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.)