



UPLOOK SUMMER BIBLE PROGRAM

WORD#7: FAITH

FILL IN THE BLANKS

Supply the missing words as you watch the teaching video.

1. _____ is the Hand that _____ with the gift of salvation.
_____ is the empty hand that _____ to receive it.
2. As we _____ to God's Word and our heart says "yes" to the _____ of it, then _____ is the _____ that opens our _____ to the Lord.
3. Faith is the _____ response of the heart to the _____ God has given.
4. Faith is the _____ of _____ — taking _____ at His _____.
5. We _____ the Christian life the same way we _____ salvation:
_____.
6. Sarah's _____ about the _____ was based on God's _____ in the _____.
7. Golgotha means "_____ hill" and a skull is an _____ head. To be saved, you need to come to an end of your _____ and cast yourself on the _____.
8. God is able to _____ with the "_____" just like He did with _____ after he had sinned. (*Dead = _____ from God*)

Help from W. E. Vine's Expository Dictionary:

Faith, *pistis*, primarily, "firm persuasion," a conviction based upon hearing (akin to *peitho*, "to persuade"), is used in the NT always of "faith in God or Christ, or things spiritual."

The word is used of (a) trust, e.g., Rom 3:25; 1 Cor 2:5; 15:14, 17; 2 Cor 1:24; Gal 3:23; Php 1:25; 2:17; 1 Thess 3:2; 2 Thess 1:3; 3:2; (b) trust-worthiness, e.g., Mt 23:23; Rom 3:3, RV, "the faithfulness of God"; Gal 5:22 (RV, "faithfulness"); Titus 2:10, "fidelity;" (c) by metonymy, what is believed, the contents of belief, the "faith," Acts 6:7; 14:22; Gal 1:23; 3:25 [contrast Gal 3:23, under (a)]; Gal 6:10; Php 1:27; 1 Thess 3:10; Jude 1:3, 20 (and perhaps 2 Thess 3:2); (d) a ground for "faith," an assurance, Acts 17:31 (not as in AV, marg., "offered faith"); (e) a pledge of fidelity, plighted "faith," 1 Tim 5:12.

The main elements in "faith" in its relation to the invisible God, as distinct from "faith" in man, are especially brought out in the use of this noun and the corresponding verb, *pisteuo*; they are (1) a firm conviction, producing a full acknowledgement of God's revelation or truth, e.g., 2 Thess 2:11-12; (2) a personal surrender to Him, Jn 1:12; (3) a conduct inspired by such surrender, 2 Cor 5:7. Prominence is given to one or other of these elements according to the context. All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held in good "faith" without necessary reference to its proof. The object of Abraham's "faith" was not God's promise (that was the occasion of its exercise); his "faith" rested on God Himself, Rom 4:17, 20, 21.



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FAITH (*pistis*): This can refer to the object of faith (in a person) as in Galatians 3:26, “For you are all the children of God by faith in Christ Jesus.” Or it can refer to the act of believing, as in Romans 3:28, “Therefore we conclude that a man is justified by faith apart from the deeds of the law.” Or it can refer to the content of belief, as in Paul’s testimony, “...But they were hearing only, ‘He who formerly persecuted us now preaches the faith which he once tried to destroy’” (Gal 1:23). With reference to salvation, it involves all three and is the reasonable response of the heart to Christ in light of the evidence given by God. In the New Testament, both “faith” and “belief” are generally translations of this Greek word. Repentance and faith are linked in salvation: see Mk 1:15; Acts 20:21; Heb 6:1. The hearing of the Word and faith are also linked: Acts 6:7; Rom 10:8, 17; Heb 4:2.

SOME VERSES TO PONDER

Romans 10:4-13. Read carefully and answer the following questions:

In vv 4-5, we read that the righteousness of the Law is based on what? _____

If so, how many in the human race (Christ excepted) will be able to be accepted by God as righteous? _____

In vv 6-7, Paul explains what was required to provide righteousness to sinners:

a) What was it? _____

b) What does he say we can do to make this happen? _____

In vv 8-9, Paul explains where the ability to believe resides. Where is it? _____

What are the two truths we are called on to believe? _____

Why is the resurrection essential for a person to believe if they are going to be saved? _____

_____ Could a still-dead Savior save? _____

In v 10, we are told that belief occurs where? _____ How can confession with our mouths influence our salvation? _____

In vv 11-13, are v 11 and v 13 describing the same event? _____ How does Paul describe the person’s action in these two verses? _____ and _____

If so, how does this help us understand the two parts of v 9? Can we see that “believes on Him” and “call on the name of the Lord” are not really two separate acts but two sides to the same coin? In v 8, we are told that the word necessary to believe is already hardwired “in your mouth AND in your heart.”



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SOME MORE VERSES TO PONDER

Romans 12:3

"For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you." It may at first seem that Rom 12:3 is teaching that God gives a certain amount of faith to each person. But let's take a closer look. The word "measure" is *metron* (from which we get our word "meter" and "metronome," etc.). It is not an amount but a way of measuring. "The faith which was once for all delivered to the saints" (Jud 3) is the measuring stick by which everything is to be evaluated.

Ephesians 2:8-9

Here are some helpful comments:

If Paul wanted to refer to *pistis* ("faith"), he could have written the feminine *haute*, instead of the neuter *touto*, and his meaning would have been clear. Why would he change the gender if he wanted to refer to *pistis*? (see Eadie, *A commentary on the Greek text of the Epistle of Paul to the Ephesians*, 2d. ed. New York: Robert Carter and Brothers, 1861, p 155)

A neuter pronoun may also be used to refer to a phrase or summarize a thought. This seems to be the best solution in Ephesians 2:8. *Touto* refers back to the entire phrase *te gar chariti este sesomenoi dia tes pisteos* ("for by grace you have been saved through faith"). Therefore, the whole salvation experience, which occurs by means of the grace of God when a person believes, is what is referred to by *kai touto ouk ex hyman* ("and this not of yourselves").

This position is further supported by the parallelism between *ouk ex hyman* ("and this not of yourselves") in 2:8 and *ouk ex ergon* ("not of works") in 2:9. The latter phrase would not be meaningful if it referred to *pisteos* ("faith"). Instead, it clearly means that salvation is "not of works." Therefore, these two clauses refer back to the introductory clause of 2:8 and the entire salvation experience.

—Gregory P. Sapaugh "Is Faith a Gift? A Study of Ephesians 2:8" in *Journal of the Grace Evangelical Society*, Spring 1994, Vol 7 p 12. From: <http://faithalone.org/journal/1994i/j12-94c.htm>

SOME HELPFUL RESOURCES on EPHESIANS 2:8-9

F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans Publishing Company, 1984. p 290

John Calvin, *The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians*, trans. by T. H. L. Parker; ed. by David W. Torrance and Thomas F. Torrance. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965, pp 144-45

Lewis Sperry Chafer, *Systematic Theology*, abridged ed., edited by John F. Walvoord. Wheaton: Victor Books, 1988), Vol 2 p 129

A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 3d. ed. (Nashville: Broadman Press, 1934, pp 704, 1182

SOME UPOOK RESOURCES ON FAITH

Make progress in faith:

<http://www.uplook.org/2012/06/your-faith-can-grow/>

Stories of practical faith:

<http://www.uplook.org/2005/05/audacious-faith/>

Faith in Hebrews 11:

<http://www.uplook.org/2000/06/the-superiority-of-faith/>



Catch up on previous lessons at:

www.uplook.org/summer-bible-program/



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SOME HELPFUL QUOTES...

"The gospel is not speculation but fact. It is truth, because it is the record of a Person who is the Truth."

— *Alexander MacLaren*

<https://gracequotes.org/author-quote/alexander-maclaren/>

"Saving faith may thus be defined as a voluntary turning from all hope and grounds based on self merit, and assuming an attitude of expectancy toward God, trusting Him to do a perfect saving work based only on the merit of Christ."

— *Lewis Sperry Chafer* *True Evangelism*, p. 55-56.

"The Apostle Peter preaching on the day of Pentecost of the risen Savior, says, 'God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' And He speaks of Him as the anointed One, exalted at God's right hand. The Gospel is the Gospel of the Risen Christ. There would be no Gospel for sinners if Christ had not been raised. So the apostle says, 'If Christ be not raised, your faith is vain; ye are yet in your sins'"

— *Henry Allen Ironside*. (n.d.). AZQuotes.com. Retrieved August 01, 2018, from AZQuotes.com Web site: <https://www.azquotes.com/quote/896385>

"In the present age, man proves his separation from his Creator by his spirit of self-sufficiency and positive rejection of God. The present issue between God and man is one of whether man will accept God's estimate of him, abandon his hopeless self-struggle, and cast himself only on God who alone is sufficient to accomplish his needed transformation." — *Lewis Sperry Chafer* (n.d.). AZQuotes.com. Retrieved August 01, 2018, from AZQuotes.com Web site: <https://www.azquotes.com/quote/881871>

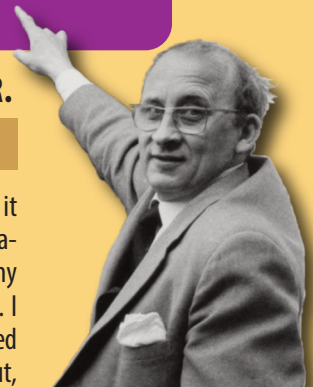
Faith is not blind. Opponents of Christianity enjoy claiming that faith is mindless and irrational. Supposedly, Christians are blindly stumbling from one fantasy to the next with no evidence to justify any of it. Again, this betrays an utter ignorance of what the Bible means by faith. Christians make one assumption: the Bible is the Word of God. From this assumption (for which there is overwhelming evidence), flow all of our beliefs concerning God, man, sin, salvation, heaven, hell, life, and death. In contrast, the unbeliever is awash in a sea of countless assumptions and wishful thinking. Who is operating by blind faith: the person whose beliefs flow from one eminently defensible assumption, or the person whose beliefs are an endless string of guesses and *I hope so's*?

— *Jamie Martin* *Uplook Magazine*. Retrieved August 3, 2018, from [www.uplook.org Website](http://www.uplook.org/2012/06/faith-or-not-so-much/): <http://www.uplook.org/2012/06/faith-or-not-so-much/>

MY FAITH. MY ANCHOR.

A Word of Testimony

One night—I can remember it clearly—I was in bed and my father came up and prayed by my bedside, as he did every night. I can't say I was listening; he prayed so much I didn't often listen. But, as he prayed, a verse of the Bible came into my boyish head:



Dr. D. Gooding

"If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved" (Rom 10:9).

I said to myself, "Yes. I do believe that Jesus is God's Son and He rose from the dead, and I do believe in my heart." And in my childish way, I said, "Well, Lord, I believe, and your Word says I'm saved."

I didn't even remember the first bit about confessing it; I didn't tell anybody. I just turned over and went to sleep.

I want to tell you that what happened there to me, as a young boy of ten in my bed that night, has lasted sixty-four years plus. And in those years I have faced criticisms about God and the Bible from some of the most sophisticated brains in this world, having given myself to the study of the Word of God and the manuscripts in which it comes. And my testimony would be that, the more I have studied the Bible, the more I have found that it is the authentic Word of the living God. It is that which has kept my faith as an anchor throughout all my life.