis, as drawing on koine texts and arguing for the sense of 'reality as opposed to appearance' and translating the word as 'presentation of reality', thus agreeing with Chrysostom and the Greek exegetes. ἔλεγχος is 'proof', says Windisch. He compares 2 Cor.4.17f with this verse. The same clues are provided to faith: they both assert that the realities lie in the world beyond.

There is a truth behind this definition of faith: "Ἔστιν δὲ πίστις ἐπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων" that binds together many apparently diverse ideas. 'Faith' is the link between two worlds, this and the spiritual: thus it becomes the hand by which we grasp what God offers, and the power by which we go forward to prove what Christ is and can be to us. It is 'confident assurance' based on what is revealed by God, and it is a creative link by which what would otherwise not materialise in this world is brought into effect. In this sense, it stands very really for our 'title-deeds',† and it becomes our 'proof'.

Against the background of this Epistle's Platonic philosophy, one can understand these elements in this definition. The spiritual realm is the realm of reality. It - and not this world - is the realm that really matters: power is set in motion from that side of

*'Der Hebräerbrief' p.99 †See Moulton & Milligan for this meaning in the papyri e.g. P ii pp.153,176

things and not this. It is not only worthy of comment that *ὑπόστασις* is found in the papyri with the meaning 'title-deeds', it is also used in the philosophers to represent the term 'substance', e.g. in Aristotle, where it is contrasted with *φαντασία* and *ἔμφασις*. Faith is, thus, the giving substance to the things we hope for: the way to prove, or demonstrate, that which we do not see as yet, except with the eye of faith. Even at its most daring, faith, which oscillates between creativity and obedience, is conformable to what is shown to be the will of God. It is thus with all the examples of faith that follow.

Before we embark on the great roll-call, we are reminded *Πίστει κοῦμεν κατηγορεῖσθαι τοὺς αἰῶνας ῥήματι Θεοῦ εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι*. The invisible world is stated here plainly to be the pre-condition of this visible world. The author's first use of *πίστει* thus reminds us of Creation (Gen.1.1f), which provides the stage upon which the drama of faith is to be portrayed. Hans Windisch^{*} refers to Rom.1.20, and sees in this exercise of faith the means by which we come to the knowledge of God's creative act, in which He brought the world into being 'out of things which do not appear.'

Concerning the whole chapter, Windisch comments[†] that, whereas a rabbi would have collected the O.T. passages mentioning faith, our author enumerates the heroes of the Old Testament and ascribes their actions to faith, even though in no single case does the O.T.

^{*}'Der Hebräerbrief' p.99

[†] *ibid* p.98

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use the word of them. So truly does he follow the spirit rather than the letter of the Old Testament, that he omits the proof-text for his purpose, Gen.15.6. Windisch compares 4 Macc. for the structure of the discourse: e.g. 4 Macc.1.1-7: the theme propounded; 3.19ff the proof from history. Since nothing specifically Christian appears until v.26, it may be that the writer is using a Jewish source here: at least it can be said that he is drawing on Jewish,^{*} or Jewish-Christian, traditional instruction.

As he proceeds to list his heroes, we are vividly reminded of Käsemann's point concerning the 'Epistle of Pilgrimage'. ~~God's people here~~ ^{These folk} are all on the march. Abel, as distinct from Cain, is a nomad shepherd; Enoch is travelling 'far ben' with God; Noah ventures in his ark, while those who remain perish; Abraham, Sarah, Isaac and Jacob are pilgrims, all of them ...God's people, brought out of Egypt, once more find themselves on pilgrimage...so the account continues.*

The other notes that we have already distinguished are also to be observed: Faith is the effective link between heaven and earth, therefore in worship, it is this quality alone that makes it acceptable. Abel (v.4) possessed this. Cain did not. So, by Abel's offering, heaven and earth are brought into union, and by that he is put right (*δικαιος* cf.10.38) with God.

Enoch's 'promotion' or 'translation' to the eternal life without experiencing death is to be

* See J.A.Findlay's 'The Way, the Truth, and the Life' pp.63,4

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understood, again, as due to 'faith'. The O.T., in speaking of this does not mention 'faith', anymore than it does in connection with Abel's sacrifice. It is the writer's inference, and helps us, therefore, to understand what the idea meant to him. The LXX renders 'he walked with God' (Gen.5.24) as 'he pleased God'. So, in commenting on Enoch's faith, the writer continues (v.6), 'And apart from faith it is impossible to please God, for whoever approaches God must have faith in Him, and believe that He is a rewarder of those that seek Him.'

In this somewhat banal statement, a 'Times' correspondent* sees a description of what might be called 'Minimal religion'. Here, it is reduced to its lowest demands and barest proportions, when translated as 'He that cometh to God must believe that He is.' 'Such faith,' says the 'Times' article, 'is not without the assistance that hope gives. The God in whom it trusts is a "rewarder of them that diligently seek him"'. This does not mean that one makes an adroit calculation that, in spite of present disadvantages, his service will pay in the end, and is therefore worth while. It is the trust, even when events do not appear to justify it, that truth will ultimately triumph, and that to have stood for it will be to live for the years against the days, and for eternity against time. Such a hope, as the word "diligently" makes clear, is no passive waiting... This attitude of mind, of course, is something on which a man falls back when all else is taken from him. But even so, it is

*In a Saturday 'Times' article

ground which can be held against all comers, and from which he can set out afresh to make a far more extensive territory his own.'

The idea of 'reward' embodied in this verse (and also in 11.26) is the ancient equivalent of the modern notion of 'causation'. In the modern mind, the link between cause and effect is quite impersonal. To the ancient man of faith - even to the man with the merely 'minimal religion' - God is implicit behind all that happens. Human action meets with a divine reaction, and this is interpreted in terms either of 'reward' or 'punishment'. What it means is that, eventually, the effect of either faith or unbelief will become apparent.

Noah's faith (v.7) was not initiatory, but answering and obedient. It was shown, in his own lifetime, to be justified. The readers ^{should} ~~may~~ note that they, similarly, may be saved from the coming destruction by holding fast the profession of their faith! The phrase 'and he became heir of the righteousness which is by faith', does not mean what it would mean to St. Paul. Noah's action, wrought in faith, brought him into the stream of those who achieve the righteousness God has for them.

When the classic case of Abraham comes to be quoted, we are reminded, inevitably, of the parallel in Rom.4. It is noteworthy, as part of the difference between the two writers, to remember that Paul has first established clearly what Christian faith is before he reverts to Abraham. 'Hebrews' adopts the contrary order. Abraham, then, received a call from the unseen realm

and obeyed it. He continued in faith, though the complete consummation was never his in this life: he was 'kept journeying' through the land of promise 'like a foreigner', 'for he looked forward to the city with foundations, whose builder and maker is God' (v.10). Not always is it possible, for a man, in his brief lifetime, to see the purposes of God with which he has allied himself, come to fulfilment in this world. By his faith, Abraham shows that he understands that the real has its basis in God. It is in His realm that the heavenly Jerusalem has its foundations.

Thus there is often set a contrast between the faith that anticipates the future, and the seeming futility of that faith as interpreted in the world of appearances, at the time of its inception. After mentioning the case of Sarah, this aspect of faith finds comment in a glorious passage in parenthesis (vv.13-16). Here are men who show where their hopes are fixed, who believe, in spite of all that contradicts, in the inspirations that have come to them: that to which they have given their faith exists already in God. In v.13, faith as non-fulfilment in this life receives its greatest stress. It is almost as though the author writes, 'these died only in faith, not having laid hold on the promises in advance.'

Abraham, answering the test, is prepared to offer Isaac; Isaac, and dying Jacob, both pass on to their descendants blessings that have to do with the future. Similarly Joseph, on his death-bed, looks forward to

things that are to come. vv.20, 21, and 22 are all eschatological. Joseph makes his plans far into the future 'giving commandment concerning his bones'.

Moses refuses the lure of advancement under Pharoah, 'looking steadily at the ultimate, not the immediate reward'. v.26 includes the possibility - 'esteeming the reproach of Christ' - that the writer thinks of Moses as actually envisaging the Christian Messiah (cf. 'Abraham rejoiced to see my day': Jn.8.56). 'He endured, as seeing him that is invisible' (v.27) is a pointer in the same direction.

By faith the Israelites pass through the Red Sea; and the walls of Jericho fall down - thus is power directly shown from the unseen realms in answer to obedient faith. Obedience to divine promptings is shown by Rahab, who, in the face of what was weak at the time, discerned the power which is to make the future.

vv.33-40 conclude with a summary which speaks of the many-sidedness of the faith of the great exemplars.* In some cases faith received a reward here and now: sometimes it was the kind of faith which continues, in spite of all appearances to the contrary, never to be vindicated in the believer's own lifetime; sometimes faith results in some remarkable phenomena, seen by all; and sometimes its results are all the more remarkable for being completely invisible. v.35 contrasts the two forms of faith: that

*It also includes, by inference, the heroes of the Maccabean rising. Hellenistic Judaism took note of them. They are only occasionally mentioned in the Talmud, and nowhere else in the N.T.

which is rewarded with miracle, and that whose reward is not immediate. It is built entirely upon God, and is in dependence and obedience to Him. v.39 could be translated 'having received a good report through faith'. Is the witness borne to them through faith, to God, or to posterity? The point about the faith of all, however, is that it is always fulfilled, even though it has to tarry until after ages for its consummation.

'The promise', to which their faith was so largely contributory, was something which God could only fulfil in the times of the Messiah. Thus is the faith of these men shown to form part of a divine purpose which goes right through the centuries; and the anticipation of the patriarchs is contrasted with the faith of the Christian, now in the Messianic era of fulfilment. God had 'some better thing in store for us.'

vii. 'The Pattern Believer'

The reader is now brought back to his own times; and, against the mighty examples quoted, and with a sense of kinship with these witnesses, he is admonished to show a like faith and steadfast patience. Even more especially, with eyes fixed on Jesus, origin and goal of our faith, who Himself 'endured all that hostility from sinful men', should we hold fast and not fail.

Moffatt translates ἀρχηγὸν καὶ τελειωτὴν as 'pioneer and perfection', and says* that the terms describe Jesus 'as the perfect exemplar of πίστις in his earthly life (cf. 2.13), as the supreme pioneer (ἀρχηγός)'.
 *'Hebrews' (I.C.C.) p.196

as in 2.10, though here as the pioneer of personal faith, not the author of our faith) and the perfect embodiment of faith (τελειωτής, a term apparently coined by the writer). He has realized faith to the full, from start to finish.' He says that τελειωτής does not refer to τελειωθῆναι in 11.40, and that it does not imply that Jesus 'perfects' our faith by fulfilling the divine promises. What we are here doing is looking at the perfect exemplar, from whom most of all and best of all, faith is to be understood.

Reversion is made again, in 12.3, to the readers' actual situation. They are not to lose heart, but to take their tribulation as children accept discipline (!) The warning against apostasy is repeated in vv.14-17 of Chpt.12. Though it is true that in this Epistle faith comes under reflection, and is philosophically defined for the first, and only, time in the N.T., yet it is obvious that this is no merely academic document. It is concerned with an actual situation. There is grave peril of apostasy in the community to which this letter is written, and faith is pictured as the antidote. It is the faculty by which we apprehend the unseen and spiritual world, and it must be held to against opposition and the appearance of seeming futility.

The use of faith brings us into a great heritage. By means of it, we take our place in the community of believers of all ages, and by means of our present experience of it, we 'are come unto mount

Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant...(12.22ff). There is the historic tradition of those who have shown faith, and there is the community of the faith-ful in all the ages. The writer of this letter sees no break between God's dealings with his ancient community of Israel, and with what is now open to the Christian. All that was implicit in the original community is now explicit in the new; and all to which they looked forward is being fulfilled in Christ.

Earth is still, however, the shadow-world, a place for 'pilgrims' and 'sojourners'. We are not less in that guise than were our fathers: 'For we have no permanent city here on earth, we are looking for one in the world to come'(13.14). The 'city whie that hath the foundations' still gleams before us: by our faith, we too are assured of it, and by our faith we make our link with it in the world of here and now.

In this way can the writer ask for his readers' prayers (13.18), since, by faith, prayer connects with the power of God. In the words of his blessing (vv.20,21), he can pray for them, and ask God to 'equip you thoroughly for the doing of His will', 'creating in your lives by Christ Jesus what is acceptable in His own sight' (sic

Moffatt). God is Creator and Lord: everything about us, even our faith, is secondary and derived: but we are given this share in God's purposes, so that our faith becomes part of the situation. Without it, the powers of God are held up: with it, His powers at that point and in that manner are released. He has ordained it so. And thus does our faith, in obedience to Him, become creative.

viii. Contrasted with St. Paul

Windisch provides a useful summary of what he finds peculiar in the account of faith in Hebrews.* It is (1) the intellectual factor: 'faith is the acceptance of a message offered to one, the regarding as true of the basic doctrines of religion' (e.g. 4.2): the close connection with the person of Christ that we find in Pauline faith is missing; (2) the assimilation of faith to hope; (3) the fact that faith is directed towards the future and prompts to renunciation of the present, and of this world; (4) its close connection with obedience, and (5) the fact that it sometimes has as its object God's power to work miracles. 'The faith which Chpt. 11 describes,' he writes, 'is not specifically Christian. The salvation which their faith showed to the fathers is the same as that on which Christians set their faith and confidence. The sole advantage which the Christian community has is that the time of waiting and trial has been reduced to the minimum for it...that the ~~word~~ of 11.13 has become

* 'Der Hebräerbrief' pp. 106/8

the ~~en~~^{ews} of 10.25.'

There can be no question that we are dealing with two divergent views in Hebrews and in Paul: so much is this the case, that it is remarkable that the thesis was ever held that Hebrews came from his pen. Paul's great contrast is between the Law, and the works of the Law, on the one hand, and Grace and Faith, on the other. The Law has served ^{but} to make clear the hold that sin has over man. Christ, in His death, dealt with the enemy, sin, in the heart of man, inaugurating a new dispensation; we, by identification with His sufferings and triumph (i.e. through faith) can be lifted into His victory. The righteousness impossible under the Law is now possible 'in Christ'. Faith is, thus, the end of the Law, and is in opposition to the system of 'works'.

The antithesis in Hebrews is differently stated. It is still between the two dispensations: but in this case, the one is outmoded through Christ's coming since it was but the 'shadow' of this new era, just as the phenomenal world is but a 'shadow' of the Eternal World. The Law is 'weak and unprofitable', but this is because it is contrasted with a 'better hope through which we draw nigh unto God' (7.16). The old Hebrew sacrifices are fulfilled in the one sacrifice of Christ, who, by it, has opened for us a way through into the Eternal Realm. The faith of the pilgrims is now exercised upon something that is real - there is, now, a way through into the innermost. We now, by contrast ^{with the servants of God} ~~te-these~~ who used faith

under the old covenant, possess the more excellent way.

Another great point of difference is that the resurrection of Christ, which is central for Paul, appears in Hebrews only in the doxology. Christ passes direct from the Cross into the heavenly sanctuary; and the Ascension follows straightway on the Passion. The contrast between visible and invisible worlds, in Hebrews, almost demands this treatment: at the moment of His utmost humiliation here, He sat down at the right hand of God, in that invisible and eternal realm.

For Paul, the premier exercise of faith is in providing union with the risen and triumphant Lord. In Hebrews, the relationship sometimes seems to be more external. He is our elder brother, Himself the pattern believer. From Him, the Christian learns how to devote his whole will to God as He did. But this is only half the writer's insistence, and concerns especially what we have known of the human Jesus. There are affinities with St. Paul, though the language is quite different, in the writer's profound analogy our High Priest, who opens the way into the innermost by His sacrifice. Through Him 'many sons' are brought to glory (2.10).

Faith in Hebrews is the link by which we reach out into the unseen and forward into the future: whereas in St. Paul it is, typically, the act of personal trust by which a man is joined with Christ and His redeeming grace.

As in other sections of the New Testament,

there is something underlying the conception of faith that points to a common source. Wide as are the divergencies between this writer and St. Paul, they are as near as Hebrews 11.1 and 2 Cor. 4.17f show them to be. In spite of what is 'intellectual' in the treatment of faith in Hebrews, this Epistle yields to none in its demonstration of faith as a dynamic force. As effectively as St. Paul has ever known, or written, this writer sees it as the link uniting the heavenly and the earthly realms in power.

The clue to this unity in diversity is to be found exactly where the writer to the Hebrews himself places it. It is part of his insistence that we learn of faith through Jesus. More than from Alexandrian Judaism, from Old Testament piety, or from any other source, the New Testament writers found their idea of 'faith' illumined by what they had come to know of its practice by the Lord Himself.

5. 'FAITH' IN THE GENERAL EPISTLE OF JAMES

There are two strains regarding 'faith' in James. The first is purely intellectual - the typical assent to items of belief - and the second is dynamic, by which the power of God is brought into operation, and changes take place.

(1) The Intellectual strain

The 'faith' at which James tilts in 2.19 is the belief that 'God is one'. Common to Jew and Christian alike, this is the basic necessary belief (cf. Deut. 6.4, Mk. 12.29). James would add to this, as necessary articles for Christian faith, belief in the Christian revelation, in the divine Law or Word, and in Jesus Christ.*

It is this intellectual form of faith that needs to be backed up and substantiated by works. Without the appropriate deeds following, this kind of faith is barren and dead (2.17, 20). What a man does should grow out of his beliefs.

(2) The dynamic attitude

Any lacking 'wisdom' are to ask in faith, nothing doubting, and it will be given (1.5,6). The prayer of faith (5.15) 'shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' It is in connection with this latter passage (5.13-18) that the illustration of Elijah is used, who, in the Hebrew idiom, 'prayed earnestly' (προσευχῇ

* See Moffatt: 'General Epp.' (Moff. Comm.) p. 39

ἡ πόσις), with such effect that it did not rain for three and a half years; and praying again, at the end of that time, the drought was broken. 'The prayers of the righteous have a powerful effect' (5.16 Moff.).

This recourse to the example of Elijah is typical of the whole Epistle, in which obvious Christian references seem to be intentionally avoided. The perfect illustration of dynamic faith and the power to heal would have been that of the Lord; but Elijah, perhaps, affords a more valuable example because he is a typical Old Testament figure, and 'a man subject to like passions as we are.' Christological categories soon set the example of the Lord apart; but what can happen for Elijah, James is arguing, can happen for any other man, whose faith is as effective.

In the nature of the case, this kind of faith is not divorced from works. To exercise it involves an inward dynamism, and the appropriate action, whenever called for, naturally accompanies it. ~~cf. the touch of Jesus-~~

i. Faith and Justification

The controversy in James 2.14ff is often interpreted as levelled against the Pauline conception of justifying faith. That this should be so is due, in part to the fact that Paul has merged something of the

*cf. the touch of Jesus; and the action in Acts.3.7 by which Peter took the lame man by the hand and lifted him up. The anointing with oil (James 5.14) which accompanies the 'prayer of faith', has about it something of this character.

two elements in 'faith' that are shown separately in James. In the truly Pauline faith, the dynamism that James thinks of in connection with healing has interfused with the intellectual element in belief; and this form of belief becomes so effective that it means a change of spiritual relationship and inward personality.* Those who misunderstood St. Paul were those who left out the dynamic element, and thought that mere belief, on the intellectual level would result, in itself, in justification, whereas it is the inner committal alone that can have such a result. Committall of this kind should issue in new ^{conduct} ~~and appropriate action~~, so that here, too, faith and works cannot really be thought of as sundered: 'Faith works by love' (Gal.5.6) says St. Paul. His justified sinner declares his new state by acting in accord with the ethic that Paul always made abundantly clear.

Windisch says that this discussion in James 2 is explicable apart from Paul. 'In no case can the polemic of James be directed against Paul, and in spite of strong echoes of Gal.2.16, 3.6, Rom.3.28, 4.2,12, it is improbable that James had read these letters, or that Paul had read James and directed his polemic against him. What is common to the two is to be explained by the dependence of both on Jewish tradition.'†

Pauline justifying faith has as its object Christ's Death and Resurrection. By this, one is identified with all that these involve and promise, dying to sin and

*It must be noted that James' dynamic faith affects spiritual relationships, too. He thinks of forgiveness as well as of healing in connection with the 'prayer of faith' 5.15.
 †'Die katholischen Briefe' (1930) p.20f.

rising again in Christ to newness of life. As we have seen, the faith which James labels as useless, apart from works, is the minimal belief in God's existence and unity.

The conclusion of Dibelius regarding this matter is that 'it is impossible that the author would have opposed the Epistle to the Romans in this way if he had read it thoroughly and understood it.' He claims that James stems from a type of primitive Christianity not directly influenced by Paul, or he would have understood him better, or made his opposition clearer.*

It is significant that James never uses Paul's typical phrase 'works of the law', which he could hardly have avoided if he had had Paul's arguments in mind; ^{especially since, in this short Epistle, he has so much to say about his own quite divergent conception of the Law} nor does he deal with the passage Gen.15.6 as if he had Paul's use of it (Rom.4.1-8) in mind at all.

ii. Further notes on 2.14ff.

In 2.14, James, who has so much to say about the dangers of the tongue, singles out for comment the empty words of the man who does not follow up his profession of faith by deeds. There are a number of passages in Jewish literature in which calling on the Lord is regarded as securing safety in the Messianic judgment†: James,

* He comments that no comparison is possible between them, since Paul is a missionary who speaks out of his vocation and experience, while James accepts the current view of faith and is merely concerned to guard against abuse. Rom. 10.9 provides a similar instance in Paul of this typical Jewish 'faith'; in this, faith in Christ becomes the Christianised version of faith regarded as attachment to Israel, the community founded in God: 'Der Brief des Jacobus' (1921) p.163f, 167.

† Knowling quotes Ps. of Solomon 6.2 as typical of these: Commentary p.53

reminiscent of the One who said that crying, Lord, Lord, was of no use compared with doing God's will, asks, 'Can that faith save him?' Jesus taught that there is something reciprocal in God's treatment of us - we can only be forgiven as we forgive - similarly, James speaks of judgment by a God who is 'merciless to the man who has shown no mercy' (2.13).

Faith, if it is to be a living thing, must like all other living things, express itself in movement (2.17). 2.18 would seem to represent an objection raised by some interlocutor, followed by James' reply. If that be the case, something seems to have happened to the text. Perhaps James in his very desire to stress the antithesis he is making, has unconsciously switched his words: for in this passage he is stressing works, and one would naturally expect the opponent to reply by emphasising faith. It may be that the original reading (or certainly, the original meaning in the writer's mind) was 'Thou hast works, and I have faith.' In that case, the reply of James becomes understandable: 'Produce your faith as something separate from works, since you are a champion of faith alone, and I will authenticate my faith by my works, which is the natural relation between the two.'

The belief that 'God is one' does not in itself take men beyond that of the devils, 'who also believe, and shudder'. It is not possible to build on this reference though one is reminded of the terror of the demons in the Synoptic Gospels when in the presence of the Son of God

(Mk.5.7; Mt.8.29; Lk.4.41; cf. Acts 19.15). Since the issue of the faith that is mere belief is, for the demons, nothing but terror, the profitlessness of that kind of faith is completely exposed. It has no results in changing them, nor in ridding them of their fears!

In 2.21ff James turns to the exemplar always in mind whenever a Jew began to think of faith, writing of him, indeed, as 'Abraham our father'.^{*} His interpretation of Gen.15.6 is in accordance with that of the Rabbis, who held that Abraham's faith was consummated when he offered Isaac. As we have noted, the conclusion drawn from this passage here is quite different from that which Paul deduces (Rom.4.5). James is concerned in drawing the lesson of the unity of faith and works in the case of Abraham: 'faith wrought with his works, and by works, faith was made perfect' (2.22). Similarly, in v.24, the word 'only' must not be overlooked: 'Ye see that by works a man is justified, and not only by faith.'

In 2.26 the analogy is almost precisely the opposite of that which Paul would have used: for Paul faith is the animating spirit. This is because Paul thinks of faith dynamically. James, in thinking of healing and forgiveness, is upheld by a similar dynamism, but it is

* This would seem to be one of many indications that the Epistle was written to Jews. (It could equally well be claimed, of course, that as father of the faithful, he was in this relationship to all Christians, remembering especially since they were known in this era as 'believers' cf. Gal.3.6,7). The stock Jewish instance of Rahab follows this instance of Abraham, in v.25: cf. Heb.11 and Clement 12.1 (see p. 103)

evident that he has not yet linked this dynamism with the intellectual element in belief, which is the kind of 'faith' being considered here.

iii. Relation between Faith and Wisdom

In James' thinking, 'Wisdom' is accorded an important role. The term would seem to cover, for him, what others mean when they write of the Holy Spirit. Man has a relation to God as the Giver of Wisdom: 'If any of you lack wisdom, let him ask of God...' (1.5). By this asking - in faith - man makes a link with eternal power and receives this gift from God. The Pauline parallel is the way in which the reception of the Holy Spirit is made possible through faith; and the Synoptic parallel is in Lk. 11.13, where Jesus speaks of the readiness of the Heavenly Father to 'give the Holy Spirit to them that ask him.'

Wisdom is to be received 'in meekness' (3.13ff). The fruits of this relationship also form a parallel to the fruits of the Spirit mentioned by Paul: 'the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy' (cf. Gal. 5.22,23).

iv. Faith and Trial

Deissmann would render the phrase in 1.3, as in 1 Peter 1.6,7, 'that which is genuine in your faith'. * το δοκιμίων is not a substantive ('the trial of your faith') but an adjective ('genuine, valid' etc.). There are many indications of this use in the papyri.

This it is which produces endurance. The meaning, in any case, is not that testing produces endurance, but the faith that passes through the trial. 'It is by these stresses,' writes A.T.Cadoux, 'that faith becomes conscious of itself, toughens, and so overcomes the threatened division' in the personality. He sees in these trials something that enables the personality to become still further integrated, avoiding the 'doublemindedness' that is so much James' preoccupation.

v. Faith and 'Doublemindedness'

The dynamic faith of which James writes, that asks and receives of God, is confident. It is 'without wavering'. By contrast, the 'asking' which he exposes as ineffective is not invaded by surface doubts. merely, it is the asking of a man whose inner mind is divided, who is not asking, therefore, with his whole nature.

Against the singlemindedness that Jesus stressed as of such importance (e.g. 'If therefore thine eye be single, thy whole body shall be full of light'), 'doublemindedness' is twice named in this Epistle as the peculiar evil of the spirit of man.* The doubleminded man's instability is deep-seated, unacknowledged and unconscious (cf. Jesus: 'Why call ye me, Lord, Lord, and do not the things that I say?'). It is because this type of man is not directing his conduct from an integrated inner being that he has 'no true direction at all: he is "like a

*A.T.Cadoux in his 'Thought of James' follows this theme of 'Doublemindedness' throughout the Epistle see pp.54,55

surge of the sea driven by the wind and tossed".'

Cadoux shows the faith without works (i.e. the passage in 2.14ff) to be another item in the count against doublemindedness, for this, too, is something which argues a divorce in personal action, and helps to aggravate it still further.

'To hold the faith of our Lord Jesus Christ' (2.1) 'with respect of persons' is also to be 'divided in your own mind.' *τῇ πίστει τοῦ Κυρίου* etc. here may be translated either with subjective or objective genitive (e.g. 'faith in our Lord Jesus Christ..'). In either case, such faith should lead to the spirit of brotherhood, and to judgments uninfluenced by class distinctions. To hold it, therefore, 'with respect of persons', is to put oneself into a self-contradictory position.

vi. The Date of the Epistle, and its relation to the consideration of 'Faith'

Because (1) of its relationship with the dynamic faith of the Synoptic Gospels, and (2) because of its teaching concerning the impossibility of 'justification' by intellectual faith alone, considerable importance attaches to the date assigned to this letter. It has a bearing on the general understanding of what happened to the term 'faith' within the N.T.

The strongest case for a late date is based on the internal evidence of the Epistle itself. The many references to teaching and teachers (e.g. 3.1 'Be not many teachers') suggests that it is not written to a community

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(or communities) still in the missionary stage, but to a settled group. What this community now needs is sound moral teaching to prevent deterioration. According to this view, the situation is much the same as that of the Pastorals. Christianity is a system which has now hardened into an Institution,^{plus} a body of Doctrine, and a code of Good Works. The writer of James, as contrasted with the author(s) of the Pastorals, is concerned lest the Institution and the Doctrine shall overwhelm the Good Works; and therefore, in writing to the same situation, he emphasises the opposite point of view to the Pastorals. He is dissatisfied with the state of affairs that they would accept. The idea of faith as assent to sound doctrine would be applauded by the author of the Pastorals. James sees its danger. He attacks it, not as Luther was to do later, but in the moralist's way: he is anxious that the need for Good Works shall not be overlooked. This point of view would, therefore, assign to James a date in the same period as the Pastorals. This view would explain the references to Job and Elijah as patterns of faith on the basis that, many years having passed, teachers are now ceasing to appeal to Christ as an example. They take their illustrations from literature, instead of from living tradition.

Moffatt is cautious as to the date.

Provisionally, he says, it may be placed between 70 and 90.* He points out that there is an affinity between the

*Comm. on the 'General Epp.' (Moff.N.T.Comm) p.110

Epistle and the Wisdom literature.* It has the same type of ragged construction as Ecclesiastes. There is no continuous argument running right through it: sometimes one meets a paragraph of argument, and sometimes a series of aphorisms. This literary background, and the aphoristic Greek in which the letter is written, is thought to militate against the possibility that it could have been written by James, the Lord's brother.†

The contenders for a late date would say, in the main, that it is the work of a single writer at the end of the 1st century incorporating a certain amount of traditional material, which would come, in some cases, from previous teachers in the church. This traditional material includes sayings of the Lord which cannot be identified (e.g. 5.12, where no suggestion is made that the author is quoting, yet we know that he is, from the Sermon on the Mount. James' version here is probably earlier than Matthew's, the latter's 'Yea, yea' going back to Rabbinic teaching that doubles the affirmation in a mild oath that is permissible!)

*See Knowling Commentary xv and xvi for an impressive list of parallels with Ecclesiasticus and the Book of Wisdom.

†Gerhard Kittel in an appendix to 'Die Probleme des Palästinsichen Spätjudentums und das Urchristentum' discusses 3.6, a phrase that many find it difficult to understand could come from James, the Lord's brother. He finds the metaphor used for the round of human life and fortune in rabbinic tradition, tracing this back to circa 150 A.D. The idea may well have come in from outside (e.g. Orphism or India) but may have been acclimatised in Palestine in the time of Jesus.

vii. Early Date

The similarity of the greeting in 1.1 with the salutation in the letter sent out by James, the Lord's brother, in Acts 15.23, is commented on by Knowling*, who says that out of the two hundred words in that circular letter (Acts 15.23) and the speech delivered by James at the council (15.13ff) a large number recur in the Epistle. He further quotes Zahn, who places the Jerusalem Council about the beginning of 52 A.D., as dating the Epistle circa the year 50, when, before the first Missionary journey of Paul and Barnabas, practically all the churches would be composed of converted Jews and Jewish proselytes.† There is no denying the strongly Jewish flavour of this letter (e.g. 2.8-11,21, 5.12,20). There are many indications in it that have Palestinian reference (Cadoux notes 5.7 and the ~~καύσων~~ (1.11) the scorching wind from the desert, peculiar to Palestine. 'Where, except in ³Palestine,' he asks, 'would a moralist, thinking of the abuse of great wealth in farming, speak only of hired labourers and not of slavery?'‡). The Greek is infected with Hebraisms (5,2.17).

Spitta, some years ago, put forward the theory that the writing was originally a Jewish document touched up for Christian uses, e.g. the addition of a few words

*Intro to Commentary xxiv

†ibid p.xxxvii

‡'Thought of James' p.30

at 1.1 and 2.1. This hypothesis is now no longer held, since it has to explain why the touching up was indeed so slight! But the theory remains as evidence illustrating the letter's Jewish character.

G.Kittel* says that the letter belongs to the world of Palestinian wisdom teaching and literature, and remarks that there need be no objection to authorship by James on the ground of language, since many Galileans would be bi-lingual. (It is quite possible that the LXX would be widely used by interested students in that area, since Hebrew had passed from common use, and there was no current translation into Aramaic.) Kittel suggests elsewhere that James may have had the letter written for him by some Hellenistic Jew in Jerusalem, perhaps a member of Stephen's circle.†

W. Michaelis refers to the close contacts with the teaching of Jesus revealed in the Epistle, and states that the arguments so far brought forth have not shown the early date this suggests to be impossible.‡ In arguing against a late date,§ he asks what would be the point of ascribing a letter pseudonymously then to James the Lord's brother, who had long since ceased to count for anything? According to his account, it was written just after 50 A.D. and is thus the earliest Christian writing that we possess.

* 'Die probleme des Palästininischen Spätjudentums etc' pp58ff and 38f.

† Quoted by Michaelis p.287

‡ 'Einleitung in das Neue Testament (1946)p.281' ibid p286f.

All the references in the Epistle are to an early stage of Church organisation. Presbyters and teachers are the only officials mentioned. There is not a single reference to Bishops. The fact that no problem exists as between Jew and Christian helps to place the Epistle, also, in very early days, before missionary work amongst the Gentiles sharpened the points of difference between the upholders of Mosaic law and the new type of Christian introduced by St. Paul. It would need to be written before the war of A.D. 66-70, before the separation of Christianity from Judaism.

The allusions to James that may be found in Clement of Rome (cf. Clem. 31.2, James 2.22; Clem. 38.2, James 3.13; Clem. 46.5, James 4.1 and Clement's references to 'doublemindedness') and the dependence of 1 Peter upon parts of the Epistle* would indicate that it must have had a fairly general circulation before Clement and 1 Peter were written.

On the balance of probabilities, as well as from the special viewpoint accorded by our subject, we therefore favour an early date, and incline to the view that it is James of Jerusalem, 'the Lord's brother', who was its author.

*See Cadoux, 'The Thought of James' pp. 39, 40 for a list of these correspondences etc.

viii. Implications of a late date

A late date would provide us with the enigma of the unresolved tension between the two views of faith, the dynamic and the intellektual, continuing across many decades of Christian history, at the same time as St. Paul had worked out such a notable fusion between them. This would be the case, moreover, in a letter that, presupposing its lateness, must be attacking some perverted form of Paulinism!

Dibelius, who accords the Epistle a date between 80 and 130 A.D., thinks that James stems from a type of primitive Christianity not directly influenced by Paul, but, he thinks, James' language is not intelligible except on the assumption that he wrote after Paul had coined the slogan, 'Faith not works'. The author, says Dibelius, is a Christian of the once-born type. He does not oppose every group which appeals to Paul but he is a teacher, and sees the danger which lies in the slogan 'Faith, not works'.^{*} This primitive type of Christianity would have had to persist in some corner of the church to which only misunderstood echoes of Paul's teaching of Justification by Faith had penetrated, and where, also, no pneumatic theology had made its impact (e.g. James' 'Wisdom' taking the place of the 'Holy Spirit').

We can grant the likeness to the situation in the Pastorals as regards a dead orthodoxy depending upon creed: but, if James be a late work, it provides us

^{*} 'Der Brief des Jakobus' (1921) p.167

then with an example of faith connected with bodily healing (5.15) which is without parallel in the Pastorals and any other late book of the N.T.

ix. Implications of an early date

Knowling quotes Renan in L'Antéchrist,^{*} writing of 'this little writing of James as thoroughly impregnated with a kind of evangelical perfume, as giving us sometimes a direct echo of the words of Jesus, as still retaining all the vividness of the life in Galilee.' This is noticeable in regard to the parallels with our Lord's teaching (e.g. James 2.5, Mt.5.3; James 2.13, Mt.5.7; James 3.1, Lk. 12.48 etc.) and it becomes important as an impressive link with our Lord's own view of dynamic faith. For Him faith meant access to divine power. It was after the manner indicated by James that He Himself used it, particularly in regard to prayer and healing.

If the Epistle be early, it provides an indication that adumbrations of Paul's doctrine of Justification by faith were already in the air; and that Paul vitalised all that these were searching after, by injecting into them the dynamic and personal element of identification with, and commitment to, Christ.

An early date, the suggestion of primitive Christianity as the background, and the possibility of the Lord's brother as author of the book, provide us, in this Epistle of James, with the most useful pointers, outside the Synoptists, of what faith meant to Jesus.

ibid p.62

6. 'FAITH' IN THE PASTORAL EPISTLES

1. Authorship

The question of the authorship of these letters is a determinative one for our purpose, since in them the process of the 'canalising' of faith has proceeded to the complete exclusion of anything like 'miracle faith', and 'the faith' has hardened into a regular usage as an objective expression, equivalent to 'Christianity'.

Though a few scholars still contend for a Pauline authorship (e.g. W. Michaelis in his 'Einleitung in das Neue Testament' -1946), modern critical scholarship in general assigns to them a later date and a different author. If it could be assumed that there are in fact Pauline, they would witness to the culmination of a process observable in much milder degree in the other Pauline Epistles. We prefer, however, to believe that it was not Paul but some other who thus equated 'faith' with belief in sound doctrine.

(a) Difficulties concerned with the Pauline chronology

In 2 Tim. visits to Miletus (4.20), and Troas (4.13) are mentioned, and references in Titus necessitate there having been a Pauline mission in Crete; 1 Tim. 1.3 refers to a visit to Ephesus. These are all very difficult to fit into Paul's story as we are able to piece it together from Acts and the other Epistles (cf. Acts 20.1; 2 Cor. 2.13 and 2 Cor. 1.1. In Acts there is mention of a Cretan mission) Those who posit-a- contend for a Pauline authorship posit

a release from his first imprisonment in Rome (with which Acts ends), a release concerning which we have no direct evidence, yet which, if the theory be granted, must allow a sufficiently long interval for all these previously unchronicled events to happen and for the letters themselves to be written.

...the lapse of years necessitated by this theory would have made of Timothy something of a veteran in Christian leadership, and would, therefore, throw many of the personal references in the Epistles into absurdity. The Timothy of the Pastorals is youthful and comparatively untried (1 Tim. 1.18; 4.14; 2 Tim. 1.6; 2.7 etc.). It is impressive to contrast with these references 1 Cor. 4.17 and Phil. 2.26-22, which, according to this theory, were supposedly written much earlier. Paul's whole tone of self-defence, of which 1 Tim. 2.7 is a sample (see also 1 Tim. 1.12, 2 Tim. 1.3, 4) is most remarkable in what purport to be personal letters written to one who years before became his 'son in the Gospel'. E.F. Scott[†] points out that in the farewell letter of 2 Tim. (4.6 etc.) Timothy is told of events which must have occurred several years before. There is the added peculiarity of 4.9ff, in which a man, having referred to his coming martyrdom, and having said farewell, continues by asking Timothy to 'come shortly to him', and requests his cloak and parchments for use in the future!

* B.S. Easton has a somewhat scathing passage concerning this whole suggestion (Commentary p.10): 'If, moreover, Timothy at the time of Paul's martyrdom needed to be warned to flee from 'the desires of youth' (2 Tim. 2.22) and to turn away from 'lovers of self, lovers of money' etc. (3.2-5) or to be exhorted to teach only 'sound doctrine', his would have been a truly hopeless case; if Paul had not taught him these

(b) Other difficulties

A careful examination reveals many other points of difference, which together provide an accumulation of evidence which surely cannot be refuted. There is, for example, the matter of the style of the letters. Not only is the vocabulary not identical, but sentence formations are built up in a different way, and particles used in a quite un-Pauline manner.* Of these differences, E.F.Scott says that they suggest not merely two writers, but two periods, comparable to the differences one might detect between English writings from the 18th and 19th centuries.†

In contrast with the way that Paul treats with heresy in the Corinthian, Galatian, and Colossian letters, in 1 Tim.4.1ff, we meet it is accorded nothing but wholesale denunciation. Nor is the organisation of the Church in the same stage as depicted in the earlier letters; nor the theology any longer so fluid: the standard of orthodoxy is being set with some rigidity.

(c) Fragments of Pauline material?

Harnack, Deissmann, Harrison, Moffatt, Easton and E.F.Scott are among the many scholars who believe that fragments of genuine Pauline material are to be found, as at Tit.3.12-15, 2 Tim.1.16-18, 4.6-8.³ B.S.Easton, in speaking of the probable sequence of the Epistles (2 Tim.- Titus - 1 Tim.)

*For a detailed examination of this see P.N.Harrison: 'The Problem of the Pastoral Epp.' (1921) pp.20ff and 137ff.

† Commentary p.xxi

³ See P.N.Harrison op.cit.pp.115ff. who lists as genuine Titus 3.12-15; 2 Tim.4.13-15, 20, 21a; 2 Tim.4.16-18a, 19-22, 22b, and reconstructs what he calls 'Paul's Last Letter' from 2 Tim.1.16-18, 3.10f, 4.1, 2a, 5b, 6-8, 18b, 19, 21b, 22a.

notes that there is thus a progressive diminution in the purely Pauline element. This suggested order reveals a progressive lessening, too, of personal references (cf. the opening and closing of each epistle), which would be natural in the case of pseudonymous writing. Easton suggests that for the earliest readers of these letters, there would be no mystery at all about the author: they 'knew perfectly well who wrote them, and not infrequently had been taught by the author in person; these letters summarized the fuller lessons he drew from Paul's Epistles.'

As further evidence for the suggestion about the order of the letters, Easton notes the development from the 'faithful men' required to be selected as guardians of the tradition, ^(2 Tim. 2.2) to their designation in Titus as 'elders', who are to be installed in every place, and to the way that 1 Tim. assumes that this is being done, and proceeds to give orders for their surveillance. He also points out the gradations in the discipling of Hymenaeus (e.g. 2 Tim. 2.17, Titus 3.10 and 1 Tim. 1.20), references which are typical of the way that the strictures upon heresy and heretics become increasingly strident and severe as we move from 2 Tim. to Titus, and from Titus to 1 Timothy. Our subject itself ^{also} provides further internal evidence for the probability of this sequence, and we accordingly adopt it here.

*Easton 'Commentary' p.19

ii. The purpose of the Pastorals

The writer is anxious, in a formative and crucial era of the early Church, to secure premier place for Paul's teaching, as he understands it. Believing that he is following in his master's footsteps, he ~~also~~ ^{also} proceeds to make rules for church governance. The Church was beginning to be sharply assailed, both from within and without, by Gnostic heresies. The Pastor^s strives to set his seal on what he regards as ^{correct belief} ~~sound doctrine~~. The supreme insistence, as he writes to the mythically youthful Timothy, is that he should 'guard the deposit' or 'trust' (the word *παραθήκη* is used with this exact meaning in 2 Tim.1.12,14 and 1 Tim.6.20) which now, in turn, has been committed to him.

The dangers and perils of false teaching are inveighed against in many paragraphs (without, as we have noticed, any form of argumentative refutation: e.g. 2 Tim.2.16-26, 3.6-19*, Titus 1.9-16, 3.9-11, and 1 Tim.13-13, 19-20, 4.1-18, 6.3-5); until in 1 Tim.20,21 Gnosticism is directly named: 'O Timothy, guard the trust (or 'deposit') committed to you, avoiding the profane and vain babblings, and contradictory notions of what is falsely called "knowledge" (*γνῶσις*) which some have followed to the loss of their faith.' The Docetic strain, infiltrating into the Church from this direction, ^{is answered by} ~~finds its refutation~~ in the assertion of Christ's full manhood (2 Tim.2.8, 1 Tim.3.16) and in the reminder of His death and rising

*Note ἀδόκιμα ἐπιτην πίστιν in 2 Tim.3.8. Easton renders this 'who have falsified the faith'. That can hardly be correct. ἀδόκιμος means invariably 'not standing a test'.

again (2 Tim.2.8 cf.also 1 Tim.2.6).

In passages such as 2 Tim.1.8-10, 2.11-14, Titus 2.11-14, 3.5-7, 1 Tim.1.11-16, 3.16 the Pastor makes clear what are to him the validities of 'sound doctrine', and the 'deposit' which must be so safely guarded and kept from error: it is ^{by} these 'Paulinities' (which he has all unconsciously interpreted and re-issued!) that he thinks that heretical trends will best be kept at bay.

iii. Date

These Gnostic references help us to set the Pastorals in an era when danger from this quarter was acute. The reference to the 'last days' in 2 Tim.3.1 and the descriptions in the verses following of the imminent 'woes' preceding the Lord's return, suggest for this letter 'a period toward the close of the first century, but scarcely after it.'* Because of references to the order of Church officials, the changes in attitude towards heretics, and the waning of the apocalyptic hope, Easton sets a date for Titus at circa 100, and 1 Tim. circa 105.

Those who speak for a Pauline authorship have to set the letters in 'an obscure historical period of time' (sic F. Prat, the Roman Catholic theologian†). M. Prat posits the date of Spring 66, and gives it as his view that all the letters were probably written within the same year. He does not accept the cogency

*'Commentary' p.20

†in his 'Theologie de S.Paul, 1, p.399)

of such arguments as those put forward by B.S. Easton, and views the Apostle in all three letters as prone to the same fears and anxieties, in the same state of mind, combating the same errors, under similar circumstances. The Pastoral Epistles, thus, in his judgment, supplement the Acts, and give details of the end of Paul's life. A forger, he says, would not add the names of unknown people when imitating the works of the Apostle, and the Pastorals introduce many unknown men and women. Why should an imitator mention Demas' desertion? He thinks that an imitator would have idealised the portrait of Timothy; having considered him worthy of two apocryphal letters he would not have spoken of his timidity, irresolution, feeble constitution etc.

Whoever would accord to these documents a Pauline authorship must give to them such a date as that suggested by M. Prat, setting them in a period outside Acts, before a hypothetical second imprisonment, during which time Paul would have to make a general tour in the East. We do not find this case a very plausible one, however, nor do we think that M. Prat is able to deal convincingly with the other objections to a Pauline authorship, such as the matter of style and vocabulary etc.

A date towards the turn of the century allows for the intermediary stage indicated by the Pastorals between the Pauline and Egyptian church; and an authorship by someone other than Paul, at this point in time,

allows for the changes in theological interpretation that we shall now have to note. In particular, the lapse of time enables us to understand how the changes taking place in regard to 'faith' should have proceeded a stage further.

iv. Inner Relation to Paul's Teaching

M. Prat thinks that the doctrine of the Pastorals possesses the stamp of Paul's teaching. He quotes Titus 3.4-6 as a passage providing a basis for the study of the Pastorals in comparison with the other epistles. It is a text, he says, which furnishes an admirable example of the likenesses and differences between them. *χρηστότης, λουτρόν, Ἀνακρίνωσις, δικαιοσύνη, δικαιοσύνη, ἔλεος* and *χάρις* are all Pauline words, and there are several other expressions which are typically Pauline, though here used slightly differently, e.g. *φίλος* in other Epistles is connected with *φιλανθρωπία* here. M. Prat finds his greatest difficulty in this passage with the expression 'God our Saviour' (Titus 3.4). This title, as he rightly says, is elsewhere used only of the Son: but Paul, he explains, predicates all of the Father that he does of the Son, and vice versa. M. Prat lists references to what he describes as familiar Pauline expressions and ideas: that Baptism is the instrument of regeneration; the 'becoming a new creature'; the part played by Grace, faith and works; the state of righteousness making us heirs of eternal life; the act of faith being bound up

*ibid p.395ff.

with baptism and justification; the teaching that there is no grace, no salvation, outside the redemption of Christ. To cover the grave differences between the way these are stated in the Pastorals and in the other Epistles, he says that these Pauline doctrines no longer have the polemical form necessary for the controversies of the great Epistles.

This endeavour to relate the doctrine of the Pastorals to typical Paulinism provides us with a useful stalking horse as we consider the inner relation of these ideas to St. Paul.

B.S. Easton is nearer the truth when he points out ^{that} Pauline ideas are used, but with subtle changes in their meaning.* The 'Pastor' is endeavouring to re-issue Pauline teaching, but he himself (as M. Prat after him) is unable to realise that he is not really speaking the same language. For example, in deference to St. Paul, the 'Pastor' uses the word 'Spirit' three times: but never in a phrase written by himself (2 Tim. 1.14, Tit. 3.5, 1 Tim. 4.1). The Pauline *ἐν Χριστῷ* is used: but, significantly, it no longer describes the central relation of the Christian with his Lord, but *"gifts"* 'found' in Christ.

It is however, in the Pastor's redemption theology, quoted so approvingly by M. Prat, that the difference is most distinguishable. Just as he has used 'Spirit' three times - once in each Epistle - so, points out B.S. Easton,† he conscientiously makes his references here (2 Tim. 1.9, Tit. 3.5-7; 1 Tim. 1.14). In the first

* Commentary pp. 11ff

† ibid p. 12

two instances, however, 'faith' is omitted altogether, and in the third, significantly enough, it is the consequence and not the occasion of redemption! Titus 3.5-7 is the only reference in all three letters in which the word 'justify' appears (1 Tim.3.16 provides a wholly un-Pauline use of the word); and here, it is to be noted, justification is consequent not on faith, but on baptism! Similarly, nothing could be further from Paul's understanding of the Law than the passage in 1 Tim.1.9-11.

v. Faith

Our word 'faith' provides the clue, once again, to this matter of authorship. In all typically Pauline writing, it is a pre-eminent word. Here (e.g. 1 Tim.2.15) it can be bracketed together with 'love and holiness'. All sharpness of outline in connection with it disappears as we find it listed with other virtues in an almost haphazard manner. The Pastor has a much more typical word: it is 'godliness', used eleven times in these three letters.

2 Tim.1.5 (*ἀνυπόκριτον πίστιν*) does not give a true Pauline ring. Paul would never have used the qualifying adjective. Here, as elsewhere in these Epistles, the term is not used in Paul's sense at all, and the whole phrase connotes genuine religious feeling, sincere and unfeigned. The adjective concerns the importance of what comes from first-hand ^{as distinct from} ~~and not~~ second-hand religious experience.

Oddly enough, the same verse of the 1st Epistle finds the same adjective coupled with 'faith'. Scott's note on this verse (1 Tim.1.5) reads 'For Paul himself, faith was sufficient, but this disciple has not fully grasped Paul's conception of faith. He thinks of it as a believing frame of mind which needs to be supplemented by a change of heart and a moral effort. It is significant that he transfers to faith the epithet which Paul applies to love. For Paul, faith is a relation to God which cannot be counterfeited, while love is a relation to our fellow-men which we constantly pretend to when it is absent.'

1 Tim.1.13,14 provides another illustration of a change in the ring of Pauline words: 'I obtained mercy because in my unbelief I had acted in ignorance' - extenuating circumstances have never before been remarked by Paul as the ground on which he obtained mercy! 'And the grace of our Lord flooded my life, together with the faith and love that Christ Jesus inspires.' Grace is all-inclusive for Paul: if Paul had been writing, faith and love would not have been differentiated from it quite in this way.

For this writer, the way to salvation is obviously something very different from the way as St. Paul understood it. There is the passage in 1 Tim.2.15, which can bear no other meaning than that women can please God through fulfilling their vocation in child-bearing. They will thus be 'saved', especially if they add 'faith

and love and holiness with sobriety'! 1 Tim.3.13: 'For those who do good service as deacons win a good position for themselves as well as great freedom in the faith of Christ Jesus' means that the deacon correctly fulfilling his service, not only gains the esteem of all, but the right to feel well assured of his salvation.

We have already referred to Titus 3.5, where salvation is not accorded to faith at all, but comes 'by the washing of regeneration'. In the teaching of the Church in the second century, the rite of Baptism replaced faith as the necessity for salvation. Already we see this doctrine emerging here. The hand that wrote this could not be that of St. Paul.

Titus 3.8 emphasises the need for coupling honest work with the profession of faith in God. The warning is a wise one: but, again, the way it is stated is hardly that which Paul would have chosen.

'Follow after righteousness, faith, love, peace...' counsels 2 Tim.2.22 in one of the 'ethical lists' so beloved of the Pastor, but so unlike St. Paul. The linking of faith with the idea of 'conscience' is also typical of the Pastorals (see 1 Tim.1.5,19, 3.9, 6.11). The close association of these words emphasises the view that this writer holds of faith as 'belief'. It must be right belief, soundly and conscientiously held, resulting in honest endeavour.

vi. Objective Use

The use of the term πίστις in an objective sense is a consistent usage in the Pastorals.

What has been said regarding the probable sequence of the letters adds point to the fact that in 1 Tim. we are provided with eight (possibly ten) instances of this, as compared with only one in 2 Tim. and a possible case in Titus: 2 Tim.3.8 speaks of men who are depraved in mind, ἀδοκιμαὶ περὶ τὴν πίστιν*. Titus speaks of saluting 'those who love us in the faith': The definite article is not used (ἐν πίστει), but the meaning is plainly, 'those who love us as Christians'. † Tim.1.19 refers to those who 'have made shipwreck concerning the faith.' Deacons in 1 Tim.3.9 must hold 'the mystery of the faith in a pure conscience.' 4.1 speaks of 'departing from the faith'; and 6.10 of going astray from 'the faith'. 6.12 exhorts to 'fight the good fight of the faith'; while the last verse of the Epistle, 6.21, speaks of those who have erred 'concerning the faith.'

1 Tim. is addressed to 'Timothy, my own son in the faith'(1.2). The Greek is ἐν πίστει. Despite the omission of the article, however, the use is obviously far more objective than subjective. The phrase itself shows what has happened to the word 'faith' by the time this letter was written. 1 Tim.1.4 speaks of God's true order as revealed in (the) faith. Again the definite article is omitted in the Greek, but the word is here to be equated with our modern phrase 'Christianity'.

* See note on p. 175 above

In the Pastorals, faith is no longer the vital link by which contact is made with God and all heaven's powers: it is much rather a matter of directing one's faculty for belief and keeping in the path of orthodoxy. 'The faith' as a synonym for 'Christianity' is now an established expression. 'Miracle faith' is not so much as mentioned, nor anything of a dynamic character. If M. Prat and Prof. Michaelis can believe that in these letters it is still Paul who is speaking: then indeed, it is 'Paul the aged', a Paul utterly unlike the Paul of earlier days.* Instead of the adventurous man of faith, one is listening, to a somewhat timid ecclesiastic who has equated this flaming word, ^{once} imbued with power, with the comparatively colourless idea of ^{correct} sound belief. He no longer seems to know anything of faith's dynamism, but is concerned only that 'faith' of his denuded order shall be held in sincerity, and with a good conscience.

*cf. Erasmus: 'Paul thunders and lightens and speaks sheer flame.'

7. 'FAITH' IN THE FIRST EPISTLE GENERAL OF PETER

Not only does 1 Peter use some of the common catechetical material which Carrington and Selwyn have deduced from the N.T. Epistles,^{*} but there are also echoes of ideas from James and certain verbal similarities with that book which reinforce A.T. Cadoux in his contention[†] that Peter borrowed from James. It is interesting to trace the differences in emphasis as this background material reappears. For example, 1 Peter, whatever other affinities it may have with James, completely ignores that writer's conception of dynamic faith. In 1 Peter there is no mention of the 'prayer of faith', nor of healing faith at all, nor the philosophy of 'asking' and 'receiving' (cf. James 5.13ff, 1.5,6). In 1 Peter the faculty is canalised into 'saving faith'.

The view that 1 Peter 1.3 -4.11 was originally a sermon addressed to candidates for Baptism incorporated with a real letter, 1.1,2 and 4.12ff, has many exponents.[‡] It is conceivable that in such a sermon,

^{*}Selwyn: Comm. 1. Peter p.363ff.

[†]'The Thought of James' pp39-43

[‡]The suggestion concerning the two sections in 1 Peter goes back to Perdelwitz. In his 'Die Mysterienreligion und das Problem des 1 Petrus-briefes' (1921), he suggested that 1.3-4.11 forms a continuous discourse, originally addresses to neophytes at baptism, and that the rest is the real letter. His suggestion was that the two parts were originally separate but both were kept in the archives of the same church and eventually put together, either accidentally or by design, to meet some situation which had arisen in it. He points to the frequent allusions to regeneration and to the 'now' or similar word in 1.6; 2.2; 1.12; 2.10,25; 3.21. He also finds references to the mystery cults and thinks that the writer 'had either himself been at one time an adherent

used for such an occasion, many quotations^{would occur} from the catechetical material to which Carrington and Selwyn refer. It is worthy of note that none of Peter's references to 'faith' coincide with what is thought to ~~of as coming~~ from this catechetical source. Faith is not one of its key words.

1. The Baptism-document

If we accept the Perdelwitz hypothesis, then we notice that in the Baptism-document, the central doctrines of Christianity are not expounded or discussed, but taken for granted. The writer's purpose is to declare what manner of life follows on the act of baptism: how a Christian should live, both in the Church and in the world. 1.3 makes clear that Baptism is the introduction to the new life. It is the sacrament whereby one is 'regenerated'. Both here, and later in 3.21,22,* we meet the Pauline doctrine of identification in baptism with the dying and rising again of Christ (cf. Rom. 6.4ff, Col. 2.11,12). By means of this, the Christian is raised 'to an inheritance, incorruptible, and undefiled and that fadeth not away, reserved in heaven for you.'

* In the passage in Chpt. 3 (19-22) a clumsy analogy is developed between the saving of Noah through the waters of the flood, and the saving through the waters of baptism. In this context, we have the reference in 3.21 *συμβουλεύσας ἀγαθῆς ἐπερωτήσεως εἰς θεόν*, which Windisch and Beare translate as 'a petition to God for a good conscience', interpreting this to refer to part of the baptismal ritual asking for forgiveness. Selwyn, who finds *ἐπερωτήσεως* used in Herodotus and Thucydides of a test-question, prefers 'an enquiry of a good conscience after God'. This would make of it a reference to the solemn interrogatories preceding baptism in those days. In either case, here is an allusion specially fitted to a sermon on Baptism.

Verses 4 and 5 of Chpt.1 refer to 'saving faith'. The inheritance already mentioned is kept safe by God for those 'who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.' The eschatological nature of Peter's idea of 'salvation' is thus in no doubt. It is 'through faith' that this is safeguarded. ^{Moffatt's comment is that} God's power 'works in and for human faith'. ~~is Moffatt's comment.~~

1.7 gives the phrase *ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως* which Moffatt (following Deissmann, and Moulton and Milligan) translates 'that is only to prove that your faith is sterling'. The coming trials will put faith to the test. If it be sterling, then something more precious than gold, which belongs to the realms of the transient, will be exhibited. This kind of faith has an outcome: already (v.9) they are 'receiving the end' (consummation) 'of your faith, even the salvation of your souls.' This is the 'eschatological existence'. They are to know something now of that future deliverance. It is already received both as a foretaste and in hope of its fullness.

The meaning of 1.21 *τοὺς δεικνύοντες πιστοὺς* is 'It is by Him that you believe.' Their faith is something rooted and grounded in the revelation of God in Jesus. But the use of the adjective instead of the participle here, as Beare indicates, adds also the thought of 'faithfulness' to the picture. 'Through Christ, we are not only brought to have faith in God, but are enabled to show ourselves faithful to Him in all our life.'

Verses 6-8 of Chpt.2 extend the ideas implicit in the allusion to Christ as the 'stone' in the previous verses. 2.6 is a quotation from the LXX version of Is.28.16 which is expounded in the verse following, 'for you therefore, which believe in the preciousness', which means that 'you who accept Him in faith agree with God's view of Him', which was indicated in 2.4 - though rejected of men, Christ is 'elect', 'precious' with God. 'But for such as disbelieve,' continues the passage, and here the references are to Ps.118.22 and Is.8.14, 'the stone which the builders rejected, the same was made the head of the corner, and, a stone of stumbling and a rock of offence.'^{*} Here again, we notice Peter's dependence on the Pauline theology. In the comment that follows in 2.8 the ideas of predestination found in Rom.9 are summarised: 'for they' (the unbelieving) 'stumble at the word, being disobedient: whereunto also they were appointed.' It would seem that the writer of this passage regarded belief and unbelief both as given, or withheld, by God.

ii. The Persecution-document

We now move to the view of 'faith' that emerges directly under the stress of persecution.[†] 4.19 rounds off the paragraph begun at 4.12 concerning the

* C.E.B.Cranfield: 'The First Epistle of Peter' (1950) pp47,48
[†] What this view is becomes abundantly clear in the Apocalypse, where ~~πιστις~~ is used twice as frequently as ~~πιστις~~ and ~~πιστις~~ is used not at all. In this latter book, faith is used alone to mean steadfast loyalty in the time of testing.

behaviour of Christians in the 'fiery trial' that is upon them. The faithfulness of God is to be their stay. They that 'suffer according to the will of God' are to 'commit their souls in well-doing unto a faithful Creator' (πιστῷ κτίστῃ). Concerning this latter phrase, Selwyn quotes Bigg: 'The epithet πιστός is selected, because of the trust implied in παραθεσθῆναι, the title Creator, because it involves power which is able, and love which is willing, to guard His creatures.'

5.9 is to be understood as a definite reference to persecution. The real danger in these times is that of succumbing to the spiritual adversary, whose machinations are behind the earthly struggle, and of being untrue to 'the faith'. It is this final apostasy that fills the author of the Apocalypse with horror and detestation. There is need, therefore, for the utmost vigilance against 'your adversary, the devil', τῷ ἀντίπαρῳ (the same word as in the parallel reference in James 4.7) στερεῶν τὴν πίστιν. There must be no giving way to the hidden enemy at this point. Steadfastness and loyalty are needed, most of all. This use of πίστις here with the article is midway between the subjective and objective, appealing, on the one hand, for 'faithfulness', and, on the other, referring to the guarding of 'the faith' as a 'deposit'. It is significant as illustrating what 'faith' means in this document that the phrase could be translated 'resist him, steadfast in your Christianity'.

8. 'FAITH' IN JUDE AND 2 PETER

There is little doubt that the author of 2 Peter was familiar with the Epistle of Jude. 2 Peter 2.1-18 and Jude 4-16, 2 Peter 3.2,3 and Jude 17,18 have obvious affinities. Zahn, Biggs and others have attempted to assert the priority of 2 Peter, but every indication is that the dependence is the other way round. Mayor writes, 'The impression which they leave on my mind is that in Jude we have the first thought, in Peter the second thought; that we can generally see a reason why what we read in Peter should have been altered Jude, but very rarely a reason why what we read in Peter should have been altered to what we find in Jude.'

1. Jude

Concerning the Epistle of Jude Moffatt says 'whatever view be taken of its authorship, it was either written or meant to be taken as having been written at the close of the apostolic period as a sort of fiery cross sent through the churches to rally the faithful against a new insidious foe.'^{*}

In v.3 we are told of that which must at all costs be defended: 'the faith once for all committed to the saints' (τῇ ἀναξ. παραδοθείσῃ τῷ ἁγίῳ πνεύματι). This reference is in line with the view of the Pastorals concerning 'faith': the word is used objectively as a synonym for the objects of belief. There is the same

^{*}'General Epp.' (Moff N.T.Comm.) p.226

insistence that the 'deposit' or 'trust' be guarded ^{'q'}
(cf. 2 Tim. 1.12, 14 etc.): it is being attacked in insidious
ways by 'ungodly men', whose supreme error lies in their
denial of the Lordship of Jesus Christ, and whose moral
conduct is blighted. The absolute character of the
objective facts of the faith is made clear in the use
of such an expression as 'once for all'.

In v. 20 the readers are exhorted to 'build up
yourselves on your most holy faith'. What they must
safeguard, as over against 'the demoralising creed of
the errorists' is the apostolic confession of faith,
which, by contrast, is 'most holy'. Upon this, all true
building in the Church depends.*

ii. 2 Peter

The author of 2 Peter seems to have borrowed
the name of Simon Peter for the sake of its prestige
value, adding a touch or two of verisimilitude (e.g. 1.3,
a reference to Peter's call; 1.17 to the transfiguration;
1.14 to the foretelling of his death by Jesus; and 3.1
to the First Epistle). As late a date as 150 would not
be out of accord with the Epistle's more factual allusions
Origen, the first authority to mention it, casts doubt
on the Petrine authorship.† Eusebius and Jerome speak of
it later as one of the disputed books. It obviously
found its way into the canon with difficulty. In Syria
and the Eastern churches it was not accepted for many
centuries. The reference in 3.15f, which ranks the

*Moffatt: 'General Epp.' (Moff. Comm.) p. 243

†Ap. Eusebius Ch. History. 25

writings of St. Paul with the 'scriptures' indicates in itself a late date. Paul's Epistles could not, within the lifetime of the Apostle Peter, have achieved that kind of status.

There are no stronger words concerning false beliefs to be found in the N.T. than in Jude and 2 Peter: (e.g. 2 Pet. 2.1: 'false teachers among you, who privily bring in damnable heresies.') The antidote that both letters suggest is that of a steadfast and diligent adherence to the apostolic doctrine - 2 Peter closes (3.14-18) with this very recommendation.

Though this Epistle follows Jude, we detect a slightly different emphasis regarding 'faith'. As if it were the Apostle speaking writing, in 1.1 the letter is addressed 'to them that have obtained a like precious faith with us in the righteousness of our God and Saviour, Jesus Christ.' Here the word is not to be equated, as in Jude 3, with the 'fixed deposit' of Christian doctrine. 1.5 makes clear the difference in emphasis which the writer brings to the word: it includes the idea of man's response to God's call.

The writer is conversant with the language of the Hellenistic cults, and uses it in 1.2-7. The promise of becoming 'partaker of the divine nature' to which he refers in this passage, is not, however, a false one, since it comes through the historical revelation in Christ Jesus.* The passage also witnesses to the dynamic

*Moffatt: 'Gen. Epp.' ppl 29, 130.

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quality that the author finds in faith. It is the key by which one enters into all that is offered by the promises. After enumerating the seven graces with which faith needs to be supplied (2.5-7), 'moral goodness', 'knowledge', 'self-control', 'endurance', 'godliness', 'brotherly kindness' and 'love', he writes (v.11) 'for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.' This means, for the writer, not only the matter of attaining heaven hereafter, but entrance into the spiritual kingdom now: the awareness of the possibilities. 'His divine power hath granted unto us all things that pertain unto life and godliness' (v.3).

In so late a writing, there is a refreshing dynamism about this view of faith, for these words mean that the author regards faith as the key by which one can enter the infinite stretches of the spiritual realm underlying our present life. It is the key to 'salvation' and to the possibilities of 'partaking of the divine nature'.

9. 'FAITH' IN THE APOCALYPSE

In the Apocalypse ~~πιστις~~ does not occur, ~~πιστος~~ is used only four times, while ~~πιστος~~, the adjective, 'faithful' occurs eight times and ~~πιστος~~ once. In all these references there is no trace of the idea of faith as the key to divine power, nor as belief in correct doctrine. Here the emphasis is upon faith as tenacious loyalty. By means of it one demonstrates unswerving devotion to Christ under examination and trial. 'It stands as the technical term for the fidelity of confessor and martyr to the things of Jesus Christ.'*

There is much, however, concerning faith that is not overtly stated, but implied in the background of the book. The author clearly believes that behind and above this present world there is a higher realm of spiritual reality, where God is enthroned, and from which He works. Prayer reaches that realm and is answered; and in this fact we observe a reference to faith of the dynamic order, though the word is never linked to issues of this kind. It is from that realm that the Lamb, the Redeemer, has entered human life. He has died for men. By faith in Him, men find salvation, which means that they will be in the ranks of the redeemed when judgment falls on this present world. The Lamb is now exalted to God's throne at the centre of the Universe, and will soon return from thence to vindicate His people, and to

*E.Stauffer: 'Die Theol. des N.T.' p.151

judge the earth. Until this consummation, those that are His must continue 'faithful', sure of the coming deliverance. All this is implicit in John's picture, and in it he is true to early Christian belief and the common apostolic doctrine.*

1. Martyrdom

The date of the book, as deduced from external evidence, is A.D.95, the end of Domitian's reign. By this time, Emperor worship was being inculcated with force. Already there had been martyrdoms, and the Seer of Patmos foresees the blaze of new persecutions immediately ahead. His book is written to encourage the utmost steadfastness in the time of trial. All the promises are to 'him that overcometh', and this is the kind of 'faithfulness' that he commends. Because of his very enthusiasm for these qualities, he comes to regard the acceptance of martyrdom as the summit of Christian possibility. It is the martyrs (6.9) who have the favoured place in heaven; while the rest of mankind are to await the general resurrection, they pass at once into Christ's company, there to reign with Him (20. 4-6). Martyrdom not only exhibits fidelity, but it continues the 'testimony of Jesus',* and Satan is powerless against it. By means of it, Jesus won His own crown, and the martyrs follow Him in this redemptive path of sacrifice, winning their right to reign with Him.

E.F.Scott, in his book on the Apocalypse, after outlining this glorification of martyrdom,[†] continues by exposing what is John's most dangerous emphasis: it is

* E.F.Scott: 'The Book of Revelation' (1940) p.111 † Ibid p.127

that he 'regards martyrdom as itself the sufficient title to salvation. Those who have endured it "have washed their robes and made them white"; they have cleansed themselves from all taint of sin (7.14). They will be exempt from the final judgment, for "on such the second death hath no power" (20.6).'

ii. The references examined

This is the setting against which Jesus Christ is described as ὁ μάρτυς ὁ πιστός: the phrase occurs in 1.5, 3.14 (cf. also 3.7 and 19.11). Taken with the words that follow in 1.5, ὁ πρωτότοκος... τῶν βασιλέων τῆς γῆς, it is evident that the author has a Messianic reference in mind (cf. Ps. 89.28, 38 LXX).

2.10 speaks of the martyr who dies for his faith: γίνων πιστός ἄχρι θανάτου - he can be certain of the future, he will be given the 'crown of life'.

In 2.13 we meet one of the four uses of the noun πίστις. It fits into the general pattern, for πιστός is in close association: 'You have not renounced your faith in me' (meaning 'you have not repudiated your loyalty to me') even during the days when my witness, my faithful Antipas, was martyred in your midst.' In 2.19, when πίστις occurs again, its meaning is the same: Moffatt translates, 'I know your doings, your love and loyalty, and service and patient endurance.'

13.10 and 14.12 are the other two occasions when the noun is used; and in both of them it is linked with ἡ ὑπομονή, 'patient endurance'.*

*See Note on 'Faith and Patience' in the N.T. at end of Chpt.

The text of the first part of 13.10 is corrupt. A gives ἀποκτανθῆναι for ἀποκτενῆναι : Charles follows this text, finding the expression a Hebraism, with the whole point of the passage enforcing an attitude of loyal endurance: in this form of the text, 'endurance' and 'faithfulness' are so closely linked as to mean almost the same thing; by means of them, the Christian receives and accepts even the extreme of persecution as the will of God.*

'Those who keep God's commandments and the faith (πίστις) of Jesus' are those who 'show the patience (ὑπομονή) of the saints', says the reference in 12.12. Charles would make of this, like 13.10, a word added for the encouragement and strengthening of the victims of persecution. He thinks† that 14.12,13 are displaced and should follow at 13.18, at the end of the account of the persecution of the Second Beast. They thus form a parallel with 13.10, the closing words of the persecution of the First Beast. In its^{actual} form 14.12 is parallel to 12.17, with the substitution, however, of 'the faith' for 'the testimony' of Jesus; the genitives in both cases are obviously objective‡. In both these latter passages 'keeping the commandments' is combined with 'faith in Jesus', providing, in this way, a witness to the continuing tradition of Judaism implicit in Christianity, and asking for loyalty to the tradition taken over from Judaism as well as to Jesus and the new teaching centred in Him.

*Charles: 'Revelation' (I.C.C.) Vol.1 pp355,6

†ibid lx n.

‡ibid Vol.1.p.369

17.14 refers to the 'faithful' (πιστοί), who are with the Lamb in the final victory: these will be the 'conquerors', the martyrs of the great Distress (cf. 2.26).

21.5 and 22.6 quote an authenticating formula concerning words which are 'trustworthy' (πιστοί) and 'genuine' (ἀληθεύοντες).

ἄπιστος, which occurs in 21.8, is used here of 'believers unfaithful to their belief'. 'But as for the craven, the faithless their lot is the lake that blazes with fire and brimstone.' After reading this verse, there can be no doubt in what category the writer sets apostasy. It is the complete reversion of that faithful loyalty which is the chief element in his use of πιστός and πίστις, and there are no words too strong in which to speak of the contrary faithlessness.

NOTE ON 'FAITH AND PATIENCE' IN THE NEW TESTAMENT

The term ὑπομονή is first met in the apocalyptic passage in Lk. 21.19, 'in your patience ye shall win your souls'. Here the word carries its typical N.T. meaning of steadfast endurance under suffering. (Note also Lk. 8.15, the only other Gospel reference to ὑπομονή).

It is to be distinguished from μακροθυμία. Trench shows that ὑπομονή is used to express patience in respect of things, μακροθυμία in respect of persons.* Lightfoot, in his comment on Col. 1.11 further elucidates the difference, while ὑπομονή (endurance) is the temper which does not

* Syn. 191

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easily succumb under suffering, μακροθυμία (longsuffering) is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath and revenge.' Ellicott (on 1 Thess. 1.3) notes that 'in this noble word ὑπομονή there always appears (in the New Testament) a background of ἀνδρεία (cf. Plato Theaet. 17776, where ἀνδρικῶς ὑπομένειν is opposed to ἀνάνδρως φεύγειν): it does not mark merely the endurance ..but...the brave patience with which the Christian contends against the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world.'

James refers to this quality. In 5.11, he attributes it to Job. In 1.3,4: 'the proof of your faith worketh patience, and let patience have its perfect work' the same word is being used. Here ὑπομονή is linked with πίστις for the first time in the N.T. in a way that recurs hereafter. The expression 'the proof of your faith' has affinities with the way 'faith' is referred to in the Apocalypse, for in this sentence it means 'the testing of loyalty' more than the testing of religious beliefs. The way to spiritual maturity is through such endurance when faith is tried. James 1.12 continues this teaching, in words reminiscent of the Apocalypse, 'Blessed is the man who endureth trial, for when he hath been approved, he shall receive the crown of life...'

Rom. 5.3,4 has affinities with James 1.3,4. We meet with the progression, 'tribulation worketh patience (ὑπομονή); and patience, experience; and experience, hope.'

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ὑπομονή is one of St. Paul's characteristic words. He uses it some dozen times. In 2 Thess. 1.4 it is linked with *ἡμῶν*: '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 ethical lists in the Pastorals we find the Pauline association between the two words continued, e.g. 1 Tim. 6.11, 2 Tim. 3.10, Tit. 2.2.

In Hebrews, another document written to rally Christians in the hour of testing, the two words are again found in association, as so often in the literature that has to do with persecution and trial. At the end of Chpt. 10, the readers are warned, 'For ye have need of patience, that, having done the will of God, ye may receive the promise' (v.36), and then follows the quotation from Hab. 2.3,4, which the writer uses to enforce his message that the Messiah is returning speedily, and that by his quality of steadfast faithfulness to God, the just man secures his life, while the renegade forfeits God's favour.

At the conclusion of the panegyric on faith is the exhortation (12.1), 'let us run with patience (ἵνα ὑπομενῇς) the race that is set before us, looking unto Jesus, the pioneer and perfection of faith, who...endured the cross...' We are further counselled 'For consider him that hath endured (ὑπομεινεν) such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood...' (12.3,4). The same close association between patient

endurance and faith is in this passage also. The readers are to prove themselves worthy of the heroes of faith by showing a like brave endurance, and by fixing their eyes on the greatest exemplar of all, the Lord Jesus, who endured to the end, winning salvation for others in the process.

Thus is the ground prepared for the close association in Revelation between ὑπομονή and πίστις, and the stress on 'faith' as steadfast loyalty. 1.9 parallels again the Pauline progression in Rom.5.4 (cf. James 1.3,4). By sharing in the tribulation (θλίψις) with endurance (ὑπομονή) 'in Jesus', one becomes a fellow-member in His Kingdom. 3.10, Charles-(1.89)-explains-as 'the word of my endurance', Charles (1.89) explains as 'the Gospel of the endurance practised by Christ' and notes 2 Thess.3.5 as a parallel reference. 13.10 and 14.12, where ὑπομονή and πίστις are closely linked, have already been noted above. Charles (1.368) makes clear that the two words have almost become one in the Seer's thinking as he comments, 'It is not....temporary manifestations of self-sacrifice or heroism that form the distinguishing mark of the saints, but sustained persistent faithfulness in the face of continuous persecution - even unto death.'

10. 'FAITH' IN THE APOSTOLIC FATHERS

The Epistle of Clement to the Corinthians, the Shepherd of Hermas and the seven letters of Ignatius provide useful indications of the trend of thought in the early Christian community regarding 'faith'. The varied strands discernible in the N.T. itself are to be distinguished, but the dynamic view is now a rarity, and the affinities are mainly with its use as in the Pastorals.

1. Clement

The first of the two documents in Codex A, purporting to be in the table of contents to be Epistles of Clement,* is now generally accepted as the work of the Clement referred to by St. Paul in Phil.4.3. The letter itself makes no claim regarding authorship, and declares itself as a document written in the name of the Church of Rome to the Church in Corinth, urging the reinstatement of officials whom the Romans consider to have been displaced wrongfully. The fact that the letter would be read to the Church, and approved, may add a little to its value for our purposes, since it would then, in some measure, represent the point of view of a group of early Christians rather than of one man.†

* Eusebius- H.E.iii.15, iv.23 - and Origen -Comm.in Joan. i.29 - confirm the ascription of the letter to Clement.

† Lietzmann pertinently remarks, however, that the author of this letter plainly thinks of himself as upholding Pauline traditions -his word of greeting and his method of opening are obviously in imitation of the Apostle - and adds that if Clement had not definitely been commissioned to write on behalf of the Roman church we should probably have possessed another Pseudo-Roman letter! ('Beginnings of the Christian Church' E.T.Woolf.1949.p.193)

It was written immediately after Domitian's persecution, when, the peril past, the Church could turn its attention to other matters. This would settle its date as A.D.96, or at the most 97.

Paul, of whom Lietzmann suggests the author is so open an imitator, is cited as an example of faith: he 'gained the noble fame of his faith'(5.6). The typical examples of the faithful and obedient are set out in Chpts.9ff., beginning with Enoch and Noah, then passing to Abraham, 'who was called "the Friend"', and who was 'found faithful (πιστός) in his obedience to the words of God.' After mentioning Lot and Lot's wife, Rahab brings the list to a close in Chpt.12.*

In both the references to Abraham and to Rahab, 'faith' and 'hospitality' are mentioned in conjunction (10.7 and 12.1), and result in reward. St.Paul's reference to Abraham's faith in Rom.4.5 carries with it the thought of faith as the ground for reward, but it is, very definitely, in Paul's teaching, 'faith' divorced from 'works': 'For what saith the scriptures? Abraham believed God, and it was counted unto him for righteousness.' Lietzmann maintains that, echoes of Paul apart (e.g. in 31 and 32.2-4), Clement's real view is disclosed when, concluding his exhortations to holiness and the practice of virtue, he says that we 'are justified by works and not by words'(30.3).†

*cf. James 2.25, where mention of Rahab follows the classic reference to Abraham, and the list in Heb.11, which begins with Abraham and ends with Rahab.

† 'Beginnings of the Christian Church' p.198

In 17.1, in words reminiscent of Heb.3.2, Moses is described as 'called faithful in all God's house' (πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ἐκλήθη).

'Faith' in Clement has become a synonym for 'piety': It ~~plainly~~ leads to virtuous conduct, and lack of it to moral breakdown, ~~in his view~~ (1.2, 3.4). In Chpt.22, after speaking of right conduct as between husbands and wives, and parents and children, he continues 'Now the faith which is in Christ confirms all these (admonitions)'. Similarly, in Chpt.26, after quoting the legend of the Phoenix in the previous chapter as a 'wonderful sign' of the resurrection, he continues, 'Do we then consider it a great and wonderful thing that the creator of the universe will bring about the resurrection of those who served him in holiness, in the confidence of a good faith....'

Chpt.35 begins, 'How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendour in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness...Let us, therefore, ^{earnestly} strive to be in the number of those that wait for Him, in order that we may share in His promised gifts. But how, beloved, shall this be done? If our understanding be fixed by faith towards God; if we earnestly seek the things which are pleasing and acceptable to Him.....' Of this whole passage, the following clauses of which come from Rom.1.29-32, Lietzmann says that Clement, quite typically, misunderstands Paul, and actually sums

up the Christian life as a ceaseless struggle for God's gifts promised in the future on the basis of gifts which we already possess.*

In the 'ethical list' in Chpt.64, reminiscent of many such a list in the Pastorals, 'faith' comes first, followed by 'fear', peace, patience, long-suffering, self-control, purity and sobriety.† It thus possesses priority but not pre-eminence, being merely one among many virtues, on a level with the others.

ii. The Shepherd of Hermas

B.H.Streeter in 'The Primitive Church',‡ would assign quite an early date to this book. Hermas himself alludes to a contemporary named Clement whose special business it is to communicate with churches in foreign cities (Vis.2,4,3).. Since the 'Shepherd' emanated from Rome, it can be presumed that this might be the Clement whose Epistle to the Corinthians we have been considering (cf.also Rom.16.14 where 'Hermas' is mentioned). The background to the 'Shepherd' is primitive. Evidently, at this time, the monarchical episcopate did not yet exist at Rome.

The statement of the Muratorian Fragment that the 'Shepherd' was written by Hermas during the bishopric of his brother Pius in Rome (circa 140, for 5 years) seems to have been founded on a misconception.‡

* 'The Beginnings of the Christian Church' p.198

† ibid pp.204ff

‡ Salmon ('Intro.to the N.T.' pp.535/6) evolved a theory that the authorship of the Muratorian was much later than other critics allowed, and that the author was indebted to the list made by Hippolytus of the bishops of Rome down to his time. It was Hippolytus who first jumped to the

Pius was a bishop in the monarchical sense, and the Muratorian describes him as 'sitting in the chair of the Church of the city of Rome.' This sets the 'Shepherd' in another era. The fact that Irenaeus, in Rome circa 176, quotes the book as 'scripture' (Contra Haeretic. 4.20, 2) ^{also puts} ~~sets~~ it back in time for a considerable period: a book written within a generation (i.e. circa 140) would not be likely to be referred to in this manner.

The book is thus a very early piece of Christian ^{writing} ~~literature~~. Streeter considers that the first four Visions were written down and circulated in the lifetime of Clement (i.e. before A.D.101), and he would say that it is not safe to quote, even for the later chapters, a date later than A.D.110. It was very popular, and thus is indicative of the type of literature which had the ear of Christians in those early centuries. Streeter says of it ^{that} ~~there~~ is 'probably no document which reflects better the simplicity and genuine piety of the rank and file of the average church members - largely recruited as these were from the slave class - in the sub-apostolic age.'

In the 3rd Vision, concerning the building of the Triumphant Church, we find 'piety' described as being 'strong in the faith.' In 5.5, Hermas asks, 'But who are they who are being brought and placed in the building?' The answer comes, 'They are young in faith (ἐν τῇ πίστει) and faithful. But they are exhorted by the angels to good deeds, because wickedness has been found in them (εὐρεθὴν X, οὐκ εὐρεθὴν A L, E)...' Those then who are to repent, if they

do repent, will be strong in the faith (ἐν τῇ πίστει), if they now repent while the tower is in building.'

In Chpt.8 seven women are seen around the tower, supporting it. 'The first of them....is called Faith. Through her, the chosen of God are saved. The second, who is girded and looks like a man, is called Self-restraint. She is the daughter of Faith.' The ^{virtues} ~~others~~ continue to follow each other in this pictorialised 'ethical list': Self-restraint from Faith; Simplicity from Self-restraint; thence Innocence, Reverence, Knowledge and Love. 'Whosoever then serves them, and has strength to lay hold of their works, shall have his dwelling in the tower with the saints of God.' (Similarly in the 9th Similitude ~~av~~ 15.2, the Virgins are Faith, Temperance, Power, Patience, and the Women with whom they are contrasted (v.3) Unbelief, Impurity, Disobedience, Deceit.)

The 4th Vision is 'of the trial and tribulation that is about to come upon men.' In this section, we find much that is reminiscent of the Apocalypse. The 'faith' by which Hermas is delivered from the 'Beast' is, however, not as understood by John. When the beast comes towards him (1.7), he says 'I began to weep and to pray unto the Lord to rescue me from it, and I remembered the word which I had heard, "Do not be double-minded, Hermas." Thus, brethren, being clothed in the faith of the Lord, and remembering the great things which he had taught me, I took courage and faced the beast.' In 2.4, the Virgin, who represents the Church, explains to Hermas what was

the ground of his deliverance: it was 'because' you cast your care upon God, and opened your heart to the Lord, believing (πιστεύσας) that salvation can be found through nothing save through "the great and glorious name".'

Here is the faith that represents trust in God, and is contrasted with 'double-mindedness', for the comment continues, 'Cast all your cares upon the Lord,' and He will put them straight. Believe on the Lord, you who are double-minded, that He can do all things, and turns His wrath away from you, and sends scourges on you who are double-minded.'

Mandate 1 of the 5th Vision puts first the commandment to believe 'that God is one'. This is the cardinal article of Jewish belief. He is Creator. 'Believe then in Him, and fear Him' (v.2). Faith as conformity to the life of righteousness is described in Mandate 6, Chpt.2. Echoes of James meet us in Mandate 9, as previously in the 4th Vision. Here the teaching concerns making requests of God without double-mindedness: 'For those who have doubts towards God are double-minded, and shall not in any wise obtain of their petitions. But they who are perfect in faith ask for all things, trusting in the Lord; and they obtain receive them, because they ask without doubting, and are not double-minded...' 'For faith promises all things, perfects all things,' he continues in v.10, 'but the double-mindedness which has no full faith in itself fails in all deeds which it undertakes. You see, then, that faith is from above, from the Lord, and has great

power; but doubt is an earthly spirit, coming from the devil, and has no power. Do you, therefore, serve the faith which has power, and refrain from the double-mindedness which has no power, and you will live to God....' In this Mandate we are back again to ~~the~~ dynamic ~~view~~ of faith. In Hermas' view, it is something given by God, but needing our use and encouragement. It links us with the realm of power. 'Doubting' negatives all the possibilities of which faith takes advantage. James' references to 'doubting' and 'wavering' (James 1.6-8) are here being amplified and expounded.

Similitude 8.9.1 brings returns ^{to the} ~~with an~~ emphasis upon 'the faith', and, ^{speaks} even, of 'doing the works of the faith' (τὰ ἔργα τῆς πίστεως). In Chpt.9 the angel has been speaking of those who were 'faithful' (πίστοι), but after acquiring wealth and prestige, 'abandoned the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life pleased them.' The explanation continues, in significant words, 'But they were not apostates from God, but remained in the faith, without doing the works of the faith. Many of them repented, and their dwelling was in the tower....'

The 'Shepherd' is noteworthy in according to faith premier place in its visions. It is the Christian virtue, leading to all the others. The background of the book is a simple piety - Streeter calls Hermas the 'White Rabbit' of the Apostolic Fathers', and speaks of 'the pottering mediocrity of the timid little Greek' - yet, within these deserts of mediocrity, we find witness to

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James' dynamic view of faith, and such a sentence as
'for faith promises all things, perfects all things'
(Mandate 9.10).

iii. Ignatius

We are able to place Ignatius in the field of time with fair confidence, because of the references in his own letters. He was the third Bishop of Antioch, who, on voluntarily presenting himself before the Emperor Trajan at Antioch, and professing himself a Christian, was condemned to death. After voyaging to Smyrna, he wrote his four Epistles to the Ephesians, the Magnesians, the Trallians, and the Romans. From Smyrna, he went to Troas, whence followed his Epistles to the Philadelphians, the Smyrneans, and to Polycarp, Bishop of Smyrna. He finally reached Rome. Trajan died A.D.117, 'and there is not the slightest ground,' says Streeter, 'for rejecting the tradition that the martyrdom of Ignatius took place in his reign.'

In these letters, Ignatius is most concerned about two things: (1) impressing the necessity for respect for the bishop and presbyters, and (2) protesting against docetic heresy and Judaistic practices in the church. Streeter's comment is that 'to Ignatius the monarchical episcopate is literally an idée fixe'† He regards the bishop's divine authority as the bulwark against the dangers of heresy and schism. In all this Lietzmann's warning is to be remembered: he would not
†'Primitive Church' p.276 †ibid p.173

have us these letters regarded as echoing the 'average opinion of the church'. They come from a man of marked individuality and impulsiveness.* His point of view is illustrated, for example, in 7.2 of the Epistle to the Philadelphians: 'Do nothing without the bishop; keep your flesh as the temple of God; love unity; avoid divisions; be imitators of Jesus Christ, as was he also of the Father.' 'Let us be careful then,' he writes in Eph.3, 'not to set ourselves in opposition to the bishop, in order that we may be subject to God.'

The Pauline formula *ἐν χριστῷ* is used often in the letters, and Ignatius is fond of the metaphor of the 'temple of God' as descriptive of the Christian (Eph. 9.2, 15.3). He exhorts his readers to 'do everything in fellowship with Jesus Christ'. They are 'spiritual', and even 'in the flesh' (i.e. the life of the body) they must follow Christ's commandments (Eph.8.2, 9.2). At the head of each letter Ignatius speaks of himself as *Θεοφόρος*, that is 'God-bearer'†. In Eph.9.2 he uses this title of his readers, together with that of 'Christ-bearers': he writes, 'You are then all fellow travellers, and carry with you God, and the Temple, and Christ, and holiness' (*Θεοφόροι, καὶ ναοφόροι, χριστοφόροι, ἀρετοφόροι*). This reference follows a verse in which he writes, in most pictorial fashion, of the building of the temple of in God the Father, 'And your faith is your windlass and love is the road which leads up to God.'

* 'Beginnings of the Christian Church' p.236

† In the 3rd century Acts of Ignatius, the Emperor asks 'And who is Theophorus?' and Ignatius replies 'He who has Christ in his heart.' - Kirsopp Lake 'Ap.Fathers' p.173n

'Faith and love' are often found bracketed together, as by one who does not sharply distinguish between them, but allows the double phrase to stand for an all-inclusive piety (e.g. Eph.1.1, 14.1, Magn.1.1, 13.1, Trallians 8.1, Smyrn.Inscr.). The reference in Eph.14 (reminiscent of 1 Tim.1.14) yields a fine sentence. He has been writing 'if you perfectly possess that faith and love towards Christ which are the beginning and end of life,' and continues: 'For the beginning (of life) is faith and the end is love'. The Shorter version of this chapter continues in these words, 'And when these two are joined together in unity it is God, and all other noble things follow after them. No man who professes faith sins; nor does he hate that possesses love.'

In most of the other references faith means 'belief in sound doctrine' (cf. Magn.13.1). We meet 'the faith' used in the same way as in the later Pauline Epistles and the Pastorals: 'Be stedfast in the faith' (Eph.10.2 cf. Col.1.23); 'in the faith of Jesus Christ' (ἐν πίστει Ἰησοῦ Χριστοῦ: Magn.1.1); 'the faith which is through him' (ἡ πίστις ἣ δι' αὐτοῦ: Phil.8.2). 'Faith', to Ignatius, means the adherence to the central beliefs of Christianity: a passage in Chpt.1 of the Epistle to the Smyrneans confirms this: 'For I have observed that you are established in immovable faith, as if nailed to the Cross of our Lord Jesus Christ...being fully persuaded, with respect to our Lord that he is in truth of the family of David according to the flesh, and the Son of

God according to the power and will of God; that he was truly born of a virgin...etc.'

The Christology which lies at the basis of 'the faith' as Ignatius understood it owed its formulation both to the Pauline and Johannine theologies. He who appeared at the end of the times was Jesus Christ, who was with the father from eternity (πρὸ αἰώνων) (Magn.6.11), the λόγος of God (Magn.8.2). Ignatius goes further than John, however, and says without hesitation that God had come in the flesh or had appeared as man, and this characterisation of Christ as divine, leads him, in the end, actually to speak of the sufferings of God, and the blood of God.*

Referring to false teachers (Eph.16, Shorter version), he writes: 'how much more shall this be the case with anyone who corrupts by wicked doctrine the faith of God, for the sake of which Jesus Christ was crucified.' The body of doctrine, the 'deposit' of faith, actually becomes, in this reference, that for which Christ gave His life.

* Lietzmann: 'Beginnings of the Christian Church' p.242

SECTION 2: THE ORIGINS OF THE NEW TESTAMENT USE OF πίστις

'Faith' is not a term found in the New Testament without antecedents. A study of the πίστις group of words in the background literature makes clear what pours into the stream from other sources, and what there is that originates within the N.T. itself. 'The words are Greek,' writes Burton,* 'the roots of the thought are mainly in the experience and writings of the Hebrew prophets and psalmists. Yet in important respects, the usage of the New Testament has moved away from that of both lines of ancestry.'

1. Classical Greek

This group of words is not prominent in classical writers. The New Testament, in emphasising them, lifts them from comparative obscurity into the foreground. Classical usage is, however, quite definite. The root idea is concerned with 'trust' or 'confidence'. For the most part, when used actively, the words carry this meaning; and, in their subjective or passive connotation, the corresponding idea of 'trustworthiness', 'faithfulness'.

Liddle and Scott† find πίστις used (1) of trust, in others, first, in Hes.Op.372, Thgn.831. (cf.Soph.O.C.950); and, in the subjective sense of good faith, trustworthiness, honesty in Thgn.1137, A.Pars.443, Hdt.8.105 (cf.Xen.An.1.6.3); and

*in his Philological Appendix to 'Galatians' (I.C.C.) pp.475ff.

†New Edition

in a commercial sense, of credit (e.g. Dem. 962.5) and of a position of trust or trusteeship Plu. Cic. 41. (2) The secondary meaning is 'that which gives confidence', hence (1) assurance, pledge of good faith, guarantee. A. Fr. 394 and (2) means of persuasion, argument, proof. Democr. 125. (3) The third meaning is 'that which is entrusted, a trust' e.g. πιστὴν ἐγχειρίζειν τινί Plb. 5.41.2.

πιστεύειν was used in a sense corresponding to the active connotation of πιστός: (1) to trust, put faith in, rely on a person, thing or statement, Hdt. 1.24 (τινί) Id. 118 (τῷ λόγῳ) and π. θεῶν θεοφάτοις A. Pers. 800; and in the passive, to be trusted, or believed. Plb. La. 181.6. (2) used with inf.: believe that, feel confident that a thing is, will be, has been: ἀληθὲς εἶναι Pl. Grg. 524a. (3) π. τινί π.: entrust something to another. Xen. Mem. 4.4.17, Smp. 8.36; and the passive, to be entrusted with a thing Plb. 3.69.1.

The adjective πιστός is used similarly: e.g. Il. 15.331 and 16.147 'trustworthy'; and, of things, 'trustworthy' Il. 3.269; S. O. C. 1322 'genuine'; Aesch. Prom. 917 'trustful'.

ἀπιστος also is found, of persons and acts, 'not trusty, faithless' Il. 3.106, as 'incredulous' Hom. Od. 14.150, and, of reports and the like, 'incredible' Hdt. 3.80, Aesch. Prom. 832.

Plato's use of πιστός in the 'Republic' marks it off very carefully from 'knowledge'. The passage in 7.533³, 4 (cf. 6.511) demonstrates the place it takes in

the Platonic categories. The mind is considered as operating on its highest level through knowledge, or science (ἐπιστήμη), then through understanding (διάνοια), then through faith or persuasion (πίστις), and lastly, through εἰκασία, conjecture, or the perception of images.

The first two together provide 'intelligence' (νόησις), Plato makes clear how he regards these faculties in the hierarchy of the mind: 'As intelligence is to belief (πίστις), so is

knowledge to faith (πίστις), and understanding to the perception of images.' For Plato, whose great contrast is between the world of reality and the world of appearances, πίστις is thus a faculty which assists us on the way to true knowledge, but it is still very much on the level of what has come to us through sense-perception, though higher in the scale than εἰκασία. The word also occurs, in a more general use, at 10.601, where A.D.Lindsay translates, 'Then the maker of any article will have a right belief (πίστις) concerning its beauty or badness, which he derives from his association with the knower, and from listening, as he is compelled to do, to what the knower says, but the user has knowledge (ἐπιστήμη).'

In Legg.12.966D, Plato shows that πίστις, when used in a religious sense, denoted general belief in the existence and power of the gods, not personal faith and confidence in them. (Burton). But W.R.Inge* quotes Eur. Med.414 as an illustration of the opposite kind, where confidence in the gods is what the word means, rather than belief in their existence.† He further states

* 'Faith and Its Psychology' p.3

† C.H.Dodd similarly sets Aristotle Rhet.11.17 against Xen. Mem.1.1.1-5; in the former, intellectual conviction in the existence is meant by πᾶσις, and in the latter, the idea of confidence in God enters in. ('Bible and the Greeks' pp. 66, 67)

that 'by the time of Plutarch, Greek thought was already familiar with the idea of 'faith' as that which guards a traditional deposit of divine truth', and quotes Mor.756b ἀρκεί ἡ πάτριος καὶ παλαιὰ πίστις, ἥς οὐκ ἔστιν εἰπεῖν οὐδ' ἀνευρεῖν τεκμήριον ἐναργέστερον.

Here, in classical Greek was a term, ready to hand, which the 'Seventy' employed to translate many of the derivatives from the Hebrew root פִּיח. It was the Hebrew heritage, however, far more than the Greek background, that seat a seal upon πίστις-πιστεύω in the N.T.

1 (a); The Term in Koine Greek and contemporary Greek usage

Moulton and Milligan give instances of the use of πίστις in the Papyri in the sense of 'faith', or 'confidence' in a person. The passive sense of 'faithfulness' or 'fidelity' (cf. the LXX) is common. They quote a clause from a will, A.D.194: τῇ τε πίστι (αὐτῆς) παγκρατίδομαι. The word is also found with the meaning, developing from that of 'guarantee' or 'pledge', of 'bond' or 'mortgage'. πιστός occurs in the sense of 'faithful', 'trustworthy', as in the N.T. In connection with πιστεύειν they significantly report no discovery of a single case with εἰς. This is something that seems to develop spontaneously within the N.T.

A sidelight on the Greek view of the Jewish and Christian use of πίστις is provided in a book entitled 'Galen on Jews and Christians'.* Galen (circa 129-circa 199) is quoted as saying, 'If I had in mind

* R. Walzer, Oxford, 1949.

people who taught their pupils in the same way as the followers of Moses and Christ teach theirs - for they order them to accept everything on faith - I should not have given you a definition.'¹ No doubt, by this time, the element of unquestioning acceptance of authority had entered closely into the Christian ~~id~~ conception of ~~πίστις~~. Walzer is right, however, in suggesting that Galen did not appreciate what the word meant to the Hebraic mind. Like other contemporary Greek philosophers, he thought of it as he had come to know it within the categories of post-Platonic thought.[†] 'Pagan Greeks never used ~~πίστις~~ in the same emphatic sense in which Greek-speaking Jews and Christians in Galen's age had accustomed themselves to talk about their confidence in God and their fidelity to Him and their belief in revealed, undemonstrated truth.'²

Walzer goes on to say that for educated Greeks, ~~πίστις~~ is 'mainly the habitual state of mind of the ordinary man; true beliefs can be held without knowledge and may be sufficient guides for actions....but they remain insecure until based on rational knowledge.' This is the conception of ~~πίστις~~ which derives from Plato's 'Republic' and 'Timaeus'.³

The comparison is made with the way that Celsus, Galen's contemporary, speaks of Christians and their ~~πίστις~~.

[†] 'Galen on Jews and Christians' p.15 [†] ibid p.49 ² ibid p.50
³ As mentioned above cf. Tim. 29c3 'as reality is to becoming, so is truth to belief' (τὸ πρὸς τὴν ἀλήθειαν) and 37b where ἐπιστήμη καὶ πίστις are subordinated to knowledge and understanding.

To him, they are not potential, or would-be, philosophers, but are on the same level as the votaries of the Mysteries, and their πίστις is not even on the level of the unphilosophical beliefs of the common man; it is sheer superstition. 'They are like quacks who warn men against the doctor, "Take care that none of you touches science (ἐπιστήμη); science is a bad thing, knowledge (γνῶσις) makes men decline from health of soul" '(Orig. Contra Celsum 3.75). Some Christians 'will not give or hear reason about their faith (διδέναι ἢ λαμβάνειν λόγον περὶ ἐν πίστεϊ) but stick to their cry, "Ask no questions, but believe (μὴ ἐξέπρζε ἀλλὰ πιστεύου) ", and "Thy faith hath saved thee", and "The wisdom of the world is an evil thing and foolishness a good" (op.cit.1.9)!.*

* Walzer p.53

2. THE ODD TESTAMENT

i. The Words

The Root **pnx** carries with it the idea of stability, steadfastness, firmness.* In Egyptian the root **mn** is used in the sense 'to be fixed on a place'. In Phoenician, Old South Arabic and Soquotri, the root is found with the meaning 'to believe', 'to trust'.

In Hebrew the **qal** occurs in the form **pnx** which has passed into the liturgies of Jew, Mahomedan and Christian in the form 'Amen'. Köhler and Baumgartner† give this the meaning 'surely!' With this formula, they say, the listeners either (a) confirm the validity of an oath and declare themselves ready to bear its consequences (Nu.5.22, Deut.27.15,26 etc) or (b) acknowledge a fortunate order or announcement, or join in a doxology (Ps.106.48, 1 Chron.16.36 etc). Pedersen, whose stress is on the basic connection of this root with the ^{idea} ~~idea~~ of 'truth', points out that an Israelite uses **pnx** as an expression of adherence to an order, promise or suggestion, with the meaning 'true', thus making it true for himself. Yahweh is the God of **pnx** (Is.65.16).‡ The only other use of the **qal** is in the form 'faithful' (Ps.12.2, 31.24, 2 Sam.20.19), 'faithfulness' (Is.26.2), 'faithful messenger' (Prov.13.17).

The Niphal is found in many instances used of what holds, or is secure, e.g. Is.22.23 of a wall holding a nail, 2 Sam.7.16, of a kingdom firmly established, Ps.

*The Greek translators show themselves aware of this, 'comment C.H.Dodd ('Bible and the Greeks' p.66) 'by occasionally translating words from this root by such expressions as **στηρίζω, στηρύμμι**. †See Köhler and Baumgartner: 'O.T. Lexicon'.

89.28, of an enduring covenant. It thus comes to mean 'faithful', as one 'proves oneself steady' (Gen.42.20, 1 Kgs. 8.26 etc.), and 'be faithful' (Deut.7.9, Is.49.7). Pedersen again emphasises the note concerning 'truth' that is rooted in this word. The expression ~~וַיִּשְׁכֵּן~~ ('sure house' Eng. vv.) means a 'true house' says Pedersen, (1 Sam.2.35, 25.28, 2 Sam.7.16, 1 Kgs.11.38). It is 'a family which maintains itself throughout the generations and never dies out' since it is the 'one which Yahweh gives his friends'. Similarly, a prophet must be true (~~וַיִּשְׁכֵּן~~), having 'the necessary strength of soul, that his words shall not fail to take effect. Such a man was Samuel' (1 Sam.3.20).

Köhler and Baumgartner accord the hiphil ~~וַיִּשְׁכֵּן~~ the primary meaning 'feel safe' or 'believe', eg. Is.7.9, 28.16, Ex.4.31. Pedersen, with his insistence again on the basic idea of 'truth', says that the hiphil 'to make a man true...means the same as to rely on him'.* With the accusative, it means 'consider as trustworthy' or 'believe (a thing)' (e.g.Hab.1.5). It is used with ~~וַיִּשְׁכֵּן~~ in 1 Sam.27.12, Mic.7.5 of believing a person; in Gen. 15.6, Nu.14.11,20.12 and in six other references as believing, or trusting, in God; and in Ps.78.32, 106.12, 119.66 of believing a thing. Similar usages are found with ~~וַיִּשְׁכֵּן~~: Gen.24.26, Ex.4.1, Jer.40.14, of trust in God; in Ex. 4.8,9 and five other occasions of believing a thing. The Hiphil is used with the infinitive in the sense 'believe that' in Job.20.22, Ps.27.13, Job.9.16, Eccl.4.12. It also occurs in Deut.28.66, Job.24.22, Jdgs.9.20 in the sense 'be sure of one's life'. Amongst four 'unexplained' ~~'Israel' 11 p.339~~ * 'Israel' 11 p.347

uses given by Köhler and Baumgartner is Job 39.24,²²² which Warfield* gives as an instance when **אָמַן** is used in its primary meaning of 'standing still, being steady'. Warfield is anxious to substantiate this usage in Job, as it adds stress to the significance which he finds in **אָמַן**. Speaking of the use with the preposition **אֶל**, he says that it carries the sense of 'putting confidence in' the personal object indicated by the **אֶל**. 'It is probably never safe to represent this phrase by the simple 'believe';' he writes, 'the preposition rather introduces the person or thing in which one believes, or on which one believingly rests as on firm ground.' Thus, when the reference is to God, there is included this conception of resting on Him securely in confidence and trust (e.g. Ex.14.31, Nu.14.11 etc.).

An allied verb in the Old Testament is **אָמַן** which is generally translated in the A.V. as 'to trust': (The LXX uses **ἐλπίσω** and **ἐλπίσμαι** for this verb and not **πιστεύω**). Musil Alios (Arabia Petraea) and Cowley (Aramaic Papyri of the 5th Century B.C.) give instances of the root b-t-h used of a 'pregnant mare, the young of which can be felt', that is, 'a taut one', and the root in Aramaic means 'be taut, solid, reliable, reliant'. It is found in the qal in the sense 'be reliant, trust', e.g. absolutely in Is.12.2, Jer.7.4, Ps.27.3 etc.; with **אֶל** in Deut.28.52, Jdgs.9.26, Is.30.12; with **בְּ** in Jdgs.20.36, Jer.7.4, Ps.86.2; and with **בְּ** in 2 Kgs.17.20, Is.31.1. The Hiphil

*Art. 'Faith' H.D.B. p.827

carries similar meanings, 'cause to trust', or 'make trust'; and forms like נִבְטַל , נִבְטַל are found with meanings like 'securely, unsuspectingly' (e.g. Prov.10.9, Deut.33.28, Jer.23.6). Is.30.15, 2 Kgs.18.19 afford examples of the root employed in substantival form as 'confidence'.

πιστεύω is the regular translation in the LXX of יִיאַחַד (exceptions are Deut.1.32, Jdgs.11.20, 2 Chron. 20.20 ἐμπιστεύω ; and Mic.7.5 καταπιστεύω ; in Prov.26.25, the passive of another verb is used, πίθω). The construction with אֶל or בְּ finds its echo in the LXX usually in the dative of the person or thing believed or trusted.

There are very few abstract nouns to be found in the Hebrew Bible, and what there are are relatively late. The characteristic Hebrew emphasis is in the direction of what is concrete, and concerned with actual events. נִחְמָצ , 'firmness, constancy, trustworthiness' is the nearest expression to the substantive 'faith'. The allied $\text{נִחְמָץ$ is rendered in the LXX once only as πίστις (Deut.32.20) and $\text{נִחְמָץ$ is translated 86 times as ἀλήθεια as over against 6 times as πίστις . The emphasis of these words is on what is true and genuine. 'Faithfulness' and 'loyalty' - truth in action, in that sense - is implied more in $\text{נִחְמָץ$ which, in the LXX, by contrast, is rendered 21 times by ἀλήθεια and 19 times with πίστις .

In our English R.V. only twice, out of all these various forms, are we given the substantive 'faith'. Deut. 32.20 mentioned above (נִחְמָץ , πίστις in LXX) is one instance, and Hab.2.4 (נִחְמָץ) the other. The meaning

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of the Deut. passage ('they are a very forward generation, children in whom there is no faith' R.V.) is almost certainly 'in whom there is no truth', i.e. they cannot be trusted. The Habbakkuk passage will be discussed later.

ii. Old Testament Religion

The inheritance that the N.T. derives from the Old in regard to 'faith' goes much deeper than the mere transfer of a term which has come to have a certain meaning. Actually the term, as we have seen, does not appear with the greatest frequency, yet, nevertheless, the O.T. is informed and animated by faith in such a way that Otto Procksch can say of it that faith is 'the specific essence of Old Testament religion'.^{*} In other words, the O.T. preparation is not limited in this matter to the merely philological. There is a general attitude to God and to religion which is taken over by the men of the New Testament.

Central in O.T. religion is the thought of God's covenant relation with His people, Israel, and of His mighty acts in history, whereby He declared His Will towards them. The record of the Patriarchs and supremely of Abraham, with whom God entered into a preliminary covenant; the story of the exodus into Egypt, and of God's miraculous deliverance of His people from bondage,[†] and of the covenant entered into under Moses formed the background to the religion of both Testaments.

^{*}'Theol. des A.T.' p.622

[†]The appeal to God's act in history in bringing Israel out of Egypt is basic in Hebrew religion. By the centrality given to the annual celebration of the Passover, as well p.70.

Martin Buber, writing as a Jew, sees the whole experience of Israel as grounded in its 'faith' in ^{God} ~~Him~~. This was something which never had to be argued for; it was assumed. 'The supposition for a decision between faith ^{or} ~~and~~ unbelief is lacking in the world of Israel, the place for it is missing, because the world of Israel grew out of covenants with God.' * The kind of separation ^{against} which the prophets sometimes ^{inveigh} ~~have in mind~~ comes about, not because of any negative 'unbelief', but through being false to what is known, or in failing to realise and make ~~their~~ faith effective.

Buber sees this covenant relation as going back to the days of 'the tribe-forging and nation-forging migrations which were experienced as guided by God.' Israel had come into being through the merging of ~~their~~ ^{lands,} its separate tribes in covenant, concluding in a covenant between them all and Yahweh as their covenant God. † This sense of race solidarity in the covenant, and ~~the~~ ^{the} persistence of the sense of God's guidance that persisted in the race memory of the whole people, provided the background to the faith of each individual Israelite.

*Martin Buber: 'Two Types of Faith' (E.T.Goldhawk 1951)p.40
†ibid p.10.

The covenant relationship epitomised God's love for Israel. On the part of the people What was required was an attitude corresponding to God's offer to them in the covenant. Davidson says that for a representation of this idea of God's drawing near to men, on the one side, and of right reception on the other, no terms are so suitable as grace and faith. He traces how the covenant, originally made with the people as a whole and enjoyed by individuals as members of the community, in the later prophets and particularly in Jeremiah, comes to be thought as an individual relationship by which each man can enter into something like the Pauline conception of 'righteousness' with God.*

The extension of this idea of faith as response to God and loyalty to His covenant, is exhibited in the spreading of these ideas into other terms. Such a word is ḥēṣed, translated 'mercy' or '(loving) kindness' in the English versions. This word, as Snaith shows†, means, primarily, 'determined faithfulness to a covenant'. He reports that there are 43 cases where this word is linked by means of the copula with another noun. 23 times it is with 'emeth and 'emunah'; and 7 times with berith (covenant).

*A.B.Davidson: 'Theology of the Old Testament' p.279. 'What I wish to indicate...' he continues, 'is, that the same general conceptions in regard to grace and righteousness are characteristic of the first covenant, as of the new. To be righteous is to be right, i.e. to be found taking towards God's covenant, which is a thing having as its principle grace, the right attitude; and this attitude is faith.'

† 'The Distinctive Ideas of the Old Testament' (1944) p.100 #.

This kind of construction is indicative of a very close bond between the two words so joined together, and here it means that out of a total of 43 occasions when chesed is so linked 30 associations are with 'faithfulness' and 'covenant'. ^{In} 2 Sam.16.16 ^{we have} provides an instance of this use of chesed ^{conveying} with the idea of loyalty to a covenant between men. Mic.7.20 uses the word concerning the Covenant between Yahweh and Israel: 'Thou wilt perform truth ('emeth) to Jacob, chesed to Abraham'. Jer.2.2 and Hosea 6.4 contrast Israel's early loyalty to the covenant with her present disloyalty, and this is the word used. Turn thou ~~'Return~~ to thy God, ~~be-constant~~ keep mercy (chesed) and righteousness (mishpat), and wait on thy God continually' (Hos.12.7): Fulfilling loyalty to God's command and covenant, Israel can wait confidently for God to do His part.

After the return from Exile, TÖN became associated with that strict allegiance to the letter of the law which ^{was} ~~became~~ later Judaism's primary insistence: so that, from the time of Ezra it came to mean faithfulness to the enactments of the Torah, and, in the post-exilic period, chasid, the corresponding adjective, was used of the man who showed himself faithful in this way; until in the times of the Macabees, the Chassidim (1 Macc.2.42ff), foremost in their zeal for the law, ~~became~~ the forerunners of the Pharisaic party of later times. This usage is indicative of the way that, in later Judaism, something of the earlier ideas of grace and faith resulting from the covenant relation were overshadowed by the developing

Amongst other characteristics of Hebrew religion that inform the New Testament view of faith must be noted the typically Hebraic belief in the direct action of God which the men of the New Testament would inherit from their forbears. The Hebrews, in their view of the world, knew nothing of secondary causes. All processes went forward under the immediate creative power and overruling providence of God. It is this that provides the setting for the 'miracles' of the Old Testament and the bridge by which we come to understand their counterpart in the New. To the Hebrew, a 'miracle' was some remarkable intervention on the part of God in the ordinary, accepted course of events, a manifestation of His Presence. Of these supernatural interventions, there are specially to be noted (1) the story of God's delivering act by which the Israelites were brought out of Egypt, and the consequent events leading to the conquest of Palestine, (2) the ministries of Elijah and Elisha, and (3) the marvels recorded in the apocalyptic book of Daniel.

* Oesterley and Robinson in their 'Hebrew Religion: Its Origin and Development' quote passages from Ps. 119 (e.g. 17, 22, 94, 121, 173 cf. Ps. 19.7-11) which express the idea that he who keeps the Law has a right to expect reward from God. They also contrast the 'Ho, every one that thirsteth' of Deutero-Isaiah (55.1), where in figurative language, the blessings of the Messianic times are freely offered to the people, with 61.1, where salvation must be acquired by 'observing (or, keeping) the Law.' The process by which the Law acquired its dominant position in Judaism began with the reform under Josiah, receiving further impetus as priestly ideals began to predominate from the time of the Exile onwards. This tendency is emphasized in Haggai and Malachi, in the Korahite and Asaphite Psalms and in Is. 56-66.

In the Synoptic Gospels, 'fear' is shown as the antithesis to faith. This is the fear that betrays lack of trust in the Father's overarching providence. The New Testament itself bears witness to the continuance, side by side with this insistence on confidence in God, of an element, prominent in the Old Testament, which is referred to as the 'fear of God' (e.g. Lk. 18.4, 23.40, Acts 10.2, 13.16, Col. 3.22, 1 Pet. 2.17). Otto, in his book 'The Idea of the Holy', has spoken of the 'mysterium tremendum' that is basic in religion. Before the majesty and holiness of God, man must worship and feel abased. In the Israelite this sense of the might of Yahweh was very strong. When ~~he becomes~~ conscious of the presence of God at Bethel, Jacob is utterly overawed (Gen. 28.17 cf. 31.42, 53). 'The divine awfulness pervades the whole of the Old Testament,' writes Pedersen*. 'The revelation in Sinai is one great terror' (Ex. 20.20 cf. Ps. 68.36, 99.3, 119.9). Procksch says that in the relationship between man and God there is both a centrifugal and a centripetal tendency.† The 'fear of God' is the centrifugal element, and the 'knowledge of God' is the centripetal: both together hold man in balance and enable him to find his right relationship to God, his everlasting source and centre. Prov. 1.7 speaks for the whole of the O.T. when it says that the 'fear of God' is the 'beginning of knowledge'. God reveals Himself to those that fear Him. Isaiah's vision of God comes to him in circumstances of awe, and his sense of commission is grounded in his fear of God (Is.

* 'Israel' LV p.625 † 'Theol. des A.T.' pp.610 and 615

Chpt.6, 18.13). Abraham, the great O.T. exemplar of faith, was recognized by God as one who feared Him (Gen. 22.12 cf.20.11) and in him God's purposes for His people begin to be revealed, and to him God makes Himself known. In Is.11.2, the prophet mentions among the gifts to be granted to the coming Messiah, 'the spirit of knowledge and of the fear of the Lord'. These two attitudes together contribute to the general picture of what faith means in the O.T. Because of who He is, God is to be feared: but He has revealed Himself as the God of the Covenant, and He is therefore to be loved and trusted. The fear of God thus exiles other fears (Ps.27.1) and leads to the relationship of trust.

The dominant note of prophetic religion is that of trust. God is faithful and altogether worthy to be trusted. In Jer.17.5-7 the antithesis is drawn between those who 'trust in man' and put their confidence in what man can do, as over against the man 'that trusteth in the Lord, and whose hope the Lord is' (cf.2 Chron.32.8, Ps. 146.3, 34.8, 125.1, and ^{see} later, on Is.7.9 etc.). Hanani the seer rebukes Asa because, instead of relying on God, he has 'relied' on the King of Syria: 'for the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him' (2 Chron.15.7-9). ‡ 'Our eyes are upon thee,' says Jehoshaphat, praying to God in a day of bewilderment, recognizing that he and his people have 'no might against this great company that cometh against us' (2 Chron.20.12). They look to God for answering help.

* On the morrow, Jehoshaphat says to the people, in words that echo Is.7.9, 'Believe in the Lord with all your heart, so shall ye be established' (2 Chron.20.20)

David's prayer in 1 Chron.29.10-19, and Asa's in 2 Chron. 14.11 afford similar expressions of the spirit of faith, without the word being used.

Prayer, in itself, is an evidence of this spirit, manifesting from the earliest days. Otto Procksch says, indeed, that faith is 'inconceivable without prayer'. He notes in the Old Testament the emergence of 'prophetic prayer', as distinct from mystical prayer. Prophetic prayer recognizes the gulf between man and God, but in faith it discovers an attitude of mind which enables this gulf to be bridged. In prophetic prayer, man is seeking to further the purposes of God, as He is revealing them. Its object is full harmony with the Will of God. The picture of Moses, communing with God, and, in the dialogue, finding his objections overruled, Hannah's prayer for a son, Elijah's strong praying, the outpouring of the spirit of Jeremiah as witnessed in Chpts.11-20 of his book, all these illustrate 'prophetic prayer'. The Psalms are full of this kind of praying, speaking not only of man's need but of faith and confidence in the God able to bless and deliver.

Speaking generally of the Old Testament, we are dealing with a time before the era of reflection on 'religion'. The men who are there depicted lived in the immediate consciousness of God and had not learnt to analyse or examine their experience. There is, therefore, in the Old Testament, a great deal of the exercise of faith without that particular term being used to describe

it. Apart from the generalised background of 'trust' in the covenant relation against which the nation lived, there are the quite outstanding examples of men like Jeremiah, who lived ^{uniquely} by faith: so that, however little any construction with ~~אמן~~ ^{אמן} may appear in his writings, the idea finds demonstration, not so much in words, as in his own great example; there is also the extraordinary confidence of a Deuteró-Isaiah in the fact that the God of defeated Israel is the God of the future. Faith throbs through the Old Testament, so that, when the writer to the Hebrews comes to expound faith by example, he refers to one O.T. character after another with whom ^{in the Old Testament,} the term itself is never associated directly, but who has exhibited what it means in his living.

Guiding Texts

(1) Gen. 15.6

In this text, ^{אמן} is used with א . If the fundamental meaning were merely that Abraham 'believed Yahweh', it is more likely that א would have been used. The ground of his confidence, however, is not the immediate promise which God had made, it is his trust which is steadily fixed upon God Himself. It is this that 'puts him right' with God. Buber says that the verbal form is meant to express the idea of 'continuing trust' in Yahweh (an idea which is lost when it is translated into the Greek of the LXX). The actual promise now made to him is accepted in virtue of this 'immovable

steadfastness' which the patriarch continues to show, enhanced now by a yet 'strengthened surrender'. This is what God 'deems' 'as the proving true' of Abraham. 'As zedek is the pertinently-fitting verdict, the agreement of an assertion or action with reality, about which judgment is made,' writes Buber, 'so zedekah is the manifestation of the conformity between what is done and meant in the personal conduct of life, the proving true (which idea is then transferred to God as confirmation of His benevolence).' It is God alone who 'can deem anything which happens in a man and which proceeds from him as the full realisation of the essential relationship to the Godhead.' *

Thus the second half of the verse, coming through the medium of the LXX, is seen to be doubly unfortunate. There is the choice of λογίζομαι, with its commercial associations and background, and the whole 'compromising expression', as Vincent Taylor describes it,† 'to reckon (λογίζομαι) for righteousness'. There is thus raised the dangerous idea of something being exchanged, i.e. 'faith' for 'righteousness'. The kind of 'righteousness' which Gen.15.6 is describing could not be dealt with in this way, nor could it be thought of as something 'imputed rather than real'. It is not a 'fictitious estimate': it is God's recognition of the truth of a ~~realis~~ relationship.

The primitive Hebrew meaning of אֱמָנָה is necessary ^{to be kept in mind} in order to safeguard Paul's use of the

*M.Buber: 'Two Types of Faith' pp.44ff

†Vincent Taylor: 'Forgiveness & Reconciliation' p.55

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passage in Rom.4.3 and keep us near his real emphasis.

'Righteousness is the mutual acknowledgment of souls,' says Pedersen, and 'still more it is their mutual maintenance of each other's honour.'^{*} As the word comes to be used of God, and associated with the idea of 'right' and 'judgment', it is the 'standard' which God Himself sets: it is what He wills, in accordance with His own nature.[†] So, it is Abraham's resting on God in faith, and his confidence that God's word is true, that finds echo in the reality that is in God, and enables him to share in what God has to offer him. It is this element of believing trust, i.e. of faith, that Paul is as anxious as anyone to emphasise is the condition of salvation.[‡]

* 'Israel' 11 p.345

† Because His nature is what it is, God's 'righteousness' is linked with His redemption (Is.46.13 cf. Is.42.6/7 etc.)

‡ Is.42.22 can speak of 'a righteous God and yet a Saviour', and Jer.23.6 of 'the Lord, our righteousness': so does God share what is in Himself with men, and enable them to become right with Him, entering into this 'mutual acknowledgement' and to this 'mutual maintenance of each other's honour', and to the health of soul, and the harmonious interaction that comes when the covenant is re-established and life renewed under the blessing of Yahweh.

§ See later, pp. 247ff. and 253ff. for a consideration of the use of this text by the Rabbis and by Philo.

(11) Isaiah 7.9 (28.16, 30.15).

Isaiah plainly declares the dominance of faith as a way of life in these texts. In the first of them (7.9), he asks from Ahaz the recognition of God's truth and power and for the confidence to go forward in the strength of faith alone. In this period of utmost crisis, when Syria and Ephraim had entered into menacing coalition, the nation's salvation depended upon this spirit. The prophet's reliance on Yahweh is undaunted. God can act. 'Faith' brings in a higher range of possibilities, and is opposed to mere political expediency. God expects such faith of His covenant people. There is hidden in the sentence one of Isaiah's characteristic plays upon words: 'If ye will not believe (אִם־לֹא־אֵמְנָה) ye shall not be established (אִם־לֹא־יִבָּנֶה).' George Adam Smith endeavours to reproduce this paranomasia with the help of a North Country word: 'If ye have not faith, ye cannot have staith,'^{*} and H.W. Robinson suggests 'If you will not trust firmly, you will not be confirmed.'[†]

This sentence states Isaiah's great guiding principle, emphasised again in 8.13f; and in 28.16: 'he that believeth shall not make haste'[‡]; and in 30.15, 'in returning and rest shall ye be saved; in quietness and confidence shall be your strength.' The prophet knew

^{*} 'Isaiah' 1 p.106

[†] 'History of Israel' p.108

[‡] Cheyne, by a slight emendation, favours 'shall not give way'. Moffatt presumably follows this is his 'shall never flinch'. The LXX has 'shall not be ashamed'. G.A. Smith says that the word אִם־לֹא־יִבָּנֶה is 'onomatopoeitic, like our fuss' ('Isaiah' 1.p.159)[‡].

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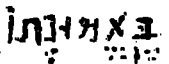
that the revelation that had come to him was indubitably from God. 'He believed and therefore he spoke.' It was this same implicit trust in Yahweh that he asked of the other leaders of his people. If they would but follow the way indicated by God, they would be led through the difficulties of the tortuous situation. But it was not just a matter of following God's guidance, what he coveted for them was a faith that enabled them to rest on God in confidence - the kind of faith that came from a similar first-hand knowledge of God. This kind of believing does not fuss, nor become impatient (28.16). It awaits God's action, and is sure of it.

Otto Procksch, writing of Isaiah, says that 'Faith is not a leap into the void, but into the bosom of God.' *On 30.15, he comments that faith is rooted in humility, which receives all from God and has nothing of its own to bring. It can be analysed as including (a) repentance (returning), (b) rest, the abandonment of oneself to God which a man needs to make even when he is putting forth all his powers, quiet waiting as was asked of Ahaz (7.4), when a man can do no more, and must be content to leave the issue to God, and (c) confidence, the trust in God which is mentioned often in the poetical books. In this attitude of life he sees at once the liberation ('saved') and true strength of man. Procksch then goes on to point out that Isaiah's own attitude in face of the Syro-Ephraimite coalition and Assyria is an instance of the faith for which he calls.†

*Otto Procksch: 'Theol. des A.T.' (1950) p.181

†ibid pp.182f.

(iii) Hab .2.4

There is little doubt that the use that is made of this text by St. Paul (Rom.1.17, Gal.3.11 cf. Heb.10.38) ~~stays~~ retains its original meaning. Habbakuk has been speaking of the Chaldeans, 'that bitter and hasty nation'. What is the answer to the riddle raised by the success attendant upon their arrogance and tyranny? The answer comes: 'His soul (the Chaldeans) is swollen with pride; but the righteous shall live by his faithfulness.' The latter ^{phrase} ~~word~~ is  , elsewhere the ~~central-word-is-used-~~ carrying the idea of 'steadfastness' (cf. Ex.17.12) in its root meaning. Driver's comment on the verse is that 'the righteous man - i.e. here the righteous Israelite - who is faithful in all the relations of life, and is sincere and upright in heart and purpose, has in his character, a principle of permanence which cannot be shaken, and which, whatever external troubles may assail him, should be to him a source of moral strength and security.'* Wellhausen and Nowack understand the word in the sense of 'faithful allegiance' to God, in the firm assurance that in the end (v.3) the righteous cause will triumph and the tyrant be overthrown. Buber sees here, in opposition to the man whose 'inflated self-assurance ..has nothing in common with genuine trust', the 'man proved true', who is true with the truth of God, and entrusts himself to the faithful God in a 'confidence which embraces and determines his whole life, and through it he has life. He "will live", for he depends upon and

* 'Minor Prophets' (Century Bible) p.77

cleaves to the eternally living God.'*

The LXX renders Hab.2.4b $\delta \delta \epsilon \delta \acute{\iota} \kappa \alpha \iota \circ \varsigma \epsilon \kappa$
 $\pi \acute{\iota} \sigma \tau \epsilon \omega \varsigma \mu \omicron \upsilon \zeta \eta \tau \epsilon \tau \alpha \iota$. $\pi \acute{\iota} \sigma \tau \iota \varsigma$, as we have seen, is sometimes
 used ($\alpha \lambda \theta \epsilon \alpha$, $\alpha \lambda \theta \epsilon \iota \nu \acute{o} \varsigma$ being the variant) for $\pi \acute{\iota} \sigma \tau \iota \varsigma$ in
 the LXX, and is used, thus, in its passive sense of
 'faithfulness'. Lightfoot points out that constancy
 under temptation or danger for a Hebrew could only spring
 from reliance on Jehovah. 'And,' says he, 'something of
 this transitional or double sense it has in the passage
 of Hab.2.4. The latitude of the LXX translation, in
 that passage, has helped out that meaning; and in St.
 Paul's application it is brought still more prominently
 forward.'†

The $\mu \omicron \upsilon$ in the LXX text has no foundation
 in the Massoretic text, and must find its origin in some
 earlier text of the Hebrew.³ St. Paul ignores the $\mu \omicron \upsilon$
 when he quotes the text (his recollection is, however,
 obviously that of the LXX rather than the Hebrew) while
 the author of Hebrews switches it to refer to 'righteous'
 Hunter's suggestion is that this verse may have been among
 the testimonia, and its use not original with Paul at all.
 His reading into the verse of 'justification by faith'
 is, however, reading a meaning into the words that the
 prophet never originally intended. The use in Heb.10.38
 is much nearer the original meaning: here the writer is
 thinking of a faithful allegiance to God by which the
 righteous man will be vindicated at the $\pi \alpha \rho \omicron \upsilon \sigma \iota \varsigma$.

* 'Two Types of Faith' p.49

† 'Galatians' Note p.154ff.

ator was
 rising -
 But he goes on to say, 'it might be that the
 G. Quell says that the $\mu \omicron \upsilon$ is most simply explained as a
 mistake.

It is clear from the examination of these indications in the Old Testament that there was both a root idea and a root word (~~πισ~~ in the Hebrew and ~~πίστις-πιστεύω~~ in the LXX) that led directly towards the use of 'faith' in the New Testament. 'Trust' is the fundamental basis of this idea, linked on the part of the human agent with the thought of fidelity. There is also inherent in this group of ^{O.T.} ideas that of the 'fear of the Lord', which is the beginning of 'knowledge' of Him, a reverence and a fear which balances the sense of confidence in Him and precludes any kind of presumption. The covenant relation between God and His people is regulative: God's 'faithfulness' is certain, His 'truth' is sure: Israel must be similarly loyal and true in her 'faith'. In this the individual Israelite can find his confidence, against the background of his nation's relation to Yahweh. It is to be noted that the idea of faith as belief, e.g. in the existence of God, or in a creedal statement, is not Jewish. The fact of God and of His covenant relation with Israel is the unchallenged assumption behind the religion of the O.T.

It is thus, writes Norman Snaith,* that ~~πισ~~ came to be used 'as the outstanding term for the Christian's attitude to God.' In his use of the word, he maintains, Paul has 'followed Hebrew usage through the Septuagint use of pistis-pisteuo as equivalents of the Hebrew root '-m-n*', developing this in a specifically Christian

'Distinctive Ideas of the Old Testament' p.178

sense into 'loving trust and active confidence'.

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Most certainly the direct line to St. Paul's use of *πίστις* takes us back to the Old Testament: but, in the interval, between Paul and the Old Testament, forces were at work shaping this idea which must not be overlooked. In order rightly to assess St. Paul's use of the term we need, most of all, to look at the period of faith's full flowering in the example of Jesus Himself.

3. THE APOCRYPHA AND PSEUDEPIGRAPHA

In the Apocrypha and Pseudepigrapha,^{*} the use of πίστις develops from the tendencies observed in the Old Testament. It can now be considered as a characteristic religious word. So much is this so that in Judith 14.10 that the phrase 'to believe God' can be equated with 'being (or, in this actual case, becoming) a Jew' (cf. 4 Ezra 3.32,33 where πίστις again is thought of as marking off the Jewish from the heathen world). Faith used as the equivalent for 'religion' is met with at 4 Ezra 5¹ and Ass. Moses 4⁸.

Greek associations now become evident, side by side with Hebrew, in the usage of πίστις-πιστεύω. The passive sense of 'faithfulness' for the noun is to be noted in Wisdom 3.14; and the active sense of 'faith' in Sirach 27.17 (S) 'put thy trust' in 28.17 ((keep-faith-with a friend) and 49.10 (G) towards God. Faith as 'belief' occurs in II Baruch 57.1. The verb is used of believing a statement or person making a statement in 1 Ezra 4.28, Tob.2.14; and with the meaning of 'trusting' in Wisdom 12.2, 16.26 (God) and 18.6 ('oaths')

The 'fear of God' is commended and encouraged as a fundamental religious attitude throughout this literature. The noun 'fear' occurs 23 times, and the verb 'to fear' 31 times in Sirach (cf. Judith 8.8, 16.16, Aristeas 59 and 189). The closeness of this idea to that of the N.T. conception of faith is witnessed to in 2 Macc.6.30: Eleazar, ninety years old, tortured and

* The refs. and translations in this section are from The 2 vol. Oxford edition of the Apoc. & Pseud. edited by

martyred, cries 'I suffer ^{this} gladly...because I fear him.' Ben-sira makes clear that to 'fear God' is man's highest duty: 'the fear of the Lord is life' (50.29). By this attitude he means a reverence towards God which leads to trust and love (1.11-20. In v.14 of this passage we are told, in reminiscence of Prov.1.7, that 'to fear the Lord is the beginning of wisdom.') The assimilation to trust is particularly noticeable in such verses as 40.27: 'In the fear of Yahweh there is no want, and with it there is no need to seek support'; and 2.8: 'Ye that fear the Lord put your trust in Him. He will not withhold your reward.' In the prayer of Azariah (vv.18,19), we similarly find these ideas in association.

In Sirach, the attitude of trust in God is declared always to be certain of reward (2.6,8,10, 32.24, with 2.13 showing the contrast). 'Faith and meekness', says 1.27, 'are well-pleasing to God.' Moses was chosen for these qualities (45.4).

'Faith' plays a conspicuous role in the apocalyptic literature, but it is not always easy to determine the exact sense of some of the usages of ~~πίστις-πίστεύω~~. In days when men despaired of the world as it was and saw no destiny for it but destruction, they centred their hopes upon a new world, where evil should be excluded. Here the 'righteous', or the 'faithful' (the two words are synonymous in this literature e.g.1 Enoch 58.5, 61.4, cf. Sirach 1.14) will come into their own. The Messiah is described as the 'Elect One of righteousness

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and of faith' (1 Enoch 39.6a), and when the Son of Man comes 'on the throne of his glory (Chpt.62), it is the 'righteous and elect' who will be saved on that day (61.13). In the 'Fragment of the Book of Noah', the appendix at the end of 1 Enoch, it is the 'faithful' (= the 'righteous') who have their certain reward in the Last Days (108.12,13). It is to be noted, too, that in ~~all~~ their views concerning this final salvation, the apocalyptic writers were predestinarian (e.g. 4 Ezra 4.36,37).

The idea of the Covenant relation is not as regulative in this literature as in the Old Testament itself. The Psalms of Solomon speaks of the Jews as (17.17) 'children of the covenant', and indicates the covenant as the background for the spirit of trust and reliance which should be theirs. The 'Fragments of a Zadokite Work', which was written in Hebrew towards the end of the 1st century B.C. has much to say about the covenant, by which it means particularly the 'new covenant' (8.15, 9.28), the reference clearly being to Jer.31.31. It addresses its readers as these- 'all ye who have entered into the covenant'(2.1): it is a covenant which involves repentance and spiritual transformation. 3.7,4.9 speak of the penalties of ~~for~~ forsaking the covenant, and 9.37 of those who have 'rejected the covenant and the pledge of faith.'

The determinative idea in Jewish inter-testamental literature is much more that of 'allegiance to the law' (2 Macc.6.23, 4 Macc.5.18 reveal the

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veneration in which it was held). 'All wisdom is the fear of the Lord,' says Ben Sira (19.20), 'and all wisdom is the fulfilling of the law' (cf. also 24.24, 15.1 for this identification of the Law with Wisdom). Since the Law set out God's requirements and itself was thought to be a vehicle of divine truth, the notion was understandable that if one put one's trust in it, and kept it faithfully, one had done as much as was necessary. Hatch points out that the Greek version of Ecclesiasticus expresses this 'common-sense view of the matter' : 'A man of discernment will trust in (ἐν τῷ νόμῳ) the law, and the law will be faithful (πίστευς) to him.' (Sirach 33.3 G.)

This is the strain, fully developed in legalistic religion, by which faithful observance of the Law becomes the final requisite of true living, and 'faithfulness' comes to be thought of as fidelity to the law (11 Bar. 54.21, 4 Ezra 6.5). It is faith in the Law ('i.e. open acknowledgment of its divine character and obligation'†) which will save most of those who are destined to be saved (4 Ezra 9.7, 13.23). The full pietistic trust in Yahweh continues to be mentioned side by side with this, however, ~~throughout this literature~~ ^{in the} ~~Apocrypha~~ ^{Apocrypha} e.g. Wisdom 16.26, 3 Macc. 2.7, Sirach 2.6, 14.

In 4 Ezra a twofold standard becomes discernible - that of fidelity to the law of Moses and trust in God - and it is by this that men will be judged in the

* Hatch: 'Pauline Idea of Faith' p.14

† Box in 'Apoc. & Pseud. of the O.T.' (Charles) Vol.2 p.587. The ultra-legalistic approach to the Torah needs to be in mind, as evidenced in the book of Jubilees, and the 'prophetical' approach, honouring the Torah as 'revelation, instruction, information', including laws and rules, but transcending them.

Last Day, e.g. 9.7,8: 'Every one that shall (then) be saved, and shall be able to escape on account of his works or his faith by which he has believed, such shall survive.' (cf.13.23). By the account of this writer, very few will have been able ~~by~~ to have accumulated sufficient merit through their fulfilment of the Law's requirements. 'Faith' will then make up for what might be missing in the total count! *

One further note needs special stress in any account of 'faith' in this period. In the Maccabean period, as later in the persecution literature of the N.T., the idea of 'faith' as intense loyalty emerges. Mattathias, in his dying speech (1 Macc.2.49ff) exhorts his children to 'be zealous for the Law, and give your lives for the covenant of your fathers.' In calling to mind the deeds of 'the fathers' he stresses their faithfulness, and in particular (v.52) mentions Abraham, in an echo of Gen.15.6. Similarly 4 Macc.16.22,23, after calling to mind the faithfulness, under trial, of the patriarchs, continues, 'And ye also, having the same faith unto God, be not troubled.' This work also speaks of the nobleness of the 'faith' of the mother of the seven martyrs (17.2): 'although she saw the destruction of her seven children ...the noble mother willingly surrendered them through faith in God.' (15.24).

* By the fact that here and elsewhere in this literature 'faith and works' appear together, or are contrasted, it is evident that the question of their relative value, and of their relationship, was raised long before the Pauline era (cf.4 Ezra 9.7,8; 3.23; 6.5 etc.).

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Amongst the changes affecting the concept of faith in this period is the infiltration of the idea of faith as 'belief'. Martin Buber refers to 'the much-discussed sentence of the Mishna (Sanhedrin X)' which declares that certain people forfeit their share in the world to come: ~~they are~~ those who deny the resurrection of the dead, the heavenly origin of the Torah, and the fact of God's interest in earthly affairs (e.g. the Epicureans). This seems to be parallel to that kind of Christian 'believing' which asks for acceptance of creedal propositions and of the Christian message. Buber, who is concerned to oppose this view, says that ~~the reason for~~ the condemnation of these three negations is not concerned with 'belief' or 'unbelief' after this fashion but with the ~~reason~~ ^{fact} that they all tend to 'prevent or destroy man's complete trust in the God Who is believed in'. After this discussion, however, he has to admit that 'it is evident that a considerable change in relation to the O.T. idea of faith has here taken place, and this under the influence of Iranian doctrines and Greek ways of thought.' *

By the time of Jesus, says Schlatter, the rabbis conceived of faith (1) as the affirmation of God (cf. the typical Jewish statement of belief as at James 2.19); (2) the recognition of His commands and, therefore, the faithful observance of the Torah, and (3) the recognition of the prophetic word. One must bring to God an absolute trust and obedience. Since God was now thought

* 'Two Types of Faith' pp41,42

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of as remote, far removed from men, a Judge who rewarded acts, but with whom there was no personal tie, confidence tended to be based, more and more, on obedience to the Law. To support this, a system of casuistry was evolved, which, most ironically, was called 'faith'; and the highest achievement was only possible to the student of the Law. The formula 'works and faith' became used in such a way that faith itself was understood as a work that God rewards.*

Gen.15.6 had become the standard reference concerning faith. It was the classic text discussed both in the Jewish schools of Palestine and Alexandria. (Note the references in 1 Macc.2.52, Sir.44.20). The 'testing' (*πειρασμός*) of Abraham that is referred to here shows how Gen.15.6 was often conflated with Gen.22.1 in Jewish thought - James follows this in 2.21-3, and Paul avoids it.)†

From 1 Macc. 2.52 onward, the typical Rabbinic reference is to the idea of 'merit' in the faith of Abraham. Strack and Billerbeck quote Rabbi Schenaia (circa 50 B.C.), 'The faith with which your Father Abraham believed on me merited that I should divide the sea for you, as it is said, And he believed etc.' This becomes the accepted norm of interpretation. A 2nd century Midrash, in the Melchita, on Exod.14.31, begins with the words, 'Great is faith, whereby Israel believed on him that spake and the world was. For as a reward for Israel's having believed in the Lord, the Holy Spirit dwelt on them.'

* 'Der Glaube im N.T.' pp.29ff.

† Thackeray: 'St. Paul & Jewish Thought' p.91

After referring to Gen.15.6 and other texts (including Hab.2.4 in the form 'The righteous liveth of his faith'), the comment is added 'Abraham solely for the merit of faith, whereby he believed in the Lord, inherited this world and the other.'^{*}

In their 'Rabbinic Anthology' (1938), Montefiore and Loewe quote another statement commencing with the same words, 'Great is faith, for as a reward that the Israelites had faith in God, the Holy Spirit rested upon them and they sang the Song (Exod.15). And Abraham inherited both this world and the world to come only through the merit of faith, as it is said, And he believed etc.' Strach and Billerbeck quote this passage also, ascribing it to Rabbi Simia ben Abba, circa 280. They also quote Rabbi Eleazar ben Joseph, circa 180 A.D., who speaks of the Israelites singing a new song in the days of the Messiah. 'And by what merit will the Israelites sing a song? By the merit of Abraham who believed on God, for it is said, He believed etc.'[†]

Against this background, one begins to understand how revolutionary was the note struck by Jesus and His followers. The personal trust and confidence of the Old Testament came alive again, and a new dynamism was poured into the term 'faith', until, after the Death of the Lord, it centred in faith in Him, in the cleansing and renewal achieved by identification with His Death and Resurrection. It was notably a faith which claimed no

^{*}For this Midrash see Lightfoot: 'Galatians' p.162

[†]Strach & Billerbeck: 'Kommentar zum N.T.' 3.199ff.

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merit. Its power was in Him in Whom it puts its confidence. It merely provided the link by which all that Grace became operative.

Strach and Billerbeck make clear the difference between the typical Rabbinic view of faith and the Pauline when, after stating Paul's thesis, they continue, 'The counter-thesis of the Rabbis would have run: Abraham was reckoned as righteous wholly and solely on the ground of his works, and there he had great glory, not with men only, but also with God. When Scripture says, Abraham believed etc., faith is to be regarded as a meritorious work just like any other fulfilment of a command. The principle that a man obtains righteousness before God through his works is therefore not affected by the passage Gen.15.6, much less invalidated by it.'*

*Strach & Billerbeck: 'Kommentar zum N.T.' 3.186

4. PHILO AND ALEXANDRIAN JUDAISM

Philo Judaeus, born circa 20 B.C., must be considered as a representative of Alexandrian Judaism contemporary with early N.T. times. The majority of his work, in all probability, would have been written before A.D.38. Since there are some who would trace a direct Philonian influence in the New Testament, Drummond's estimate is worth quoting.* He thinks that there was little possibility of conscious borrowing in either direction. It was too early for Alexandrine circles to be influenced by Christian ideas, and although it is possible that Philo's work may have been known to some of the N.T. writers,† in spite of occasional startling similarities of thought and expression, he thinks that the resemblances are far more probably due to the general condition of religious culture among the Jews. Philo 'represents a school of thought....generated by the necessity of the time....the principles of which were working in many minds far beyond the limits of Alexandria.'

Philo's concern is to wed Mosaic religion to philosophic thought. Plato, for him, is the great master, whose ideas he seeks to translate into terms that fit the Law. As he issues his commentaries upon O.T. literature, we notice that, in Philo's circle, the term *noia* has come to stand for religious conviction in general. As he

*James Drummond: 'Philo Judaeus' 1 pp.12,13

†This is almost certainly so in the case of the writer of 'Hebrews' (see pp. 134 above).

uses the term, however, he does so in a specialised way. Bousset said of him that in him 'for the first time, we find the thought of Faith in the centre of religion. Philo is the first great psychologist of faith.'^{*} He certainly gave it a new place in the thought of the Diaspora, lifting it again as a means of salvation parallel to the works-righteousness of the Law that was the obsession of contemporary Judaism. To the Christian, faith is the beginning of the new life, and the way into all that it holds; Philo, by contrast, thinks of it not as the foundation but as the goal of a life which is directed towards God.

There is a passage in De Praem. 26ff. which reveals something of the peculiar flavour attaching to the idea of πῦσις: it speaks of Abraham, Isaac and Jacob as representative of the few who reach to the life of perfect wisdom. In this way, the three are made to represent three types of philosophical virtue.[†] Having explored visible nature, they venture further into the incorporeal and invisible. Abraham, using virtue as his teacher, represents those who choose the way of instruction. The prize he bears away is faith towards God (τὴν πρὸς Θεὸν πίστιν). Isaac's is the way of intuition, self-taught wisdom, for which he wins joy. Jacob represents the 'ascetic' who steadfastly seeks wisdom like a Stoic, and for this the prize is the vision of God.[‡]

^{*}'Religion des Judentums' p.514

[†]H.Lietzmann 'The Beginnings of the Christian Church' p.93

[‡]C.H.Dodd 'Bible & the Greeks' p.199 and Drummond 'Philo Judaeus' Vol.2 p.320

For Philo, Abraham is the p^hatteran of faith.

He was the first to have a firm conviction that there is a single highest cause, caring for the world and what is in it. His faith is shown in his migration from Chaldea, his confidence in the possession of the promised land, and his relation with God as a friend. After the method of Hellenistic allegory, all this is developed in Philo's life of Abraham, to describe his progress from the Chaldean thought-world of astrology, through the realm of sense-perception, to the true divine wisdom.*

Though Philo often quotes Gen.15.6, Schlatter notes† that he stresses the first half of the text. All the time, Philo thinks of faith 'not as the root, but as the fruit of the knowledge of God.'‡ It is a prize won in struggle. So it was with Moses. Schlatter emphasises that faith is not Philo's leading idea, since for that we look to what he considered the beginning of spiritual life. With him, this is the knowledge of God and the repudiation of the sense-world. There is a gulf, therefore, separating Philo from Paul: for the Alexandrian, faith belongs not in the sphere of will and action, but in the opposition between mutable and immutable, matter and spirit. While Philo recognizes man's need of God for knowledge, he thinks of him as ethically self-sufficient. Faith is thus the virtue of the righteous, the means of union with God for him who has purified his soul.

* Lietzmann' Beg. of Christian Church' p.93

† 'Der Glaube im N.T.' pp.72ff

‡ ibid p.79

Philo and Gen.15.6

Scattered throughout Philo's works, there are references to the Genesis text and to the faith which it exemplifies. Exact quotations will best make clear Philo's emphasis.*

(i) Quis rerum div.haer. 18. 'The words "Abraham believed God" (Gen.15.6) are a necessary addition to speak the praise due to him who thus believed...Do not without due scrutiny rob the sage of his fitting tribute, or aver that the unworthy possess the most perfect of virtues, faith (τὴν τελειοτάτην ἀρετὴν πίστιν)...To trust in God alone...is a task for a great and celestial understanding.' The comment continues in the next paraphrase, 19: 'And it is well said "his faith was counted to him for justice", for nothing is so just or righteous as to put in God alone a trust which is pure and unalloyed.'

(ii) De Migrat. Abr. In para.9, Philo has been commenting upon the future tense used in Gen.12.1 ('the land which I will show thee'). 'thus he testifies to the trust which the soul reposed in God (εἰς μαρτυρίαν πίστεως ἣν ἐπίσταντο ἡ ψυχὴ θεῷ), exhibiting its thankfulness not as called out by accomplished facts, but by expectation of what was to be. For the soul, clinging in utter dependence on a good hope, and deeming that things not present are beyond question already present by reason of the sure steadfastness of Him that promised them, has won as its due meed faith, a perfect good (πίστιν, ἀγαθὸν τέλειον);

*I am indebted to Thackeray ('St. Paul and Jewish Thought' p.92) for indicating these passages. The translation is that of Colson and Whitaker in the Loeb Classical Library.

for we read a little later, "Abraham believed God"(Geh. 15.6).'

(iii) De mut. nom. In paras.33-35, Philo deals with the inconsistency of Gen.17.17, the laughter of Abraham, with the faith of 15.6: 'the swerving was short, instantaneous and infinitesimal,' he comments, 'not belonging to sense but only to mind, and so to speak timeless. But perhaps it may be said, why did he, when once he had believed, admit any trace or shadow or breath of unbelief whatsoever?..... Such a person asserts that the faith which man possesses should be so strong as to differ not at all from the faith which belongs to the Existent, a faith sound and complete in every way. For Moses says in the Greater Song, "God is faithful^{α πιστός} and there is no injustice in Him" (Deut.32.4), and it argues great ignorance to think that the soul of man can contain the unwavering, absolutely steadfast excellence of God.....' Abraham then has believed God, 'but only as a man, so that you may know the weakness, the distinctive mark of the mortal...'

(iv) De Abrah. In paras.45 and 46, Philo says that praise is given to Abraham in Scripture because he believed God, which is a statement which can be made in a brief space, but whose successful achievement remains one of the greatest^{of} things. 'Faith in God, then, is the one sure and infallible good; consolation of life, fulfillment of bright hopes, defeat^{of} of ills, harvest of goods, inacquaintance with misery, acquaintance with piety,

heritage of happiness, all-round betterment of the soul, which is firmly stayed on Him who is the cause of all things and can do all things yet only wills the best.' It is ^{just after} in this passage that faith is spoken of as 'the queen of the virtues' (τὴν βασιλίδαν τῶν ἀρετῶν).

(v) There is also a typical reference in De nobilitate, para.5, which speaks of Abraham as the 'first to believe in God, because he was the first who had a firm and unshaken conviction that the Power which is above is the One Cause and watches over the world and the things that are in it.' Philo continues, 'And having acquired knowledge (ἐπιστήμην), the most stable of virtues, he acquired with it all the remaining virtues.'

5. THE MYSTERY-RELIGIONS

One difficulty concerning the Mystery-religions is that our ~~serm~~ information derives chiefly from sources no earlier than the 2nd century. That, in itself, need not deter us from attempting to assess their influence on early Christianity, and upon the ~~idea~~ of 'faith' in particular, since their rites and symbols had been set in their characteristic shape much earlier. Nor can there be any question about the pervasiveness of their ideas in the Graeco-Roman world.

Pauline theology has been thought by some to have been affected by the cults. Reitzenstein's book on this subject, 'Die Hellenistischen Mysterienreligionen', is notorious. W.D. Davies* quotes Loisy and Lake also who go so far as to claim that under the influence of Paul Christianity was transformed into a mystery.† Schweitzer has a chapter in 'Paul and His Interpreters'‡ and several pages in his 'Mysticism of St. Paul'§ in which he compares Christianity with the Mysteries and disposes of this claim. He contrasts Paul's Resurrection-mysticism with the Mysteries' Rebirth-mysticism. The latter is the characteristic Hellenistic conception (as it is, says Schweitzer, in the Johannine literature), and, equally characteristically, Paul keeps uncompromisingly to the idea of fellowship with the Risen Christ for his doctrine of renewal.

*'Paul and Rabbinic Judaism' p.88.

†cf also Bousset: 'Kyrios Christos'

‡ibid pp.179ff

§'Mysticism of St. Paul' pp.10-17

The concept of 'divinization' of the initiate is another regulative idea of the Mysteries,* and provokes comparison with similar ideas in Paul. The ~~characteristic~~ Pauline phrase ~~ἐν Χριστῷ~~ carries something with it, however, that has no parallel in the Mysteries, for the Christian experience of the divine indwelling is intimately linked with the historical revelation in Jesus Christ and with the fellowship of His people. God has lifted men to new levels of life 'in Christ'. The step by step advance towards deification possible in the Mysteries ^{comes} ~~is possible~~ through receiving the divine essence, through increasing gnosis and the attainment² of the vision of God. According to Paul, the transfiguration is not brought about in this way at all. The cause is not in the individual. It is not arrived at by his striving. The cause is in the world process of redemption, into which one enters by faith.†

Schweitzer notes in Paul the combination of mysticism with the idea of predestination, marking it off completely from Hellenism. He also comments that in Paul there is no staging of symbolism, as in the Mysteries, where, through intense imagining and the imitative undergoing of the symbolised experience, it becomes reality for the believer.³ Thus, in the Mysteries, the ceremonies are all-important. They ^{hold} ~~carry~~ the meaning of all into which the initiate is to enter. Paul's sacramentalism is

*The Orphic carried to the grave on his golden scroll the boast: first, "I am the child of earth and of the starry Heaven"; then later, "I too am become God". - Gilbert Murray: 'The 5 Stages of Greek Religion' (1925) p.181

†'Paul and His Interpreters' p.224

3'Mysticism of St. Paul' p.16

different. If the sacraments were to be removed from Paulinism, it would still stand. His independence of them is illustrated in 1 Cor.1.14-17. He found baptism and the Supper already as rites in the early Christian community, and attributed to them not that which can be most effectively drawn from their symbolism, but the significances which his theology had set upon them. The supper becomes fellowship with Christ, and with those who are His, in remembrance of His Death, and in salute to His Parousia, and in baptism the doctrine is that of redemption, of the dying and rising again with Christ. As symbolism, these ideas can only be applied to these acts, not deduced from them.

The early Christian community was most intolerant concerning the influence of Gnosticism and the Mystery-religions. The latter were syncretistic, whereas Christianity showed itself as determinedly opposed to invasion from other sources. Her claim to finality is seen in such a statement as Peter's 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved' (Acts.4.12). Her utter intolerance of all that pagan religion stood for is shown in Paul's 'Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils' (1 Cor.10.21). The rites of the Mystery-religions and of pagan worship generally were thought of as inspired by demons and carried through in their service! 'There is one lord'; 'one mediator between God and man'; One 'whose name is above every

name' - this was Christianity's uncompromising assertion to a world which had Gods and lords and mediators many.*

A fair assessment of the situation in the first century, however, would have to recognize that elements entered Christianity from some pagan sources - as they most certainly did later - becoming transmuted in the process, and connecting both with faith in Christ, and with faith as He demonstrated it. Sanday and Headlam† say, for example, that 'the idea of faith was in the air and waiting only for an object worthy of it'. So far as the Graeco-Roman world was concerned, it would be the Mystery-religions, more particularly, that would foster this condition. Stoicism knew nothing of it: fides is in their vocabulary, but not used in our sense at all. In the state religions, 'faith' as an active principle was quite unknown. As a member of a community, a man joined in the rites and usual in the place where he lived, but he was not moved by any sense of personal conviction or trust in the gods.‡ The Mystery-religions with their stress upon personal salvation were far more in line with the πίστις of the New Testament. And yet, though the idea was 'in the air' and there are these affinities, there are important differences and the Mysteries cannot claim, ultimately, to have contributed anything to the Christian understanding of the term.

* Angus: 'The Mystery-religions and Christianity' p.279

† 'Romans' (I.C.C.) p.33

‡ sic Hatch: 'Pauline Idea of Faith' p.68

Angus* exposes some of these likenesses and differences. Quoting Apuleius, Metamorphoses 11.26, 'At length full of confidence (plena fiducia), I began to take part in the divine service of the true religion', he finds a correspondence here to faith as assurance or confidence. Faith as belief in dogma, ritual or sacrament is also found in the Mysteries, but not 'faith as personal trust in a God conceived as a person.' He points out, too, that for the Mysteries, the mystic state in itself, whether of ecstasy or enthusiasm, induced in participating in some sacramental rite, superseded faith: it was something immediate, and belonged to the higher realm of 'knowledge'.

When the neighbouring fields of magical literature are studied, amidst the inextricable confusion of ideas emanating originally from Egypt and Greece are found elements from Jewish and Christian sources. πίστις and πιστεύω occur occasionally in these writings, but, impressively enough, never as a compelling idea. The notion usually conveyed is that of 'belief', and it is something obviously subordinate to the other far more prominent conception of 'knowledge'.†

The final section of Apuleius' Metamorphoses,³ clearly describing the author's own conversion, provides the one straightforward account in ancient literature - the book comes from the second century - of what it was like to enter one of the Mystery-religions. Though of noble

* 'The Mystery-religions and Christianity' p.289

† sic Hatch: 'Pauline Idea of Faith' p.78. He quotes Pap.Ludg. Bat.J384vii 11.17f and Pap.Mag.Par. 11.1012ff in editions by Dieterich and Wessely.

3 e.g. in Robt.Graves' translation in Penguin Classics: 'The Golden Ass'

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rank and superior education, Lucius had fallen victim to youthful follies and to devouring curiosity regarding the world of black magic. From the ill-luck that followed, typified by his adventures in the guise of an ass, he is rescued by grace of Isis. 'He is a lucky man to have earned her compassion on account of his former innocence and good behaviour and now to be reborn as it were,' is the people's comment on his deliverance.

An acting-out of the idea of rebirth is evidently the central part of the initiation ceremony. A priest, endeavouring to cool Lucius' ardour warns him that 'the rites of initiation approximate to a voluntary death from which there is only a precarious hope of resurrection.' Later, Apuleius, describing Lucius's initiation, writes, 'I approached the very gates of death and set one foot on Proserpine's threshold, yet was permitted to return, rapt through all the elements. At midnight I saw the sun shining as if it were noon; I entered the presence of the gods of the under-world and the gods of the upper-world, stood near and worshipped them.' At the end of the ceremony, he emerged from the sanctuary at dawn, wearing twelve different stoles, symbolising, doubtless, the successive houses of the Zodiac through which he would pass before undergoing his ritual death and rebirth. The whole atmosphere suggested by Apuleius' guarded words is utterly different from that of Christianity

The direct line of Christian heritage is from the Old Testament. There the norm of religion is

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seen in the relation of the prophet to his God. This intimate, ethically-bound relationship is vividly portrayed also in the Psalms, where it is clear that this ~~personal relationship with God~~ is as accessible to the ordinary man as anyone else. What was seen originally as possible in the covenant-relationship is known now in the new covenant written on the heart of any individual recognising and responding to God's claim. This kind of religion has nothing in common with the esotericism of the Mysteries. It is only if one begins by detaching primitive Christianity from its O.T. heritage that one can make out a case for influence from the cults. If Christianity is seen as rooted in the Old Testament, then any borrowings from these sources can be only superficial, for the whole atmosphere of the Old Testament is antagonistic to them.

Apuleius himself witnesses to this divorce, as Robert Graves points out,* by making the worst of his characters, the baker's wife, 'reject all true religion in favour of the fantastic and blasphemous cult of an Only God.' He clearly scorns contemporary Christianity, and recognises, however much he misunderstands it, that it belongs to a different thought-world.

*Intro to 'The Golden Ass' p.20

SECTION THREE; FAITH IN THE SYNOPTICS

1 Various uses of the Words

1. πιστεύω is used in Mk.13.21 (Mt.24.23,26) in the sense of giving credence to a statement. The disciples are not to 'believe' when it is reported that the Christ is 'here' or 'there'.

Once it is used (Lk.16.11), with dative and accusative, in the sense of 'entrust' (cf.Wisd.14.5, 1 Macc. 8.16, 2 Macc.3.22 for this usage, and also Jn. 2.24).

Mt.9.28 gives 'Believe ye that I am able to do this?' (πιστεύετε with a ὅτι-clause, as also in Mk.11.23).

Mk.1.15 provides the only use in the Synoptics with ἐν, 'believe in the gospel' (cf.Rom.3.25, Jn.3.15).

Lk.24.25, with ἐνι, tells of the Risen Christ rebuking two disciples for being 'slow of heart to believe all that the prophets have told' them. Mt.27.42 (cf.Mk. 15.32), also with ἐνι, recounts the taunt of the Jewish leaders, 'let him come down from the cross, and we will believe him.'

In Mt.21.25 the word is used by the people who have been questioning Jesus concerning the Baptist:

'...he will say unto us, Why did ye not then believe him?' In this passage πιστεύετε with the dative is used four times (three in Mt.21.32, where Jesus uses it of the people's belief, or lack of it, in John). The word here clearly means 'to accept John's prophetic authority', 'to acknowledge his credentials as from God'.

Lk.1.25 speaks of the blessing on Mary who 'believed' in the announcement given her from God (the grammatical usage is π with a $\delta\tau$ -clause^{*}). The sense of the word is similar in Christ's answer to the chief priests (Lk.22.67), 'If I tell you, ye will not believe' (that I am the Christ).

In Luke's account of the Parable of the Sower, 'believing' is mentioned in two verses (Lk.8.12,13), and in the first occurs the phrase 'lest they should believe and be saved'. Here is an oblique reference to 'saving faith' in the Gospels.

Mk.9.42 (Mt.18.6) affords an example of the participial construction which we meet in Acts 11.21, 1 Cor.1.21, Eph.1.13 etc. by which 'believers' come to be synonymous with 'Christians': $\acute{\epsilon}\nu\alpha\ \tau\acute{\omega}\nu\ \mu\iota\kappa\rho\acute{\omega}\nu\ \tau\omicron\upsilon\tau\omega\nu\ \tau\acute{\omega}\nu\ \pi\iota\sigma\tau\epsilon\upsilon\acute{\omicron}\nu\tau\omega\nu$ (Mt. adds $\epsilon\acute{\iota}\varsigma\ \acute{\epsilon}\mu\acute{\epsilon}$).

The rest of the texts provide instances of a dynamic use of $\pi\iota\sigma\tau\epsilon\upsilon\acute{\epsilon}\iota\nu$. Mk.5.26 (Lk.8.50) gives the word with ^{out}any object specified: 'only believe'. 'As thou hast believed, so be it done unto thee' (Mt.8.13); 'All things are possible to him that believeth' (Mk. 9.23) and 'Lord, I believe, help thou mine unbelief' (Mk.9.24); and the two references to 'believing prayer' (Mk.11.23,24 and Mt.21.22) all have to do with a kind of 'believing' by means of which power is able to flow. It provides a link between the earthly and heavenly realms.

^{*}J.M.Creed thinks that $\delta\tau$ here probably means not 'that' but 'because', the clause following, therefore, giving the grounds for Mary's blessedness (Comm. p.22)

11. πίστις occurs 25 times in the Synoptics, as against 30 uses of the verb (34, if the 4 cases in the longer ending of Mark are included). 9 of these uses of the noun are in Matthew, 5 in Mark and 11 in Luke. (It will be remembered that πίστις does not occur at all in the Gospel according to St. John, though ^{John} he uses the verb 93 times!)

Once only in the Synoptics is πίστις used in the passive sense of 'faithfulness'. Verses 16-22 of Mt. 23 make it clear that this is the meaning given to it in v.23.

There are a number of occasions when the noun is used with the subjective genitive (e.g. Mt.9.29, Mt.9.22, Lk.22.32 etc.). In Mk.11.22, Ἐχετε πίστιν Θεοῦ, is normally taken as an instance with objective genitive. Schlatter remarks that this usage is an Aramaism, Aramaic nouns often being related in very loose fashion.*

In Mt.9.29, the faith is in Christ's activity ability to heal (v.28 makes this apparent). Mt.8.10 (=Lk.7.9), Mt.9.2 (=Mk.2.5, Lk.5.20), Mt.9.22 (=Mk.5.34, Lk.8.48), Mt.15.28, Mk.10.52 (=Lk.18.42), and Lk.17.19 use the word in somewhat similar fashion, though the faith is unspecified. It is 'faith' that saves these people. Similarly, it is 'faith' that saves the woman who was a sinner, loosing her, not from bodily harm, but from guilt and sinfulness (Lk.7.50).

In Mk.4.40 (=Lk.8.25) Jesus asks His disciples how it is that they have no 'faith', and in Lk.22.32

* Der Glaube in N.T. p.588 See above p.611.

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Jesus prays for Simon that his 'faith' fail not.

Mt.17.20 (Lk.17.6) yields the phrase about 'faith as a grain of mustard seed', and, associated with Mt.21.21, speaks of the incredible powers which Jesus linked with 'faith'.

In Lk.17.5, the disciples request the Lord to increase their 'faith'; and in Lk.18.8 He asks the question, 'When the Son of Man cometh, shall he find faith on the earth?'

With the possible exception of Mt.23.23, all these usages of πίστις are dynamic, and provide a strata unique even in the New Testament.

iii. πιστός is used 5 times in Matthew and in Luke. In all these instances (Mt.24.25; 25.21 (2), 23 (2), and Lk.12.42; 16.10,11,12; 19.17) the word means 'faithful' and is used as of a servant or steward, lyally discharging his duties.

iv. ἀπιστέω occurs in Lk.24.11,41 and in the Marcan longer ending, Mk.16.11 and 16, with the clear meaning 'disbelieve.'

v. ἀπιστία is used in Mt.13.58 and Mk.6.6 of the 'unbelief' manifested in the Synagogue at Nazareth. The father of the epileptic boy uses the word in Mk.9.24, 'help thou mine unbelief'. It occurs also in Mk.16.14, with the same sense of 'want of faith' or 'unbelief' (and in some texts for ἐλεγοπιστία in Mt.17.20).

vi. ἄπιστος is used in Mt.17.17 (= Mk.9.19, Lk.9.21) in the sense of 'lacking in faith' and in Lk. 12.46 of persons who are 'unbelieving'.

vii. ὀλιγόπιστος is almost entirely a Matthean word, though it occurs also in Lk.12.28 (see Mt.6.30; 8.26; 14.31; 16.8). It means 'of little faith', or 'of little trust'.

viii. ὀλιγοπιστία occurs in Mt.17.20 (B): 'littleness of faith'.

From this preliminary survey it becomes evident that the typical usage in the Synoptics concerns a vital connection made with the powers of the spiritual world.* In that realm are the Grace and Power of God. By means of faith, man opens his life to their incoming.

In no case recorded does Jesus use πίστις otherwise than in this dynamic way. In the Synoptics, the noun is never used of mere conviction or belief. The term is employed without explanation.† Doubtless, Jesus could rely on the popular understanding of the word, but the people of His day would have to go with Him in pouring into this-word their ideas concerning it a trust and a receptivity and an adventurousness that made of it a word and an idea that was new.

Behind His usage we discover these governing ideas: (1) Trust in God's goodness and providence. (All that the O.T. root ΠΙΣ had expressed is included in

* 'It is the power to pass beyond the ordinary bounds of matter and the things of sense and to penetrate the secret of spiritual reality' T.H. Robinson 'Matthew' (Moff. Comm.), p.

the πείσι, of the Synoptics.) (2) An answering obedience to promptings and intuitions that come from God. (3) The provision, by faith, and therefore equally by prayer, of a channel by which contact is made with God's power. The openness of heart and mind, the spirit of expectancy and receptivity, are all part of this aspect of 'faith'. Stauffer refers to faith, as Jesus used it, as 'ein verwegenes Fürmöglichhalten',* which might be translated as 'an adventurous conviction that something is possible'. He grappled at the possibilities seen in God.

2. 'Faith' in the context of 'The Kingdom of God'

The announcement in Mark 1.15 is all important for the Synoptic picture of Christ's Mission. Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. Whether these were the exact phrases that Jesus used, or a summary by the Evangelist of the core of His teaching first preaching, they set the scene for all that is to follow. The Messianic era is here, and it is here in Him. The New Age has already broken.

By the manner of the announcement itself, a contrast is made with the Baptist's introductory ministry. All that he had proclaimed as imminent is now 'at hand', the One 'mightier than I' is declaring Himself, and the possibility of a spirit-baptism, instead of a water-baptism, is available. And, to John's message of repentance is added Christ's typical and adventurous

* 'Die Theologie des N.T.' p. 147

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word 'believe', 'have faith'. Here is the Kingdom, the realm of grace. From the first, it is to be 'believed in', accepted, received. As Keim wrote in his 'Jesu von Nazara' (ii, 77) 'When heaven and earth move towards each other, as in Christ's preaching of the kingdom, then on the part of God and man must the Nay give place to the Yea, anger to love, fear to joy, shame to right action; and in festive attire, not in mourning weeds, all that has affinity for the Divine goes to meet the approaching God, proud to be or to become like Him.' This involves, on the part of man, repentance and faith.

The concrete starting-point for the announcement made both by John and Jesus is found in the contemporary Jewish expectation.* To the Jews, the 'Kingdom of God', or the 'Kingdom of heaven' (a periphrasis) meant the dominion of God breaking in upon men in apocalyptic power. The word itself (O.T. מְלָכּוּת) implied the idea of rule or sovereignty, rather than that of territory or of a kingdom extended in space, and it was a familiar concept in the days of our Lord that God's rule would be evidenced at the coming great Day or Age. In the popular mind something of a fusion had taken place between the two O.T. conceptions of the Kingdom, i.e. that of 'the sovereignty of God as the eternal background of all human life', - the 'priestly' conception, as E.L. Allen defines it, - and the 'prophetic', 'the divine intervention that brings victory in its appointed time'. This fusion was already to be noticed

* Schmidt: Art. βασιλεία τ. θ. (Kittel) p. 585

in the Psalms, where the constant theme is that 'the Lord reigneth', and yet that He has to be fully vindicated.* Dalman thinks that in the days of Jesus emphasis is far more upon the 'life of the future age' than upon the ~~present~~ ^{present}.† Abundant blessings would follow on this eschatological happening.

It is to be noted, then, that neither Jesus, nor the Baptist, were introducing a new term when they spoke of the Kingdom. All they needed to announce was that it was at hand.³

'May He establish His Kingdom during your life and during your days, and during the life of all the house of Israel,' is a contemporary first-century Jewish prayer, quoted in the Jewish Authorised 'Daily Prayer Book'.⁴ Dalman, quoting this 'Kaddish' prayer adds the phrase 'speedily, and in a time that is near'. In its Aramaic form, he declares, the prayer is of great antiquity. It is typical of other ancient prayers and contemporary Rabbinic references (e.g. Assumption of Moses 10.1, Midrash on Cant.2.12, Sopher.14.12).⁵

The final consummation of God's dominion is still in the future. That is why in the Lord's Prayer we have a clause curiously parallel to the phrase from ^(other Gospel references look to this future consummation, e.g. Mk.14.25, Lk.22.29f.) the 'Kaddish' prayer quoted above. All that will be explicit in this final realisation, however, is with us now. It has come near in Jesus, and He brings its imminence to the notice of men.

*E.L.Allen 'The Purpose of Jesus' (1951) p.23

†Dalman: 'Words of Jesus' (1902) E.T.Kay p.135

³ 'Neither Jesus nor the Baptist ever explain this expression; therefore they must have been content to have it understood in its own and context.

After this announcement in Mk.1.15, the portrait that Mark immediately draws of the One who has made it is bold and dramatic. In the call and answering of the disciples we see 'faith' at work: both on the part of the One who does not hesitate to call them into the service of the Kingdom, as on that of these men who leave their ordinary avocations to follow Him. 1.22 speaks of the reaction of His hearers in the Capernaum Synagogue: ἐξεπλήσσοντο is the word used of their state of mind: 'they began to be amazed'. 5.20; 6.2,6; 7.37; 10.26, 11.18 remind us that this reaction continued wherever Jesus spoke or acted. His teaching, we are told, was with ἐξουσία. His acts are similarly backed by 'authority'.

There are two texts that fill in the picture of Christ's connection with the inbreaking of the Messianic Age, so long expected by the Jews, but interpreted and fulfilled so differently by Jesus. One is our Lord's reply to the Beelzebul controversy (Lk.11.20), 'If I by the finger of God cast out demons, then is the Kingdom of God come upon you.' The other is Mk.9.1. εἰσὶν τινες ὧδε τῶν ἐσθηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει. In Mt.16.28, with its reference to the parousia, Matthew is obviously expanding what is nearer the original here in Mark. The use of the perfect ἐληλυθυῖαν in Mark points to something immediate, literally fulfilled, when, as in early Acts, 'some of them that were standing there' entered, by faith, into

the use of the same powers that Jesus was now knowing. 'Until they have seen that the Kingdom of God has come with power' is a translation which brings home the point of the actual incidence of the powers of the Messianic Age.

Lk.11.20 makes it clear that Jesus thought of Himself as endued with all the powers of the Kingdom. In Him it had actually arrived. Concerning the word ~~ἐφ' ᾧ~~ Luce reports* that ~~ἐφ' ᾧ~~ is the modern Greek waiter's equivalent for 'Just coming, sir.' By this word, the waiter conveys the fact that he is at hand with service!

'In the power of the divine victory over the armed strong man, Jesus now works "by the finger of God", or by "the Spirit of God", i.e. with dynamis, exousia, charis, charisma.' This is how Rudolph Otto comments on the section from which this verse is taken (Mt.12.25-29, Lk.11.17-22). 'This dynamis of his is nothing other than the dynamis of the Kingdom, the Kingdom as dynamis. And this charisma and charismatic activity of his is nothing other and nothing less than the coming of the Kingdom itself.' A little later, he says that the Kingdom 'comes chiefly not as claim and decision but as saving dynamis, as redeeming power, to set free a world lying in the clutches of Satan, threatened by the devil and by demons, tormented, possessed, demon-ridden: and to capture the spoil from the strong one; i.e. it comes chiefly as saving dynamis, as redeeming might.' †

* Cambridge Gk. Test. Luke p.215

† 'The Kingdom of God and the Son of Man' p.1045

Our Lord concludes His reading of Isaiah 61.1,2 in the synagogue at Nazareth with the affirmation, 'This day is this scripture fulfilled in your ears.' (Lk.4.16ff). Here again is confirmation of our Lord's certainty regarding the imminence of the Kingdom in Himself, and of its association with saving dynamis. The text also witnesses to the remarkable faith of the One who was prepared to make such a statement in His own home synagogue.

The association of the Kingdom with the Lord is so close that texts like Mt.13.41, 16.28, Lk.1.33, 22.30, 23.42 provide an equivalent to the general phrase, the 'Kingdom of God'. It is just as surely the Kingdom of Christ (cf.Eph.5.5). Devotion to Christ and to the Kingdom are equated, as in the transposition of Mark 10.29 (cf.Mt.19.29) to Lk.18.29. 'Till they have seen the kingdom of God come with power' in Mk.9.1 becomes 'till they see the Son of Man coming in his kingdom' in Mt. 16.28.* Marcion said that 'in the gospel, the kingdom of God is Christ Himself'.†

In the thought of Jesus regarding His ministry there is another element to be noticed, already mentioned in the quotation from Rudolph Otto, but too often disregarded. Whatever we may think of it ourselves, we cannot fail to see that the Lord envisaged Himself,

*Schmidt Art. *Basileia* r. ② pp 581/2, 590/1.

†Tertullian adv. Marc.4.33. Hebert ('Throne of David' p.138n) also quotes a scholion, attributed to Origen, on Mt.11.11-15 (Cod.238 of the gospels-Gregory): 'The Kingdom of heaven is Christ Jesus exhorting all men to repentance and drawing them to Himself by His grace.'

as the agent of the Kingdom, engaged in a struggle with a personal power of evil (Mt.12.26, Mk.3.24). The Temptation becomes the opening scene in this drama. Jesus is engaged in God's warfare against the powers that have usurped His rule. Faith, therefore, has its decisive part to play as attachment to God and hostility to Satan.

The powers of the Kingdom are at work to break the power of Satan in the human heart, and to right the misery that his reign causes in human affairs (cf.e.g. Lk.13.16). Neither sin, nor the senseless suffering of human beings, is viewed in these Gospels as being part of God's order. They are alien. In Christ, the Kingdom has come, and, by faith, these intruders are to be expelled and life come to its fullness. Karl Heim writes most suggestively of Christ's miracles performed on the sick not as an interruption of Nature, therefore, but as a "binding of the strong man", a victory over the will-powers which lie behind the suffering of men, over the "spirit of sickness". The whole of Jesus' miraculous activity rests on the assumption that the world has an inner side, which is accessible by the force of the will, and that we can strive with this inner world of Nature by faith, as we strive with some living power.* When the Seventy return triumphantly from their journey, armed as they had been with the Lord's commission to heal the sick and proclaim the nearness of the Kingdom (Lk.10.9),

* K.Heim: 'The New Divine Order' p.45

they report, 'Lord, even the devils are subject unto us through thy name,' and He replies, 'I beheld Satan as lightning fall from heaven' (Lk.10.17,18). 'Miracle is the victory of God in this strife of spiritual powers.'^{*}

It must never be forgotten, when isolating the thought of 'the Kingdom' from the rest of the teaching of Jesus, that our Lord's typical word for God is not 'King', but 'Father'. Even in the prayer that teaches men to pray for the Kingdom, God is addressed as 'Our Father'.

first of all, then.

The Kingdom ~~thus~~ is God's Sovereignty, ~~acknowledged and breaking in upon the world of men.~~ It is thus the realm of spiritual energy and life and love, where God's Will is being done and where man is in living touch with the Father, Creator and Lord of all things. ^{In this form,} ~~It is God's gift, that above all must be stressed~~ (Lk.12.32, Mt.16.19)[†]. The Jews, because of their lack of response, will find that it is 'taken' from them, and 'given to a nation bringing forth the fruits thereof' (Mt.21.43). The link with ~~the~~ Kingdom is the living one of 'faith', which is synonymous with 'receiving' (note Mk.9.37,42; 10.14,15). It is noteworthy that the believer must thus receive the kingdom 'as a little child' (Mk.10.15 - Lk.18.17). It is promised to children (Mt.18.14). The poor in spirit are those fit to receive

*ibid p.50

† Schmidt: Art. *Barabara* T. 6. p.588

it (Mt.5.3). As Mk.1.15 makes clear it must be accepted in repentance. Many Parables and Sayings (e.g.Mt.13. 44-46, 5.29, 19.12, 22.1-14) make show the decisive character of the acceptance. Nothing must supersede the claims of the Kingdom. Thus, though typically the Kingdom is something which we accept, or into which we enter (Mt.5.20, 7.21, 21.31 etc.) it can be striven for. We should seek and ask for it (Lk.12.31, Mt.7.7f, 13. 45f). This 'seeking' is the same as the βλάζεσθαι and ἀπαιτεῖν of Mt.11.12 and Lk.16.16.*

New Testament scholars are equally divided concerning the translation of Lk.17.21 with its ἐν ὑμῖν ἐστιν. The division of opinion goes back to very early days, when Origen favoured the idea of the Kingdom being 'within you' and Ephraim Syrus preferred the rendering 'in the midst of you'† C.H.Roberts has propounded a solution which has the merit of gathering into one what both these opposing versions seek to establish. He finds evidence in the papyri for the use of ἐν ὑμῖν with the meaning 'in (your) possession' or 'in (your) control'.‡ It is already here as God's gift to men. There is, in this translation, too, an acknowledgment of the idea that, though the kingdom is the realm of God's grace, man has his part to play by His response and effort. The question that is being asked concerns the date of the coming of the Kingdom. Our Lord's reply

*Schmidt ibid p.589

†Manson: 'Sayings of Jesus' p.303

‡See Expos.Times Oct.51 p.30 & Harvard Theol.Review xli

is that it is not to be observed outwardly. The cry 'Lo, here', or 'There' is quite out of place. It is not that kind of Kingdom at all, and, in any case, it is here already, and its powers are at your disposal!

It is noteworthy that the term, 'the Kingdom', was soon displaced in the teaching of the early Church, and this with no sense of disloyalty to Jesus, and in spite of the fact that it was in association with the idea of the Kingdom that He was finally put to death. the universality of its application, The inwardness of His teaching concerning it, and the identification of His own person with its message, altered the shape of the idea completely. John could use the conception of 'eternal life' to replace it, and Paul could find it fulfilled in the conception of the Lordship of Christ (see e.g. 1 Cor. 15.20-28). The Theocracy of the Jews had passed beyond all barriers. The Messianic era had come, and was being fulfilled in the salvation now possible to all in Jesus's name, in the deliverance from the power of the demon-forces that lord it over human life, and in the powers of the Spirit available to 'believers'. The Apocalyptic element remained in the conception of the Parousia. And the term itself, though so central in the teaching of the Lord Himself, passed from general use.* The Gospel had become a Gospel realised entirely in Christ Himself. In Origen's phrase it was *αυτοβασιλεία*.

* In part because of its liability to grave political misunderstanding. cf. Acts 17.7,8 where the use of the term did precipitate trouble.

3. The Messiah and the Miracles

Jesus is portrayed in the Gospels as the King-Messiah, in whom the Kingdom comes. He invites men to accept it, to enter into it: but he does not merely proclaim it, He inaugurates it. It is here in Him. Just as it is not given to all to understand the 'mystery' of the Kingdom (Mk.4.11), so, during His earthly life there is a hidden quality about His Messiahship, too. No one is forced, by any kind of pressure, spiritual or material, to acknowledge either Kingdom or Messiah.

Coming from a community which, from the far side of Christ's Death and Resurrection, worships Him as Lord, it is remarkable how far these first three Gospels preserve the remembrance of the stages of Christ's self-revelation. C.K.Barrett points out that St.Mark's Gospel is actually built upon a framework of declarations of the Messiahship. Mark 1. 1 is the author's introductory statement, boldly announcing that its good news concerns the *Χριστός*. As the story unfolds, it is clear that though men may not know Him, the 'demons' recognize Him immediately (1.34; 1.24, 3.11, 5.7 - in the latter cases the title *Χριστός* is not used, but the essential meaning is the same). The pivotal point of the record is in 8.29, Peter's confession of Jesus as Messiah at Caesarea Philippi. Then, at the end, before the High Priest (14.61f.), Jesus witnesses to His own conception of His office. It is as King-Messiah (cf.Lk.23.2) that He is

*'The Holy Spirit and the Gospel Tradition'(1947)p.118

brought to trial and crucifixion.

The title which our Lord seems deliberately to have used concerning Himself is 'Son of Man' (some 70 times on His lips in the Synoptics and 10 in John). It was an indefinite and yet allusive title, having the added merit of asserting kinship with, and representation of, the brotherhood of mankind. In Ezekiel, the prophet used the term some 90 times of himself. God addressed him in this way, and it was as Son of Man that he was commissioned as God's prophet and servant. It is not now considered likely that the allusion to the supernatural 'Son of Man' of Enoch would have been possible (the book is probably of later date) in the time of our Lord. The Daniel passage in which the term appears (Chpt. 7, especially v. 13) is far more likely to have ^{influenced our} ~~been possible~~ Lord's use of the title (cf. Mt. 26. 64). The collective character of Daniel's conception (e.g. 7. 18 where 'the one like unto the son of man' = 'the saints of the Most High')* points, in turn to our Lord's thought of Himself as representative, not only of man in general, but especially of the new Israel, the People of God, and of Himself as the One through whom the new Israel comes to birth.† The Danielic use of the title links immediately with the thought of the King-Messiah: to the 'one like unto a son of man' is given an everlasting and universal kingdom (Dan. 7. 14).

It is not only as 'Son of Man' that Jesus

* G. S. Duncan 'Jesus, Son of Man' (1947) p. 118
 † cf T. W. Manson: 'Teaching of Jesus' p. 212

† see also ibid p. 227: 'The Son of Man is, like the Servant of Jehovah, an ideal figure and stands for the manifestation of the Kingdom of God on earth in a person.'

is portrayed in the Synoptics, but as 'Son of God', or 'Son' (of the Father). There is the 'Johannine boulder' as it has sometimes been called, of Mt.11.27, and the reference to the 'heir' in the Parable of the Wicked Husbandmen (Mk.12.1-12): the Voice at the Baptism (Mk.1.11) and the voice of the Tempter (Mt.4. 3,6) all appeal to His Sonship. The saying in Mk.13. 32, speaking as it does of the limitations of His knowledge, carries the impress of its own genuineness, and witnesses again to our Lord's thought of Himself as 'Son' of the Father. Jesus is thus, as in John, the unique* Son, through whom many sons are brought to glory. All this language had Messianic connotation.† Ps.2.7, echoed in the words of the Voice at the Baptism, was a current Messianic reference in the days of our Lord. In Mt.16.16 and 26.63 (Peter's confession and the High Priest's question at the Trial) the terms *Χριστός* and 'Son of God' are set side by side.

These titles, then, were used by Jesus, or used of Him by others. In addition, too, He thought of Himself continuously, ~~too~~, in terms of the Deutero-Isaianic picture of the 'Servant of the Lord'. All these titles coalesced in the general conception of the 'Messiah'.

While this is so, G.S.Duncan sounds an important warning when he reminds us that Jesus set

* here *ὁ υἱός* rather than *παις*. L. & S. say of *ὁ υἱός* that it covers the meaning 'that wherewith one must be content, hence of only children'. It carries the meaning 'only', 'unique'.

† cf. 4 Ezra 7.23, 13.23, 14.19 for examples of this.

little store by titles, and disdained the kind of authority gained by their use (cf. Mt. 7.21, Lk. 6.46, Mt. 23.8-10). Messiahship, especially, was an idea which, once claimed, led to the gravest misunderstandings. 'Life as Jesus saw it,' he points out most cogently, 'consisted essentially in obedience to the will of God. Hence for Himself the decisive question could never be "in what way shall I fulfil the role of Messiah?" It could only be: "what is the way of life which the Father has marked out for the Son?"'*

It is this kind of insight into the motives of Jesus that delivers us from the rigidity with which some commentators have investigated the matters-of-the-Messianism and eschatology of the Gospels. Jesus lived as a witness to God. His contact with the Father was immediate and Real. He lived for God and in God, and His 'Messiahship', like all else about Him, was a response to what He knew of God, not to a set of ideas which He found ready-made and uniformly accepted. In Himself He found the 'Amen' to all that the Father asked, or offered. It is for this reason that He is also the 'Amen' to all the promises of God (2 Cor. 1.20). The point is that His witness to God came from a living relation first of all. We must not make the mistake of arguing first from Messianic conceptions to Jesus. If we think of Him in Messianic terms, then we must allow these to be interpreted, first, by Him.

* 'Jesus, Son of Man' p.120ff and 133.

Schweitzer, in his 'Mystery of the Kingdom of God', approaches the records with pre-determined ideas concerning the Messianic programme. Texts such as Joel 2.28ff and Mal.4.5 provide him with a timetable and a test. John did no miracle: therefore he could not be the Forerunner: that was the guise in which Jesus appeared before his contemporaries. Signs and wonders, and the pouring out of the Spirit are to occur before the Messianic era. Elijah will be sent before the Great Day.*

It is a similar kind of rigidity in dealing with the facts that has led men back again to the position in which the 'miracles' of Jesus are thought of, first, as evidences of his claims. It is quite certain that signs were expected when the Messiah should come. If we allow Schweitzer's point concerning the Joel reference, and confine this to the time of the Forerunner, there are other abundant other O.T. references which connect with the times of the Messiah himself. Is.35.5ff, 61.1 stand behind actual Synoptic references (Mt.7.32-37 and Lk.4.18f). 29.18f is another instance which C.K.Barrett adduces, together with references from Rabbinic literature, to show that it was expected that the Messiah would do 'miracles' and deal with evil spirits.† The speeches in early Acts show how the fulfilment of this expectation in Jesus was appealed to as evidence of His significance. Peter refers to Him, in Acts.2.22, as 'a man approved of God unto you by mighty works and wonders and signs (δυνάμεις καὶ τέρατα καὶ σημεῖος) which God did

* A.Schweitzer: 'Mystery of the Kingdom of God' (1901) E.T. Lowrie. see e.g. p.115, 125, 152

† Hulse-Schmitt: 'The Gospel Tradition' 157/2, 70/2

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by him in your midst.' In 10.38 Peter describes 'how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with Him.' The appeal is not to the wonder of His person, or the truth of His teaching, but, true to the Hebraic conception of history, to the fact that clearly in Him God has demonstrated Himself - the God who makes Himself known by mighty acts and by an outstretched arm.'*

The question, however, remains: did Jesus Himself work from considerations of this sort? When Vincent Taylor writes, 'The miracles are primarily works of compassion and of power', we cannot but agree with him. That was their supreme motive. Jesus, faced with need, and knowing the accessibility of power, answered it. The presence of the Kingdom in Him meant the presence of God in mercy and love, in healing and in forgiveness. In this sense it is true that 'the miracles are connected with the Kingdom and the nearness of the Kingdom, not with the Messiah.'

That they are signs is most certain: they are signs of the in-breaking of the kingdom in salvation, which implies bodily wholeness as well as salvation from sin: they are witnesses to the Lord, for they show Him as the Lord of Life, the One fulfilling the role of God's viceregent, Himself the agent of power. Inevitably,

*W.Manson: 'Jesus the Messiah' p.33

† 'Formation of the Gospel Tradition' (1933) p.133

‡ Schweitzer, quoting Wrede, in 'The Quest of the Historical Jesus' p.346.

everything else about Him received reinforcement because of these miracles. His words were winged, because they were the words of one who showed His authority so completely in these other realms as well. 'The powers of the age to come' (Heb.6.5) were ~~declared~~ present among men.

The inwardness of the signs is that, though they are not compulsions towards belief, yet, to those who have 'eyes to see', they do indeed show Him as Lord and Messiah. This fact, however, needs to be safeguarded most carefully. For it is part of the Synoptic emphasis, as distinct from the Johannine, that our Lord scrupulously avoided the appeal to His 'works' as authenticating signs, and refused to grant the Jews the kind of testimony they asked of Him (Mt.16.1ff.)

Schmiedel has an illuminating comment on the reference Jesus makes to 'the sign of the prophet Jonah' (Mt.12.31,16.4 Lk.11.29). Discounting entirely the explanatory words concerning Jonah's three days and nights in the whale's belly and the three days and nights of the Son of Man in the earth, he points out that the real 'sign' of Jonah is made clear in the passage: it is his preaching and moreover the preaching of repentance. Schmiedel regards this saying, preserved in the midst of a growing tradition that looked upon the works of wonder as done with an authenticating intention, as 'evidence of priceless value to show that Jesus declined on principle to do, not all works of wonder, but all

such as might be supposed to serve the purpose of accrediting his exalted rank.' No one, he comments rightly, would have dreamt of inventing these words here ascribed to Jesus.*

The reply to the Baptist (Mt.11.46 - Lk. 7.22) can bear another explanation than that of authentication of the Messiahship by 'Mighty works'. The Baptist had announced the 'Coming One' in terms that required discipleship of the highest order. He was to bring axe and winnowing fan. What was unfit would be destroyed. Jesus, in His acts of mercy, was moving, instead, amongst the ill-conditioned and the unworthy. 'Blessed is he who finds none occasion of stumbling in me,' says Jesus. Jesus was undoubtedly exercising a ministry, but John needed to know that it was the ministry. It was working out so differently from the way he had expected.

Jesus did not traffic in signs or portents. The truth is that His miracles were signs for the very simple reason that this is how One who is the Son of God will act in a world like this. Knowledge of spiritual power, allied with faith to use it, resulted in the manifestations that the Kingdom had come near. Even if we grant that, to others, the Messiah (or his Forerunner-Schweitzer) would be associated with acts of this kind, we still have to discover, in a rational universe, some further explanation. How did the 'power of God' work in these instances? Was it something completely 'un-

*P.W.Schmiedel: 'The Johannine Writings' (E.T.Canney 1908) pp.21ff

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caused', as if wherever Jesus went, miracles happened + that the places where He slept, where He trod, would therefore be possessed of some reverberative supernatural influence?

The key to this whole strata of the miraculous is in the Lord's nearness to God. These miracles are 'tokens of the coming of God's Reign in Jesus. They are the Kingdom of God in action - God's sovereign grace and forgiveness operative in Christ.'* It is His unique awareness of God and of spiritual power that enabled them to happen. There was nothing 'irrational' about them. They follow certain causes and fulfil certain laws. Amongst these contingent circumstances we notice the necessity for 'faith'.

On every occasion when others could contribute faith, our Lord seems to have expected it, or needed it. In the case of lunatics, or the demon-possessed, this could not be forthcoming, and He acted on the strength of His own powers. In the other instances, the contribution of others helped to make the situation a responsive one, in which God's power could work (cf. Nazareth where the right atmosphere was missing).

It is important to deal fairly with the indications that show Jesus as a Healer using the medical methods of His time - and some of ours - as far as they will go. Contemporary references (e.g. Celsus in De Medicina iii p.27, iv 4 and Galen in Nat.Facul.iii 7) recounting treatments for paralysis, epilepsy and

dumbness, and mentioning the use of saliva in assuaging eye-diseases, indicate that our Lord seems to have used some of the simple remedies and methods of His day. He seems to have possessed an instinct for what was vital and useful in contemporary practice.

It is undoubted, too, that there are parallels in pagan and rabbinic literature to the exorcisms of Jesus. C.K.Barrett is right when he says that Canon Richardson in 'The Miraculous Miracle Stories of the Gospels' has minimised the significance of these. 'In fact,' he writes, 'we are driven to the conclusion that there is hardly anything in the Gospel exorcisms which cannot be paralleled in more or less contemporary pagan or Jewish literature (or in both).'* His conclusion, however, is that Jesus was a 'pneumatic person', and that the unique element in His exorcisms is that they were special signs of God's power and of His Kingdom, and took place in virtue of the divine kingdom (Mk. 3.27 and parallels, Mt.12.23 and parallels). It may be that thus Mr. Barrett also has missed the significance of the parallels. Healing power works according to underlying law, and not according to our presuppositions.

E.R.Micklem, in his 'Miracles and the New Psychology' has much that is valuable to bring to notice at this point and adduces a number of instances from the modern mission field which afford striking parallels with some of the Gospel accounts of the expulsion of

* 'Holy Spirit & the Gospel Tradition' pp 57ff.

'demons'. After going on to discuss some of the classic cases of divided personality which have been investigated by modern psychologists, he continues, 'Fundamentally, no doubt, the ancient method is the same as the modern, viz. "Suggestion". It makes very little difference for therapeutic purposes whether the patient believes that the demon has left him or that he never has been "possessed" but has been the victim of morbid mental processes, so long as he is persuaded and has accepted the "suggestion" that he is free from slavery.' *

The significance of these parallels, and the value of comparing the methods of Jesus, so far as we are able, with other methods of healing, both ancient and modern, is that it enables three things to be discovered: (1) that He did not disdain 'ordinary' methods, but employed what was of value in them, (2) that there were elements in his 'treatments' that transcended the ordinary altogether, and (3) these latter elements are in alignment with what is already known to be healing and helpful - they represent the aid which He is able to bring because of His indubitable contact with God in power and in love. In the case of the 'epileptic boy' (Mk.9.14-29 and parallels), we notice him, thus, ^{putting} asking such questions as a modern psychiatrist might ask (v.21), and then proceeding to 'adjure' the demon and send it away. After a violent convulsion, resulting in a death-like swoon (cf. the

* Ibid p.131

phenomena which the psychologists calls and 'reaction'), Jesus, taking the boy by the hand, lifts him up. The elements that bring in our special categories are to be noted in our Lord's emphasis on 'faith' (vv.19 and 23) and His words about 'prayer (and fasting)' in v.29.

The incredible swiftness of His cures, and the fact that some of them operated 'at a distance' (Mk.7.24-30, Mt.8.5-13) removes them from more 'normal' methods, as well as the records of cases which transcend ordinary experience altogether, such as the raising of the dead (Mk.5.21-24, 35-43, Mk.7.11-17).

There would be two tendencies at work in the days of the early church: one to assimilate Jesus to contemporary healers, and the other to assimilate His miracles to His saving power in spiritual experience. The miracles are put in a setting of personal relations, with trust on the one side and healing power on the other. It is to be noticed how often people beg Jesus to heal them. Bartimaeus breaks through opposition to reach Him. The noticeable instance is that of the woman with the issue of blood, in which the miracle takes place at the two levels: first, as a drawing of power from Jesus without His consent, and then as a dealing between Him and the woman. The second tendency comes to prevail over the other in the tradition, though even in John both are present. The final result of the process would be the use of the Gospel miracles in the form of remarkable parabolic pictures of our Lord's healing of the soul.

healing of the soul.*

In each of these tendencies it is possible that tradition has heightened and developed elements that were there from the beginning. The story of the Gadarene swine, as also that of the cursing of the fig-tree, show that the tradition ascribed to Jesus actions which do not seem to be true to His nature. They do not conform to Otto's test of self-consistency of personality.[†] In each case, He has been assimilated to the wonder-worker of the time. It may be, also, that the healings have been spiritualised. All that we know of Jesus, however, makes it credible that He exercised His powers within a personal relationship rather than quasi-magically.

4. The Miracle Stories

'Miracle is not a late importation into the tradition of Jesus, but constitutes the primary stratum.' We take these words of W. Manson's[†] as typical of the considered judgment of present-day scholars regarding this matter. The miraculous element is present in all four sources,[†] and bulks very largely in the total Synoptic record.

* C.A. Richardson, quoting R.H. Lightfoot, finds in their theological symbolism the explanation of the conjunction of the stories in Mk. 8.22-30: the gradualness of the healing in Mk. 8.22-26 corresponding to the slowness and difficulty of the disciples coming to full awareness, and the Blind Man of Bethsaida affording a parallel to Peter and the opening of his eyes at Caesarea Philippi ('Mir. Stories of the Gospels' pp84/88). Similarly Christ calming the sea and walking on the water affords a picture of One stilling the storms of the world, though apparently asleep. He is capable of bringing peace at a word (ibid pp. 92/3). † 'Kings of God & the Son of Man' p333

Bultmann and Dibelius, writing of the story-form in which much of the Gospel material circulated before being written down and incorporated in the actual records, have drawn a distinction between 'paradigms', or 'pronouncement-stories', and 'miracle stories'. The former have, as their main purpose, the appeal to some pronouncement of Jesus concerning some aspect of belief or conduct. Embodied in these stories the early church found its decisive and regulative maxims. The 'miracle story', say the Form-critics, consists of a typical account of a cure told in three stages: introduction, account, and sequel. Dibelius goes further than Bultmann in his treatment of miracle-stories. So certain is he that they are of a lower order than the pronouncement-stories and not part of the essential teaching, that he invents for them a special class of 'story-teller' who recounted them, and not the preachers. Both Bultmann and Dibelius consider this strata of stories as introduced to heighten the status of Jesus. He is the incomparable wonder-worker.³ Bultmann regards them as stories intended to prove the Messianic power and divine might of Jesus.⁴

We do not share the scepticism of these German writers as to the ultimate value of the miracle-stories, nor do we think that their one motive was to

* 'Jesus the Messiah' (1943) p.46

† A.M.Hunter: 'The Work and Words of Jesus' (1950) gives the following count, Mark 17, Q 2, L 6, and M 1.

‡ Richardson: 'The Miracle-stories of the Gospels' pp22/5

* (Der Geschichte der Synoptischen Tradition' p234.

substantiate the claim of the early church that in Jesus the Messiah had come. They were stories which the early Christians could not help telling. They had actually happened, and spoke so intimately of Him, of His love and mercy and power. Many of them were full of surprises, and this element survives the contemporary telling.

We believe, however, that the Form-critics have directed attention to something of value. By means of their criteria, it seems possible to get a little nearer to the oral tradition behind the Gospels. It seems likely that stories which contain a wealth of detail - unless they are plainly literary in origin, or suspect because of their doctrinal emphasis (e.g. Jn. 11.1-46) - are nearer the original tradition. The more frequently a story is told the more likely it is to be abbreviated and conventionalised. Vincent Taylor, using this criterion, lists as stories likely to be nearer to the original accounts the narratives of the Gerasene Demoniac, the Daughter of Jairus, the Epileptic Lad, the Stilling of the Storm, the Feeding of the 5000, 'and perhaps the Walking on the Water. On the other hand,' he writes, 'a story like the Young Man at Nain (Lk. 7.6-7) shows distinct signs of weathering, and must have passed through several, and perhaps many, stages of transmission, before Luke used and embellished it.'

* The details as remembered may be quite misunderstood. It is part of the N.T. problem to get behind the account as reported to the reconstruction of what actually happened.

† 'Formation of the Gospel Tradition' p.125.

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These stories are impressive for our purpose because of an insistence to be observed in many of them. We believe ~~th~~^a it was first imparted by our Lord Himself. The Recurring note concerns the necessity for 'faith' in the situation. 'Faith is not always mentioned in these stories,' comments Vincent Taylor, 'but it is presupposed as the suppliant's attitude. "Jesus," Fascher finely says, "does not heal 'to awaken faith', because He assumes it."'

It is even possible to go further in Form-criticism, and to note what we might call a 'Faith-story', in which, just as surely as a 'paradigm' is related in order to lead to the 'pronouncement', so ~~th~~^a story leads to a statement regarding 'faith'. In Matthew's account, the record of the woman with a haemorrhage (9.20-22) is a complete story, rounded off with the words ἡ πίστις σου σέσωκέν σε and the report of the cure. The healing of Bartimaeus (Mk.10.46-52, Lk. 18.35-43) ends similarly; the story of the ten lepers (Lk.17.11-19) has this phrase, said to the Samaritan who returned to give glory to God. Vincent Taylor speaks of Luke's stories as 'representative', a single story focussing many incidents of the same kind.* We believe that there must have been a number of stories current in the earliest days, having as their climax and refrain ἡ πίστις σου σέσωκέν σε. Those that we have are enough to indicate that here was a paramount insistence on the part of our Lord. Luke's story of the woman who was a sinner, where the healing was of a spiritual and

* ibid p.133 † ibid p.155

not a physical order, uses the same phrase, adding the words *πιστεύον εἰς εἰρήνην*. The story of the healing of the Syro-Phoenician's daughter, in Matthew's account, ends similarly, with words - though not the same words - about faith, followed by the report of cure: Mt. 15.28
ὦ γύναι, μεγάλη σου ἡ πίστις cf. Mk. διὰ τούτων τὸν λόγον ἔπαυε...

The grouping of the miracle stories in Matthew is interesting. Two groups of five follow one another in Chapters 8 and 9, and, as a commentator^{*} notes concerning them, no two stories of the same kind are given. Group A consists of the story of the Leper, the Centurion's servant, Simon Peter's mother-in-law (and the general 'many possessed with devils' v.16), the Storm stilled, and 'Legion' exorcised. In that of the Centurion's servant alone is there any reference to 'faith'. Group B consists of the paralytic forgiven and healed, Jairus's daughter, the woman with the haemorrhage, two blind men healed, and a 'dumb man possessed with a devil'. In connection with Jairus's daughter, Matthew omits the saying, preserved by Luke and Mark, 'fear not, only believe', and in the case of the 'dumb man' 'faith' is not mentioned. As in the first of these ^{stories} ~~records~~, so in the second, the insistence upon 'faith' may have been an original feature of the story. This would mean, then, that in all five cases, the comment on the faith of other people was something which led the ^{originally} compiler^a to group these stories together.^{* In other words, they are a group of faith-miracle stories}

*T. Nicklin 'Gospel Gleanings' (1950) pp.23ff.

5. Elements in the 'Faith Stories'

1. Forgiveness and Healing: 'Third-party faith' The Paralytic (Mt.9.1-8,Mk.2.1-12,Lk.5.17-26)

It has been argued that this is a typical 'miracle story' into which a 'pronouncement story' or paradigm (vv.5-11) has been inserted.* Branscomb, in his Moffatt Commentary on Mark† makes the incisive comment: why, if these verses 5-11 needed to be used had they to be inserted in this story? There are other stories which would have suited such a purpose much better (e.g. that of Zaccheus, or, if it had to be a miracle-story, why not one concerning lepers?). The break in the story is, actually, more obviously at v.6 than v.5. In v.6 the scribes are mentioned for the first time. This clue enables us to believe that the forgiveness, prior to the healing, was an element in the story from the very first, and if enlargement took place, it was at this point, where words could usefully be inserted to justify the early church in its attitude towards forgiveness.³

Verses 6-11 do, indeed, reflect the standpoint of latter days. This use of the term 'Son of Man', before Caesarea Philippi, is one of only two such uses (cf.Mk.

*V.Taylor: 'Formation of the Gospel Tradition' pp66ff regards the process as having happened the other way round: 'I suggest that before Mark wrote his Gospel, the original beginning and end of the Pronouncement-Story were cut away and replaced by the fuller details of the Miracle-Story.'

†ibid pp.44/5

³W. Manson: 'Luke' (Moff.Comm.) p.53

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2.28) and looks very much like an insertion into this earlier narrative.* The question, 'Who but God alone can forgive sins?', is a question which would be very familiar to the early church: 'This charge of blasphemy,' says Rawlinson, 'was the standing reproach of Judaism against the Gospel.'†

We believe, then, that ^{the first part of} ~~in~~ this account from Mark 2 Jesus dealt first with the man's spiritual difficulties. ^{is substantially correct and that} Did He always proceed in this fashion? The answer would seem to be twofold: (1) this was a case when this method of healing was called for. There are contemporary instances of the cure of paralysis that have depended upon the clearance of a guilt-sense.³ Nothing can be achieved of cure, in the physical realm, until the sense of guilt, which in this case had gone deep into the 'subconscious' part of the mind, has been radically dealt with. In the case of a Jew, with his belief in the causal nexus of sin and suffering, this would be doubly necessary. (2) That which the science of psycho-somatics is emphasizing in our time was an axiom ^{axiom} ~~by which~~ ^{for} Jesus worked: He knew of the close association between mind and body, and plainly regarded man as a unity. All parts of his being needed the health of the Kingdom of God.⁴ In the passage Mk.11.22ff, which has to do with the power open to faith, there is

*Refer e.g. to G.S. Duncan 'Jesus, Son of Man' ppl48f for a discussion of Peter's Confession as the landmark in the use of this term.

† 'St. Mark' p.24

³ A case of which the author had personal knowledge is quoted in his book, 'The Neglected Factor' pp50ff.

⁴ cf also James 5.15 which speaks of forgiveness, as well as healing, in connection with the 'prayer of faith'

an immediate transition in which Jesus speaks of the need for the forgiving spirit, if men are to know the forgiveness of God (vv.25,26). There is a need for wholeness and integrity in connection with the exercise of faith. It is what is within a man's heart - the deep desires of his inner nature - that provide the directing force of faith and prayer. In order, then, to receive what God can give in terms of bodily health, it is important that the channels of one's inner life shall be cleansed, and forgiveness found.

In this instance we are not dealing solely with the faith of the man himself. The comment in Mk.2.5 (and parallels) indicates that the faith of the four men who carried the paralytic brought an element into the situation to which Jesus responded. Note, in their 'faith' ^{constituent} ~~the element of~~ determination and resourcefulness. It was by means of what they did that Jesus 'saw their faith'. ^{By this, they} ~~They then~~ helped to enable the double cure - the forgiveness, and the healing. The man's own response is, however, also an element in the situation: this second stage in the story is shown ⁱⁿ ~~by~~ his answer to the Lord's authoritative command (Mt.9.5, Lk.5.24).

ii 'Justification by Faith in the Gospels'
The Women that was a sinner: Lk.7.36-50
^{already remarked upon the place of this narrative}
~~We have noted this amongst the~~ 'Faith stories'
in the Gospel, with the refrain ἡ πίστις σου σεσωσέν σε representing, this time, an instance of 'justification by faith' within the Gospels themselves. Believing and

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accepting Christ's offer of forgiveness, peace of mind and healing within came to this women, ~~in answer to her faith.~~

There is a certain discrepancy in this story: v.47, if it is to run parallel with the proceeding parable, must mean that the 'woman's great love is a proof that much has already been forgiven her', though the easier rendering is 'her sins have been forgiven her, on account of, or on the ground of, her great love' (Creed). ~~ἀφ' ὧν~~ (v.48) may provide the key: they 'have been, and remain forgiven' (Plummer). Jesus is confirming a previous assurance of forgiveness, and stating its ground to be faith, and its issue to be love.

iii Nature and the Supernatural
The Storm on the Lake Mk.4.35-41, Lk.8.22-25

We take this story here, ^{But} as representative, not only ^{as} a faith-story, of the 'nature miracles'.

Though we make such a distinction, however, we need not think that it was one which would be made in the days of St. Mark himself. God is the Lord of all realms.

Later in our discussion* we shall note the stress in the narrative on fear as faith's opposite (e.g. in Mark's 'Why are you afraid like this? Have you no faith yet?'). Manson, comparing Luke 13.31-33, comments that men to whom had been committed the task of proclaiming the Kingdom of God should have shown more confidence in God's care of them. Jesus, by comparison, is confident of the Father's love, care

* See pp. 314 later.

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and power. His sense of mission supports Him as He journeys through life.

Hoskyns and Davey, who view the N.T. miracles as fulfilments of O.T. references, find in this story an echo of Ps.65.7, 'who stilleth the raging of the sea, and the noise of the waves, and the madness of the people.' Similarly, they suggest that the Walking on the Sea may have a reference to Job 9.8, and the Feeding of the 5000 and 4000 ^{as a reference back} to the miraculous feeding of the Children of Israel in the wilderness, ~~as a reference back~~ and ~~as~~ a prefigurement of the coming great feast of the Messianic Age.⁴ But, surely, the question of the disciples at the end of the story makes clear what was its point to those who told it: it puts Jesus in the category of One to whom the supernatural ^{is} ~~as~~ available and obedient.[†] 'The disciples are...filled with a new kind of terror as of men in the presence of the supernatural. The uncanny calm and the strange power of Jesus frighten them.'³ Faith, it is to be noted, is, therefore, that which provides access to these realms. If the disciples ~~were~~ lacking in it, Jesus is exemplar of it. What impresses the disciples in the story - and what is remembered later - is the certainty and calm of Jesus at the moment of emergency (corresponding to His 'authority', ~~as~~ frequently mentioned in these early chapters of St. Mark). He is the man of supreme faith, Because of what this incident reveals, there is something awesome in the command which He possesses over supernatural power.

[†] 'The Riddle of the N.T.' pp167ff, 94, 173.
³ W. Manson 'Luke (Moff. Comm.)' pp 93/4 ⁴ A.E.J. Rawlinson 'St. Mark' p 61.

iv. 'Keep in the attitude of Faith'
The healing of Jairus's Daughter & the Woman
Mk.5.21-43, Mt.9.18-26,
Lk.8.40-56

The idea of physical contact with Jesus as the medium for healing power enters both these stories: in one case His touch is asked for, 'Come and lay thy hand upon her and she shall live' (Mt.9.18; and in the other, the woman touches Him: 'If I may but touch His garment, I shall be whole' (Mt.9.21). In the latter case, Jesus was conscious that ~~something~~ had gone from Him (Mk.5.30 cf. Lk.8.46). This conforms to other hints in the Gospels (cf. Mk.1.40-45, Lk.6.19) that Jesus was thought of as possessing something comparable to a dynamic 'charge', which enabled cures to be performed, which could be drawn on and depleted, and re-energised in times of prayer and quiet with God.

In the context of the Lord's words, 'Thy faith hath saved you' ^{to the woman} ~~to the~~ the elements of keenness and a certain kind of resourcefulness are to be noted again. By means of His search for her, this incipient 'faith' was established, and what hovered on the borderline of magic and superstition was confirmed through this living contact with the One who mediates God to men. It is made known for what it has it in it to be.

'My little girl is dying,' says Jairus, in the account of Mark and Luke. In Matthew she is 'dead'.[†] It is when Jairus is on the way with Jesus, that, according to Mark and Luke the report comes, 'Thy daughter is dead.' To this, Jesus swiftly

*W.Manson's comment is that 'nowhere is it better pro

responds: μή φοβού, μόνον κίστετε : he is to keep in the attitude of faith. No object is given to the verb here. Against the crushing acceptance of the fact of death, he is to keep on 'believing'.

The hired mourners, and all but the circle of those in whom love and faith are strong, are banished from the room. It is in their presence that Jesus utters His commanding word, 'Talitha cumi'.

v. Faith is the clue to the Samaritan's healing
The Healing of the 10 Lepers Lk.17.11-19

On their way to show themselves to the priests, as Jesus had commanded them, the ten lepers were healed. In the acting out of their faith, the answer came.

Alone of them all, a Samaritan returned to give thanks, ~~for the healing~~. The incident reflects the pleasure of the Lord at the responsiveness of this man, and his disappointment at the lack of gratitude in the others. He returned, be it noted, 'to give glory to God'. These works are all to God's glory. There is in them an unflinching correspondence between the will of Jesus and the will of the Father.*

As in the case of the woman with the haemorrhage, in confirmation of what has already happened, Jesus gives to the man what is the clue to his healing: ἡ πίστις σου σέσωκεν σε. A Samaritan can know this openness to God, equally with a Jew. This man needs to know that this is the secret of his cure. He has come to this 'openness to God' in Christ's presence. It is not 'magic' nor superstition, but 'faith'.

* T.Nicklin: 'Gospel Gleanings' p.318

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vi. 'All things are possible'
The Epileptic Boy Mt.17.14-21, Mk.9.14-29,
Lk.9.37-43.

This story reveals our Lord's expectation concerning faith. It was something which men should know and use. 'O faithless generation', is His comment on the inability of the disciples to deal with this matter. The comment applies particularly to the disciples, but it has to do with all present. It was a generation, according to the Lord's judgment, lacking the ability to deal with the situation by faith. T.H. Robinson thinks that Mark's wording suggests that the disciples, feeling at once that this case was beyond them, had not even attempted to cure the boy, though, by this time, they had had experience of exorcism. They failed to make any real effort.*

Matthew and Luke omit the section in which Jesus questions the father (Mk.9.22-23). From the first, it was a most challenging account of faith and its operation. Our Lord Himself knew that the heavenly powers were as accessible as this: 'This "if thou canst" - all things are possible to him that believeth.' Our Lord's comment, says Rawlinson, 'means probably not that faith can do anything, but that one who has faith will set no limits to the power of God.'† The father's answering cry is most discerning. With one part of his nature, and in the presence of Jesus he can reach out to a faith like this; but deeper in his being he knows that there

* 'Matthew' (Moff.Comm.) p.148

† 'St.Mark' p.124

are resistances to faith of this absolute character.
'I believe,' he says, 'You help my unbelief - deal with those areas in my nature which I cannot reach and about which I am not sure.'

'Why could not we cast it out?' the disciples ask. Many MSS omit the 'and fasting' of the answer in Mk.9.29. What Jesus seems to be saying is that a course of spiritual discipline enables 'faith' to be developed. By means of it, they could use faith more effectively. Mt.17.20 gives the reply, 'Because of your unbelief' (ἀπιστία), and Matthew then proceeds to add a comment concerning faith, combining the phrases in Lk.17.6 and Mk.11.20-25 (=Mt.21.21). Luke has 'sycamine tree' instead of 'mountain'. The language, of course, is that of hyperbole. But 'to one who starts with God as the basic fact of experience (as Jesus did) hills and mulberry trees alike are extraordinarily insignificant details.... He who is in the secret of God's heart, he who is intimate with the Creator, will never find himself at a loss because of purely physical things, nor will his ideals be frustrated by happenings within the realm of mere creation.'* Matthew, by including this comment, therefore restores the idea of the tremendous powers of faith which else might have been lost by the omission of Mk.9.23.

* Robinson 'Matthew' (Moff.Comm.) p.149

vii. Faith must envision its wants with definiteness
The Healing of Bartimaeus Mk.10.46-52, Lk.18.35-43

The keenness of this man is, again, to be noted. He will not be silenced! In the end, when Jesus stops and takes notice of him, the erstwhile-hindering crowd act as agents to bring him to Jesus!

Jesus asks him to particularise. What he needed and wanted was obvious enough, but he must put it into words. As he did so, everything within him would be concentrated upon this above all else, 'Rabboni, that I may receive my sight!' Then comes the declaration ἡ πίστις σου σέσωκέν σε. His sight was regained at once, and he followed Jesus along the road.*

viii. Concentration of purpose and desire: Faith 'nothing doubting' : The 'cursing of the Fig Tree, and the discussion following: Mt.21.18-22, Mk.11.12-25.

Mark's narrative has been 'heightened' in the account given by Matthew. The fig tree now withers instantly. W. Manson connects Zech.14.4 with this incident, and thus explains how the allusion to 'this mount' followed: the Mount is the Mount of Olives, and Zechariah's prophecy speaks of this mount 'cleaving in the midst' at the coming Day of the Lord. 'The words of Jesus, "have faith in God etc."...implies the consciousness on the part of Jesus that at the moment when He and His disciples are going up to Jerusalem the phenomena of the Messianic age (Zech.14.4) are on the point of being fulfilled. What the prophets had

*W. Manson 'Luke' p.227 says of the use of the title 'Son of David' by the blind man here that this is in itself an expression of faith in Jesus. This popular Messianic phrase described him as the Son of David.

predicted about the last days is about to happen.' *

Other explanations are that the incident provided an acted parable. A fig-tree in leaf usually carried fruit (the green figs of Cant.2.13[†]). This one, with leaves but no fruit, held a lesson for the disciples and provided a clear allusion to the state of Jewry (Hos.9.10,16). Robinson thinks that ^athe parable, once similar to that now in Lk.13.6-9, may have changed in the course of transmission into a miracle. It is also possible, he thinks, that Jesus saw that the tree was about to perish and, using words that later were misunderstood, applied the opportunity to make some observations about faith.[‡]

The repeated use of this logion (cf. Mt.17.20) concerning the mighty power of faith, points to its being a saying of Jesus. Its striking character would fix it in men's minds. Its use by St.Paul (1 Cor. 13.2) corroborates this view. T.W.Manson regards Lk.17.6 (with the sycamine tree substituted for the mountain) not as a variant, but as a similar saying preserved in Q quite independently of the 'mountain' logion.[‡]

It is an attractive idea that in the words of Mk.11.22,23 we approach something like a 'definition of faith'.^{*} Ἐξετε πιστεῖν Θεῷ. In God

* W.Manson 'Jesus the Messiah' pp30,39

† Rawlinson 'St.Mark' p.154

‡ 'Sayings of Jesus' p.141

* J.A.Findlay made this suggestion in an early book of his, 'Jesus as they saw Him' p.102.

were all the powers that Jesus used. Schlatter's comment on this objective genitive here, which he labels as an ³Armaism, is that 'the trust directed to God belongs to God, and is His.'^{*} It is both God-inspired and God-directed. Faith of this kind, even if but a grain, possessing the power of life and growth of the mustard-seed (cf.4.31), can remove mountains.

The stress in this passage falls most of all upon the concentration of the mountain-mover. There is an intense ^tintegration about his purpose and desire and his faith in God. There is to be no 'doubt in his heart', as he enters upon his act of faith. He must be possessed (v.24) of a confident assurance of the outcome.

These elements are all part of the picture that one gains of faith in the Synoptics. It is based entirely upon God. The component of concentrated purpose and desire is clearly seen in the story of Bartimaeus; in the incident in Mk.2 (v.5) where the word of forgiveness is first drawn from Jesus because of the ingenuity and determination of the four men; ^{and in that of} the woman in Mk.5, who had sought cure for twelve years; ~~is~~ determined to gain help from Jesus, ^{she} ~~and~~ makes, and carries out, her plans accordingly. This element is ^{to be} ~~plainly~~ seen in many of the faith-stories. The Lord's swift move to counter the ^{effect} ~~result~~ of the announcement ^{to Jairus} of his daughter's death

*Der Glaube im N.T.p.588

illustrates the element of not being 'distracted', or of 'not doubting in his heart': 'Be not afraid: go on believing'; ~~as~~ ^{so} does also the Lord's word to Peter, when attempting to walk on the water: 'Ὁλιγόπιστε, εἰς τί ἐδίδιστάς; (Mt.14.31). Echoes of this are found also in James 1.6 and elsewhere in this Epistle. Doublemindedness - anything which makes for inner disunity - is most rigorously to be shunned. If this Epistle comes from the Lord's brother, there is most valuable indirect evidence here to the views of Jesus on this matter.

Confident assurance is also a note in the kind of faith for which He looked. 'Believest thou that I am able to do this?' He asks in Mt.9.28. All the powers of the Kingdom are present in Him to help and to heal, but the one who asks must be certain of this, in order that the full relationship of faith be possible.

With Mk.11.24, ('Therefore I say unto you, What things soever ye desire, when ye pray, believe (πιστεύετε) that ye receive them, and ye shall have them') is to be compared Mt.21.22, ('And all things, whatsoever ye shall ask in prayer, believing (πιστεύοντες), ye shall receive.') This kind of believing is not only the attitude of confident assurance - it most certainly is that - but it is inspired first and last by God. It looks to God, both for power and for guidance. It is enlightened, and therefore certain.*

* Rawlinson 'St.Mark' p.158

6. The 'Blastai'

There are two cameos, from what must be sections of the Synoptic picture little understood when they were recorded, that help to set faith once more against its original background. We believe that they are typical of a group of records that have survived not so much because they were understood, as that they set a contrast between Christ and ordinary men, and in this way magnified the Lord.

The first of these two incidents is that of the Syro-Phoenician woman, whose daughter was healed at a distance (Mk.7.24-30, Mt.15.21-28). Matthew's account is more dramatic than that of Mark. Silence answers the woman's first appeal. When the disciples find her importunity unbearable, Jesus insists that He is not sent 'but unto the lost sheep of the house of Israel'. To her continued supplication, made in such a form that Matthew reports that she 'worshipped' Him, comes what surely must be an original saying of Jesus, so unexpected is it. Mark's 'Let the children first be filled,' is omitted. 'It is not meet to take the children's bread, and to cast it to dogs.' (The word is *κυνάρια*, the diminutive - household pets?- which mitigates the harshness somewhat.)

In the woman's reply, there is a shrewd penetrative wisdom, a reaching out to what lies behind His words: 'Truth, Lord; yet the dogs (*κυνάρια*) eat of the crumbs which fall from their master's table.'

This woman will not be deterred by matters connected with racial discrimination. Her need and her faith in Christ's ability to help enable her to reach past this, and say the effective word which brings His response. Mark has 'For this saying go thy way; the devil is gone out of thy daughter.' Matthew has, 'O woman, great is thy faith.' There is something in her very shrewdness, persistence, her swift parrying of His apparent refusal, which, added to her conviction of His power to help, make her faith 'great'.

The second cameo is that of the logion concerning 'the kingdom of heaven suffering violence, and men of violence taking it by force' (sic R.V.Mt. 11.12, ~~13~~). This, again, is preserved in slightly different form in Lk.16.16, 'The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it.'

In both forms of the saying the verb is *ἀναλαμβάνει*. If its force is passive, then the 'suffereth violence' of the R.V. is right. We believe, with many commentators, that this usage is middle, meaning therefore 'exercised force'. It is used thus in Lk.16.16. Thus the Kingdom of Heaven 'exercises force, and those who exercise force capture it.'* The 'men of violence' of Mt.11.12 R.V. are the *βίαιοι* - the word coming from the same root as the verb in the previous ^{phrase} verse - they 'take it by force' (*ἀναλαμβάνουσιν*).

sic R.Otto: 'The Kingdom of God and the Son of Man' p.108ff

The Kingdom of Heaven, as Rudolph Otto pictures it, in his important discussion on this passage, is no static entity. It is the inbreaking of divine sovereignty in dynamis. The saying contrasts the time when men were still awaiting the news that the 'Kingdom' had come, with the time of its inbreaking, the era of John the Baptist representing the dividing line between the two. The saying also pictures the kind of men who seize what the Kingdom offers. 'On the one hand,' writes Otto, 'the kingdom exercised force, on the other, those who exercise force seize it. This combination of contrasts sums up the whole of Jesus' preaching and its characteristic bi-polarity of thought. For on the one side, the kingdom comes and works and affects and seizes and grows of itself, without man's being able to do anything to help. And yet on the other side, only by summoning all one's power, and with the most strenuous determination, does one press into it.' *

'If thy right hand offend thee, pluck it out and cast it from thee' (Mt.5.29); 'He who puts his hand to the plough and looks back is not fit for the kingdom of God' (Lk.9.62); 'He who does not hate father or mother for my sake' (Lk.14.26) are texts which Otto suggests enable us to understand what manner of men the 'Blastai' are. The importunity of the Syro-Phoenician woman is of this order. The element of compulsive eagerness is strongly to the fore (cf. also Mt.13.45,46; Lk.11.8,9 etc.).

* 'The Kingdom of God and the Son of Man' p.111.

7. Lk.18.8: Faith and Prayer

Lk.18.8 ~~provides a text which must not be overlooked.~~ It has received various treatment from the commentators. Luce, for example, explains this sentence, $\pi\lambda\eta\nu\ \delta\ \gamma\acute{\iota}\omicron\varsigma\ \tau\omicron\upsilon\ \alpha\nu\theta\rho\omega\pi\omicron\upsilon\ \epsilon\lambda\theta\omega\nu\ \acute{\alpha}\rho\alpha\ \epsilon\upsilon\phi\acute{\eta}\sigma\epsilon\iota\ \tau\eta\nu\ \pi\acute{\iota}\sigma\tau\iota\nu\ \epsilon\pi\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma$; as meaning 'The Kingdom will come, and come quickly: but when it comes how many faithful will there be to enter it?'^{*} This ~~note concerning~~ ^{interpretation of $\pi\acute{\iota}\sigma\tau\iota\varsigma$ as} 'faithfulness' or 'constancy', if granted, would put this saying in a different category to the more typical Synoptic use of the word. Plummer, commenting on $\tau\eta\nu\ \pi\acute{\iota}\sigma\tau\iota\nu$ in the text would make the article yield the sense 'the necessary faith, the faith in question, faith in Jesus as the Messiah and Saviour.'[†] Creed makes of it 'the faith', that is, 'the faith of the Christian Church.'

Our Lord's question has a definite eschatological reference. For that very reason, it is all the more impressive to notice that the 'faith' referred to is not linked with these categories at all. There is no evidence that 'the faith in question' is faith in Jesus as the Messiah and Saviour'. $\tau\eta\nu\ \pi\acute{\iota}\sigma\tau\iota\nu$ means 'such faith', i.e. such faith as in the previous story. This reference back does not enable commentators (e.g. Bultmann and Klostermann) to explain the sentence as a redactional supplement. Far from being an 'erratic boulder' between these two parables of the Unjust Judge and the Pharisee

^{*}Cambridge Gk.Test. 'Luke' p.281 [†]I.C.C. 'Luke' p.415

and the Publican, the 'faith' referred to in this sentence is illustrated in both stories, and its position is not erratic at all.* Persevering prayer such as Jesus had been advocating in His first parable cannot exist without faith. The second parable strikes a different note: faith is not to be confused with self-confidence. It is based elsewhere altogether. The Publican, who cries for mercy from the living God, goes down to his house justified rather than the other, who wants nothing of God but His approbation. The previous chapter of St. Luke has reference to the parousia, and Lk. 18.7 to God's vindication of His elect at that time. The question is will the faculty of faith then - and indeed in all the time that will intervene - be strongly alive in men? The One who speaks knows how important it is. Especially must men learn how to continue in the attitude of faith against delay and seeming indifference on the part of God.

*It is important to notice that 'faith' is not associated directly in the Synoptics with the thought of the Messianic era, eschatology, or the 'Kingdom'. Not even ^{in connection} with the watershed experience of Caesarea Philippi is the word used, either in Peter's confession, or in the Lord's comment upon it. Indeed, though our Lord went out of His way to commend 'faith', to encourage people in its use, and to explain what the power was by which aid had been obtained, there is nothing in the stories to suggest that this faith was directed to thought concerning the kingdom, nor even to suggest that those commended for employing it ever became His disciples. They had found the attitude which brought them into direct touch with God, and God's power, and He was anxious that they should know it. Faith is connected much more certainly with the thought of God's Fatherhood than with the idea of the Kingdom. It is because He is the All-wise, All-loving, All-powerful Father that men should possess an unlimited trust in Him.

There is a close connection between faith and the exercise of prayer: 'Prayer is its source of strength and its instrument of power,' writes Ethelbert Stauffer.*

Men should ask, seek, and knock (Mt.7.7ff.) They will be answered. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things ('the holy Spirit' Lk) to them that ask Him?' (Mt.7.11). Prayer, to be effective, must be 'in faith'. We have already noted the words of Mt.21.22. They occur in the context of the ^{discussion} ~~words~~ concerning mountain-moving faith, following the incident of the withered fig-tree: 'All things, whatsoever ye shall ask in prayer, believing, ye shall receive.' Prayer itself is the vehicle of faith, by which our Lord teaches us we can command the powers of God. It moves, however, at the impulse of God within us: to pray 'believing', in this sense, is not just to use the faculty of faith in praying, but to pray in the way that is given us in communion with God. Prayer of this kind will be 'according to the will of God'. (Rom 8²⁷ Ph. 5⁴) St. John gives us in his Gospel his equivalent to the Synoptic promises concerning prayer 'in faith' (e.g. Mt.21.21, Mk.11.24): the promises are as great, and as definite, and they are to those who pray 'in my name' (Jn.15.7,16; 16.23,24). This is prayer uttered within our discipleship, and made, through Him, to the Father.

*'Die Theologie des Neuen Testaments' (1948) p.148

7. Lack of Faith, and Faith's opposites

Jesus normally speaks of faith when it is not forthcoming, says Schlatter,* as though it is the natural and expected response to God's goodness. Hence he can plead for faith with the simplest of arguments from nature and human relationships. This is so regarding the element of 'trust' in faith (e.g. Mt.6.6, 24; Lk.12.22-31; Mt.7.7ff; Lk.1.9-13; Mt.10.29-31), but the words of Jesus go much deeper in their analysis of 'lack of faith', uncovering some of the hidden resistances in mind and will.

We have noted, in the discussion on Mt. 8.26 (the Storm on the Lake) that fear is revealed as its opposite: *τί δειλοί ἐστε ὀλιγόπιστοι*; Here the attitude of 'trust' has completely given way. The stress of the experience brings the disciples to a basic terror, resident in what we call now the 'unconscious' part of the mind. Peter's accession of doubt (Mt.14.28-31) in his attempt to walk on the water is similarly to be understood as the overwhelming of a momentary act of confidence by innate fears and beliefs: *ὀλιγόπιστε, εἰς τί ἐδύνασθαι*; asks Jesus.

In 16.5-12 (Mk.8.14-21) Matthew's next use of *ὀλιγόπιστος* occurs. It is a rebuke to the obtuseness of the disciples, who misunderstand His words about the leaven of the Pharisees and Sadducees. Some MSS of Mark (D) have a fuller comment in vv.17,18 than others: one of the phrases of this comment is, 'Have ye your

* Der Glaube in N.T. p.141f.

hearts yet hardened?' (cf. Mk. 6.52). Obtuseness of this sort, that in His presence is bothered about the shortage of bread and interprets His remarks in a mundane and materialistic fashion, comes also from life-habits of thought deep within the 'unconscious mind', not yet able to admit all the possibilities.*

The unreasoning prejudice shown in the Nazareth Synagogue is to be explained similarly. Our Lord's faith and power are as ever, but here is something inimical in the mental atmosphere, preventing their operation. Their 'unbelief' (ἀπιστία) has its roots in their prejudices: they 'know Him': the situation is prejudged, and nothing new is possible.

We have noted the Lord's comment in Mt. 17.17 (Lk. 9.41) concerning the failure to exercise the demon from the Epileptic Boy, 'O faithless (ἄπιστος) and perverse (διαστραμμένη) generation.' Mt. 17.20 adds to the His explanation concerning the inability of the disciples to cast it out, 'Because of your unbelief' (ὁλοκρινεῖτε). In Mk. 9.24, we have also noted, the father acknowledges in the presence of Jesus the possibilities of faith, but, knowing that there are other areas of his nature that resist such ideas as impossible, implores His assistance in these deeper, hidden reaches of the mind.

In Lk. 17.5,6 (the parallel passage to Mt. 17.20, with the sycamine tree substituted for the mountain) the disciples ask the Lord to 'increase their faith'.

*cf. note on Hebrews 3.12 (p. 137 above) and on Jn. 5.44 (p. 95)

The point made in the reference to the mustard-seed must not be missed in this passage. Schlatter, for instance, says that the point of Lk.17.5 is to draw the disciples to consideration of God Himself. They suppose they need a larger quota of faith, but Jesus tells them that they do not need more, but only to exercise what they have: faith's power does not depend on quantitative factors nor in faith as a subjective experience, but on God, on whom it lays hold. God's action is not always proportional to our faith. The mustard-seed is, however, our Lord's symbol for infinite possibilities of growth (cf. Mt.13.31-32), and while all that Schlatter says is true, it is also true that Jesus did not commend men for 'little faith'. Great faith, in His presence, received great answers (Mt.8.5-13, 15.21-28). Faith itself, as a human faculty, is a lively, developing thing. Let the 'mustard-seed' be used, and they will both become ^{increasingly} ~~more~~ accustomed to its use, and find its power growing ever stronger.*

Schlatter's distinction between 'true' and 'false' faith is much more valuable.† 'False faith' reverses, or would like to reverse, the ^{right} ~~true~~ relation between God and man. It is anxious to use God, instead of living at His disposal. The Temptation story shows Jesus distinguishing between the two: the temptation to throw Himself from the pinnacle of the Temple providing an example of a spurious faith that would exploit

* Paul also thinks of faith as active and creative (cf. 2 Cor.10.15, 2 Thess.1.3 see p. 67 above).

† 'Der Glaube im N.T.' pp165-169

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the protection of God. The Parable of the Ten Virgins exposes a group whose allegiance is nominal, professing trust in Him, and waiting for His return; but their lamps are without oil. They would like to be associated with the Kingdom, but are not willing to fulfil its conditions. Theirs is an inactive faith. The Slothful Servant, similarly, is a servant, but he is inactive.

This distinction prevents the possibility of misunderstanding faith as offering special facilities for our selfish use or exploitation. All the sayings of Jesus concerning faith's mighty powers need to be set against the background of His complete devotion to the Will of God. He who aims at the fulfilment of His own wishes, thinks of God as a servant, instead of living to fulfil God's Will. By His teaching on the severity of God, our Lord would keep the faith of the disciples rightly balanced. Only he truly believes in God who is awed by His judgment and subdued to His Will, even while he rejoices in His mercy.

8. The Example of Jesus

In this matter of faith, as in all else, Jesus is the Mediator. Faith is the link between heaven and earth, therefore in Him, who comes to join these realms, faith receives its supreme manifestation. In His presence, faith in its lowest forms and weakest adumbrations receives illumination and is shown to be the parent of infinite possibilities. By His very presence, too, faith is augmented as well as illuminated. He is the Mediator: 'Help thou my unbelief', cries a man who is making this discovery.

Because He lived a fully human life, His own understanding of God's ways would be part of the story of a developing pilgrimage: ~~Living a human life,~~
^{now would He} ~~He would also not~~ be exempt from the waves of doubt and the times of testing that come to all who adventure in the realms of creative thought and action. He possessed no indisputable assurance of His Mission, nor any ineradicable certainty as to His Person. To accept the intuitions and 'certainties' as they came to Him, and to act upon them, would require faith of the highest order. He not only mediated faith to others, therefore, but lived by it Himself. Following this path, He would come increasingly both to self-discovery and to knowledge of the Father's love and power.

He made it quite plain that He did not regard the powers that He used as resident in Himself. Otto says, regarding Lk.11.20 ('If I by the finger of

God cast out demons, then is the Kingdom of God come upon you!) that these words 'witness to the metaphysical background in which Christ believed His own person and activity to be embedded.' The powers, in other words, are those of the realm in which He works, a realm which, as Otto reminds us, He did not bring, but which had, indeed, brought Him with it.* The 'stronger One' in this passage (Lk.11.22) is God. Christ's power is thus found in His obedience and faith: all who will may therefore lay hold upon, and be laid hold upon by, these powers likewise.

Concerning this trust in the Father, the awareness of His power, and Jesus's confidence in His use of it, J.M.Thompson writes, 'God is with me, on my side, meets my every need, is all in all to me: to believe that one has, is to have; to believe that one is, is to be. If it be objected that such an attitude could only lead to disillusionment, the answer is, that in Jesus' case, at least, it did not.†

Jesus has identified Himself with the Father, and with the doing of His Will. This is the key to His attitude of 'faith'.‡ One of the things that delighted Him concerning the Centurion's 'great faith' (Mt.8.5-13, Lk.7.1-10) was that this man recognized in His faith the principle of delegated authority. Jesus, as One 'under authority', can speak the word of

* 'The Kingdom of God and the Son of Man' p.104

† 'Jesus according to S.Mark' (1909) pp171f

‡ This, in turn, is the key to the faith of a disciple, who now, in the hierarchy of faith, is to identify Himself with his Lord, and to pray 'in His Name' - cf. the statements concerning prayer in Mt.21.22 and Jn.16.23f.

effective command to spiritual powers. The process is continued when Jesus, sending out the Twelve, 'gave them powers against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease' (Mt.10.1). When the Seventy returned (Lk.10.17-20), they reported that 'even the devils are subject unto us through thy name.' The Father is the 'Lord of heaven and earth' (Lk.10.21), but Jesus can continue, in the next verse, to say, 'All things have been delivered unto me of my Father.' 'All power (ἐξουσία) is given unto me in heaven and in earth, Go ye therefore...' says the Risen Christ of Mt.28.18 to the disciples.

The Lord's commands, though uttered by One who had become sure of His position in the hierarchy of true authority, were nevertheless uttered 'in faith'. Similarly, Jesus lived the life of trust in God that He advocated to others: He was sure of the Father's love, guidance, providence and care. He could sleep during a storm (Mk.4.38). He lived independent of 'anxious thought' concerning food (Mk.8.14ff cf Mt.6.25 and Mk.6.8). This confidence, founded in the attitude of trust, was also reinforced by His sense of Mission. He was in the Father's hands and lived to do His Will.

The faith with which Jesus met death is specially to be noted. There is, first, His confidence, as expressed at the Last Supper and at the Jewish trial, in His victorious return beyond death (Mk.14.25,62). Then there is the dual nature of faith, shown (1) in

the consciousness of ^{to avert catastrophe} available power, on the one hand, and (2) in the sense of guidance and obedience, on the other, leading Him into the midst of apparent disaster. This tension makes His going to death the most impressive study of faith-in-action that we have.

Mt. 25.53 shows Him refusing the powers open to faith, after one kind, to avoid that to which His faith, after another kind, has brought Him. Nowhere is the intricate relation between faith as initiative and faith as obedient response more perfectly illustrated. Jesus exercises the faith that is humble submission to God's will, even when it means that the powers of evil are to have their way. The faith which He has continuously proved as dynamic energy overthrowing these powers must rest in abeyance.

What He seeks to fulfil is the Will of God, cost what it may (Mk. 14.36). From the manward side, it would seem like the end of all for which He had striven, and like a complete victory for the forces of the Adversary. Not only was He going forward to something which would bring Him and everything associated with Him to utmost humiliation, but He was also causing men to show themselves in the very worst light possible. It was a cup from which all that was human in Him shrank. We now stand in the era that knows that His faith was vindicated. Instead of the place of Satan's victory, the Cross is the place where his forces received their ultimate defeat.*

* The kind of faith shown by Jesus meets its contrast during those moments on the Cross: 'Let Christ the King of Israel descend now from the cross, that we may see

The point at which faith becomes most luminous is in the Life and Death of our Lord. There is none who has known what it is like Him, or proved how great a key is this attitude of expectant trust and confident hope in the Father. It is the greatest of all creative forces entrusted to man, for it joins man, in spiritual power, with God and the in-breaking of His Kingdom.

Because of what we see in ^{Jesus}~~Him~~, the prominence of the term in the New Testament can now be understood. The experience of the Apostles was illumined and interpreted by the aid of a term which had flashed into newness of life in the days of the Messiah Himself. Alone of all the N.T. writers, the writer to the Hebrews makes apparent the indebtedness of all. For the understanding of what faith is, he looks to Jesus, the ἀρχηγός καὶ τελωτής of faith, and bids others look there, too (Heb.12.2). He demonstrated faith in its perfection, and pioneered into its possibilities. His type of faith, and His insistence on its importance, provides the explanation of what is to be discerned in Acts, and John and Paul. Because of its high character, it can be understood as a point from which men will all too easily decline: one can understand how it came to be specified into 'saving faith', and associated with the idea of belief in 'sound doctrine', ~~finally being~~ ^{and} ^{finally} transferred from a

subjective to an objective use. Within the bounds of the New Testament itself one can travel all the way from the ~~miracles~~ of the Synoptic Gospels to 'the faith' of the Pastorals. The process of diminution ~~in the force of the subjective view of 'faith'~~ points back to the time when it could be seen in full vigour.

It is because Jesus was open to God that God's glory became evident in Him, and new powers showed themselves. At last the life was lived amongst us of One who could declare, 'I delight to do thy will, O my God.'

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