



BIBLICAL FAITH—NO. 3

The Gospel is often called “the faith” in an objective sense. When so used, *the faith* refers to that whole body of doctrine in which men must invest their faith. Note the following illustrations of this meaning (emph. added):

And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to **the faith** (Acts 6:7).

Confirming the souls of the disciples, exhorting them to continue in **the faith**, and that through many tribulations we must enter into the kingdom of God (14:22).

Watch ye, stand fast in **the faith**, quit you like men, be strong (1 Cor. 16:13).

Till we all attain unto the unity of **the faith**, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ (Eph. 4:13).

I was constrained to write unto you exhorting you to contend earnestly for **the faith** which was once for all delivered unto the saints (Jude 3).

Observe the following from the foregoing passages:

- **The faith** is equated with the “word of God,” and men became disciples by obeying it (Acts 6:7).
- **The faith** is that in which disciples are exhorted to continue (Acts 14:22).
- **The faith** is that in which disciples are to stand fast (1 Cor. 16:13).
- **The faith** is the completed, unified body of revelation that is our source of spiritual strength and maturity (Eph. 4:13).
- **The faith** is that which we must strive to preserve in its purity by earnestly contending for it (Jude 3).

One’s faith in **the faith** is the basis of a life that pleases God after Gospel obedience: “For we walk by faith, not by sight” (2 Cor. 5:7). The following principle is age-lasting: “But the righteous shall live by faith” (Rom. 1:17). The foundation of the “Christian graces” is faith (2 Pet. 1:15).

Faith is so basic that Paul wrote that Moses’ law was a “law of works,” and the Gospel is a “law of faith” (Rom. 3:27). (Note that Paul depicts the Gospel as “law,” doubtless much to the chagrin of the erroneous “all grace-no law” voices that are so prevalent in modern Protestantism.)

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