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AN ANALYSIS OF THE PAULINE CONCEPT
OF FAITH IN THE LIGHT OF
THE OLD TESTAMENT

A Thesis
Presented to
The Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
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Approved by Delbert A. Rose

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(Second Reader)
INTRODUCTION

I. THE THESIS

Statement of the thesis. It is the purpose of this study (1) to show the extensive use Paul made of the Old Testament in developing his concept of faith; and (2) to show the importance of Abraham in Paul's understanding of faith.

Method of investigation. I will pursue the investigation by (1) showing the validity of understanding Pauline thought in the light of the Old Testament; (2) by making an exegetical study of ἸΝ Χ in the Old Testament and ΠΙΓΤΛΣ in the Pauline Epistles; and (3) by making an analysis of Paul's use of Abraham and the theological implications of Abraham for the Pauline concept of faith.

Importance of this study. The basic presupposition underlying this study is that Paul made extensive use of the Old Testament and therefore, an adequate biblical concept of Paul's idea of faith cannot be made until one sees clearly this relationship. The self-consciousness of the Jew was deeply engrained in Paul's mind.
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CHAPTER I

"Any reader of the Bible who is accustomed to the salutary, if now somewhat old-fashioned practice of using an apparatus of marginal references cannot fail to be aware of the immense extent to which writers of the New Testament quote passages from the Old, or make unavowed but unmistakable allusions to such passages." 1 Christianity arose in Jewish soil and it can be clearly shown that the New Testament writings were firmly rooted in the Old Testament. Jesus and the Apostles spoke Aramaic, a language closely related to Hebrew. Some scholars have even argued that Jesus and the Apostles spoke a folk dialect of Hebrew. 2

The relationship between Hebrew and Greek thought was brought to the attention of the Church by Adolf Harnack in his interesting work, History of Dogma. He maintained that the gospel was hellenized and that dogma was a product of Greek intellect. This thesis caused many theologians to take exception and thus an increasing number of theologians became aware of the relation between Hebrew and Greek modes of conception and thought-forms. The Anglican Oliver C. Quick contributed a significant study in which he tried to point out the value of Greek thought as equal


to that of the Hebrew thought in the exposition of the Scriptures.\textsuperscript{3} Anders Nygren approached the problem in a different manner. Using love as the basic motif of his study, he sought to show that the Platonic understanding of Love, EROS, was the only possible basis for a comparison with Biblical - Hebraic idea of Love, AGAPE.\textsuperscript{4} Probably the most significant contribution in this field has been the study by Thorlief Bowman, Hebrew Thought Compared with Greek. His inquiry is confined to "a comparison of the intellectual world of the Old Testament with the intellectual world of the Greek, principally that of the philosophers, and particularly that of Plato."\textsuperscript{5} His conclusions are important:

1. The Greek most acutely experiences the world and existence while he stands and reflects, but the Israelite reaches his zenith in ceaseless movement. Rest, harmony, composure, and self-control this is the Greek way; movement, life, deep emotion, and power - this is the Hebrew way.
2. Hebrew thought was psychological whereas Greek thought was logical.
3. For the Hebrew, the decisive reality of the world of experience was the word; for the Greek it was the thing.
4. For the Hebrew the most important of his senses for the experience of truth was his hearing (as well as various kinds of feeling), but for the Greek it had to be his sight.
5. Hebrew and Greek thought are therefore complementary.\textsuperscript{6}


\textsuperscript{4}Anders Nygren, Agape and Eros, translated by A. G. Hebert and P. S. Watson, (London: S.P.C.K., 1932). In this study Nygren maintains that Agape is the free and unmerited love that comes from God to man and Eros is the love that stems from man and flows to God.

\textsuperscript{5}Bowman, op. cit., p. 20.

\textsuperscript{6}Ibid. pp. 205 - 208.
But what does this have to do with the purpose of this study?
Paul was a man immersed in the content and teaching of the Old Testament. A quick, comparative survey of the New Testament will bring this point home. He quotes directly from the Old Testament more than any other writer in the New Testament. His primary source-book appears to be the Septuagint. In a detailed study, of the year 1869, Emil Kautzsch showed that out of eighty-four quotations which occur in the Epistles, thirty-four agree exactly with the Septuagint, thirty-six show small deviations and ten depart from it more widely. Two others show a considerable difference, without, however, throwing doubt upon the author's acquaintance with the wording of the ordinary translation; two others, again, from Job, differ from it entirely. Paul's fidelity to the Old Testament terminology is evident not only in his abundant usage of Old Testament quotations proper, but also in his abundant allusions, and theological themes. Likewise the style and vocabulary of Paul is such that it makes it difficult to distinguish between quotation, allusion and language

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coloring from the Old Testament. H. A. A. Kennedy in a significant study in Pauline religious thought, found that practically every leading conception in this field may be said to have its roots definitely laid in Old Testament soil. Likewise about one third of all Old Testament quotations are cited by Paul.

Paul supports all his important doctrines by an appeal to his Bible, the Old Testament. To him, the Scriptures are holy and prophetic; in fact they constitute the "very oracles of God," and they were written for our instruction.

Paul was a Jew, a Pharisee and a rabbi; but after his conversion his understanding of the Old Testament was completely revolutionized. Still, his knowledge and reverence of the Scriptures long preceded his knowledge of Christ. Gamaliel, his teacher in rabbinics, more than likely planted in his life a strict habit of study, a specific methodology and a hermeneutical norm for Old Testament interpretation. Couple all of this with a heart and mind renewed on the Damascus road and one begins

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12 Ellis, op. cit., p. 11.
13 Romans 1:2.
15 Romans 15:4.
to discover the genius of the Apostle Paul.

Thus it is evident that one must recognize that the Old Testament is an important field of study in Pauline thought. Too often however the emphasis in understanding Pauline thought has been placed upon Hellenistic and rabbinic influences.\(^\text{16}\) An attempt to reinterpret Pauline thought within the framework of the Old Testament is extremely important. It is safe to assume that no significant progress can be made in Pauline thought until exegesis be freed from excessive Hellenism and Judaism and brought back to its principle source in the Old Testament - to the law and the prophets.\(^\text{17}\) A. M. Hunter says: "After ransacking all sources, Jewish and Greek (and, we may add, starting all sorts of 'hares', some of which have not run very well) "scholars" are rediscovering the truth of Augustine dictum, 'The New Testament lies hidden in the Old, and the Old is made plain in the New'."\(^\text{18}\) Albert Schweitzer lends support to this view in his attempt to show that in Paul no trace of Jewish - Hellenistic theology


can be found. That Paul made extensive use of the Old Testament is a fact which is difficult to refute.

Thus the Old Testament appears in Paul's letters as the firm and indisputable basis of his message. Particularly in those parts of his writing that concern belief is he dependent upon the Jewish Scriptures as the foundation for his teaching. Frequently Paul uses introductory formulae such as the simple expression and on some occasions the Apostle refers to Scripture without actually calling attention to the fact that he is doing so. The liberty which the Apostle took in dealing with Old Testament Scripture was clearly rooted in his firm belief that the same God who was revealed in the "Law and the Prophets" had also revealed Himself in Paul's own time; and especially in his own life. "It is God who said, 'Let light shine out of darkness', who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." Paul found in the witness of the Old Testament statements of immense importance in his own life and work.

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21 II Corinthians 4:6.
CHAPTER II

硬盘 - ITS USAGE IN THE OLD TESTAMENT

The most common and important Hebrew word for faith is Brown, Driver and Briggs understand יִנָּח to mean generally the idea of support, or steadfastness; that is, being made firm. The Jewish encyclopedia defines faith as "not belief in a dogmatic sense but either (a) faithfulness, trusted, trustworthy, or (b) confidence and trust in God, in His Word, or in His messenger." Thus יִנָּח has a wide variety of usages and meanings but basically the concept of "stability" or "firmness" is implied.

Section I: Specific Usage

A. As a Verb.

1. Qal: Occurs only as a participle and has a strictly limited range of meaning. In Numbers 11:12 it carries the meaning of a "nursing father"; in Ruth 4:16 the meaning is "nurse"; in 2 Samuel 4:4 it is "his nurse", and in Isaiah 49:23 it means "thy nursing fathers" or "nourishers". The Qal participle also carries the meaning of "bringing up" or "brought up" as in 2 King 10:1,5 and Esther 2:7. From these passages it is difficult to ascertain whether there is a connection between this employment of the word and its religious usage.

2. Hiph'al: Here we find the usage of בֵּית considerably wider.

The usual translation firmness and stability does not represent adequately its proper meaning in this case. It is interesting to note at this point that the LXX translates בֵּית in the Niph'al 29 times with πιστός, 9 times with πιστοῦν, once each with ἀξιότετος, ἐπιπτόντων, ἰδιω ἐγχύν, and ὑστομάτῳ. Deuteronomy 28:59 brings out the case at the point for the Niph'al participle. בֵּית normally translated as lasting or continuing in English translations does not cover the whole meaning. Thus, it is safe to reason that the LXX translated it into Greek by using ὑστομάτῳ (wondrous) to enforce its meaning. There is a cause and effect to be taken into consideration— that is; there is a persistent continuance and a devastating effect.

We may argue then, on reasonable grounds, that an unvarying translation with only one word is impossible and undesirable. Thus the Niph'al denotes a general concept the content of which is determined by the particular thing it describes and the content in which it is found. What, then, are the differing meanings of בֵּית in the Niph'al?

a. Faithful nineteen times

1) "He that is of a faithful (בֵּית) spirit." Proverbs 11:13
2) "He (is) God, the faithful (בֵּית) God." Deut. 7:9
3) "For they were counted faithful (בֵּית)." Neh. 13:13
4) "The faithful (בֵּית) city." Is. 1:26
5) "And is faithful (בֵּית) with the saints." Hos. 12:1
b. Sure twelve times

1) "I will build him a sure (קָדֹשׁ) house." I Sam. 2:35
2) "All his commandments are sure (אָנוֹן)." Psalm 111:7
3) "Fasten him (as) a nail in a sure (קְרֵבָה) place." Is. 22:23

c. Established eight times

1) "Let thy promise ... be established (קָדֹשׁ)." I Chr. 1:9
2) "Knew that Samuel (was) established (קְרֵבָה)." I Sam. 3:20

d. Verified one time

1) "Let thy word, I pray thee, be verified (קָדֹשׁ)." I King 8:26

e. Steadfast two times

1) Neither were they steadfast (קָדֹשׂ) in His Covenant."
   Psalm 78:37

Thus this general concept has "specific" characteristics. This
is in accordance with the Old Testament thought, that is; it seems to be
that the Hebrew mind demands that the relationship between concept and
reality be not an abstract logical postulation but rather a practical
experience which comes from life. Logical relationships, in other words,
always have practical applications. Thus, the predominant instances of
the Niph'al apply to God or to persons or both. "It is used of a Servant
in I Samuel 22:14, and in Numbers 12:7 (Moses); of witnesses in Isaiah 8:2
and Jeremiah 42:5; of the messenger in Proverbs 25:13; of a prophet in
I Samuel 3:20; of a priest in I Samuel 2:35; and of officers in charge
in Nehemiah 13:13."\(^2\) In every case a relationship is evident. Likewise

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\(^2\) Rudolf Bultmann and Artur Weiser "Faith", Bible Key Words, ed.
God's activity in this relationship can be clearly seen, as in II Chronicles 6:17 (God of Israel, let thy word be verified); or Deuteronomy 7:9 (the faithful God); or Psalm 19:8 (the testimony of the Lord is sure); or Isaiah 49:7 (the Lord that is faithful).

The Niph'al then is used of the relationship of man to God. As in Nehemiah 9:8, "And foundest his heart faithful before thee and didst make with him a covenant."; or Psalm 78:8, "whose spirit was not steadfast with God", or Hosea 12:1, "and is faithful with all the saints". In each case man's attitude to God is the result of his disposition toward God. God lays a claim upon man, as for example in the covenant, and man's whole relationship to God is determined by his attitude toward the claim of God.

3. Hiph'il: In the LXX the Hiph'il is rendered fifteen times as παρευπά , five times as ἐπιμετρέων, once as καπαμετρέων and once as τιμάον. Kittel gives the most basic meaning of ἐμετερέων in the Hiph'il as "saying Amen to something with all the consequences for the subject and the object." The basic meanings of the Hiph'il are as follows:

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4R. Bultmann and A. Weiser, op. cit., p. 10
a. Believe fortyfour times

1) "And believed (מְבַקֶּשׁ) the Lord." Gen. 15:6
2) "Howbeit, I believed not (מַאֲלָהְתָּ) their works." I King 10:7
3) "Because they believed (מְבַקֶּשׁ) not in God." Ps. 78:22
4) "They believed (מְבַקֶּשׁ) not his Word." Ps. 106:24
5) "Who hath believed our report? (מְבַקֶּשׁ). Is. 53:1
6) "Believe (מְבַקֶּשׁ) in the Lord your God." II Ch. 20:20
7) "And the people believed (מְבַקֶּשׁ)." Ex. 4:31
8) "Wilt thou believe (מְבַקֶּשׁ) him." Job 39:12
9) "That ye may know and believe (מְבַקֶּשׁ) me." Is. 43:10
10) "Ye did not believe (מְבַקֶּשׁ) the Lord." Deut. 1:32

b. Trust five times

1) "But Sihon trusted (מְבַקֶּשׁ) not Israel." Jud. 11:20
2) "He put no trust (מְבַקֶּשׁ) in his servants." Job 4:18

c. Assurance once

1) "Shall have none assurance (מְבַקֶּשׁ) of thy life." Deut. 28:66

d. Sure once

1) "No man is sure (מְבַקֶּשׁ) of life." Job 24:22

The five times that the Hiph'il is translated trust, it occurs in a personal relationship between men. Thus trust with regard to the vassal (I Sam. 27:12), the friend (Micah 7:5, Jer. 12:6), the flatterer (Proverbs 26:25), the servant (Job 4:18) and the holy one (Job 15:15). In each case this trust denotes a reciprocal relationship, with conditions
binding on both parties involved in the relationship. Kittel says; "The Old Testament uses it only for a personal relationship, for also behind the word which is trusted there stands the man who is trusted."\(^5\)

Likewise, the Hiph'ill, like the Niph'al, expresses a relationship of men to God. But in this case "the Hiph'ill is not a strictly causative meaning, as is usual, but declaratory."\(^6\) In other words, it says Amen to God; that is, God is God and man is man, faith bridges the gap. To believe, means first to acknowledge the relationship which God has initiated with man, i.e. the Covenant, and by doing so, to enter into this relationship. Thus, this relationship is reciprocal.

"When a command, order, or commandment is concerned (Deut. 9:23, Psalm 119:66), then faith means the acknowledgement of the demand and man's obedience. When attention is concentrated on God's promise (Gen. 15:6) then faith expresses the acknowledgement of the promise and of the power of God to perform it, and includes the honoring of God as the mighty Lord."\(^7\) At the same time in the Hiph'ill characterizes the whole relationship between God and man - see Exodus 14:37

\(^5\)Rudolf Bultmann and A. Weisen, op. cit., p. 11.


\(^7\)Rudolf Bultmann and A. Weiser, op. cit.; p. 12.
Exodus 19:9; Numbers 14:11; Deuteronomy 1:52; Psalms 78:22; Genesis 15:6; Jonah 3:5.

B. As a Noun.

1. The general meaning of כְּדָקָה as a noun is faithfulness or truth. It is interesting to note that truth is contained within the concept of faith. In the LXX the word faithfulness is often translated אָדַרְדָּן. The basic meanings of the noun are as follows:

   d. Faithfulness, faithful, or faith twenty-seven times

      1) "His righteousness and his faithfulness (עֲדַקָּה)." I Sam. 26:23
      2) "Faithfully (עָדַקָתִי) and with a perfect heart." II Chr. 19:9
      3) "All thy commandments are faithful (עָדָקָת)." Ps. 119:86
      4) "A faithful (עָדָקָת) man." Pro. 28:20
      5) "But the just shall live by faith (יִהְיֶה)." Heb. 2:4

   b. Truth

      1) "All his works in truth (מִזְדָּקָת)." Ps. 33:4
      2) "His mercy and his truth (מִזְדָּקָת)." Ps. 98:3
      3) "That seeketh truth (מִזְדָּקָת)." Jer. 5:1

   c. Set Office

      1) "Were in set office (כָּזֵר)." I Chr. 9:26

   d. Stability or Steady

      1) "Shall be the stability of thy times (מִזְדָּקָת)." Isaiah 33:6
Again the relationship concept can be observed with one significant addition. This time truth enters the total concept of faith but only in terms of God's faith. God's commitment toward man is sure, firm, steadfast, faithful because it is established by truth—see Psalms 33:4, 98:3, 100:5, 119:30; Jeremiah 5:3, 9:3.

C. As a Verbal Adjective.

1. The use of ἀλήθεια as a verbal adjective points in the same direction. Its basic meanings are:

a. Amen ten times

1) "And the women shall say: Amen (Ἀλήθεια)." Num. 5:22
2) "All the congregation said: Amen (Ἀλήθεια)." I Chr. 16:56
3) "Amen (Ἀλήθεια): Praise ye the Lord." Ps. 106:48

b. Truth two times

1) "Bless himself in the God of truth (Ἀλήθεια)." Is. 65:16

In the LXX ἀλήθεια in this sense is translated fourteen times by ζεύλω and only three times by ἀπὶς. Thus in ἀλήθεια too, there is present the idea of a relationship. This is seen by its use in I Kings 1:36 to confirm a command; in Numbers 5:22; Deuteronomy 27:15-26; Jeremiah 11:5; Nehemiah 5:13; to accept (God's) curse; in Jeremiah 28:6 after the prediction of restoration and in Nehemiah 8:6; Psalms 41:13, 72:18, 89:52, 106:48; I Chronicles 16:36, as a concluding liturgical formula after a doxology.
"In the idea is present of the relationship between the claim made by the saying and its realization, an idea which brings out the fact that all that is involved in the order and its consequences are to be realized. Beside this objective connexion between idea and actual fact, we must not overlook the subjective relation to him who says to that which he reinforces with his Amen; this includes both the subjective (theoretical) knowledge and recognition, and also at the same time the practical submission of the whole person with his understanding, will and attitude to the obligations of the command in question."8

Section II: Usage in the Septuagint.

In the Septuagint is a consistent translation of the Hebrew which comes from the root ; meaning what has been said before = "To prop, to stay, to sustain, to support." The basic idea of leaning upon becomes clear; i.e. Isaiah 28:16 is normally rendered "he that believeth shall not make haste" but Gesenius translates it as "he that leaneth thereon shall not flee away." Some translators have felt that "belief" is more a derivative of the root meaning "to trust in". But it is significant that the Septuagint always translates the root as "trust" and the root as "belief"; that is "to confide, to set ones hopes and confidence upon any one." Since Hatch and Redpath is their Concordance

8 R. Bultman and A. Weiser, op. cit., p. 10.
to the Septuagint do not list a single instance where πιστεύω or πιστεύω is rendered by ΠΩΕ, it is right to look to ΠΝΧ for the best parallel.9

Section III: Theological Significance

In Deuteronomy 7:9 the faithful God is He who keeps covenant and hased with those who love Him and obey His commandments. He who performs the oath which He swore to the fathers."10 The covenant concept is very significant and important for a proper understanding of the word Faith in the Old Testament.11 It was God who established His covenant with the people of Israel. The content of this covenant centers around Exodus 21-23. But basic to this all is the first Commandment; "Thou shalt have no other Gods before thee." Faith, then takes on the character of complete reliance.

The Niph'al form then takes on the character of a relationship between God and men. Nehemiah 9:8:"Thou didst find his (Abraham's) heart before thee and didst make with him a covenant."

David Noel Freedman writes the following: "It can therefore be affirmed that the covenant principle is intrinsic to the Biblical material and that it defines the relationship of God to His people. Further, the term "covenant" itself was consciously applied by the Israelites to their relationship with Yahweh, from the earliest times."

10 R. Bultmann and A. Weiser, op. cit., p. 7
The uniqueness of this "Covenant" concept of faith is brought out again by Freedman: "So far as I am aware, the biblical series of covenants between God and man is unique. There are no convincing parallels in the pagan world, whether in the more typical case of God as suzerain binding Israel to serve Him or in the more unusual position of God binding Himself by oath to the service of His own servants." 12

Three important observations may be made:

1) In the hiph'il, the 'mn root includes the comprehensive exclusive, and personal reciprocal relationship between God and man.
2) Historically this meaning of the 'mn concept came nearest to the peculiar connexion with God, that of Yahweh's Israel, and probably became already in early days the expression of that specifically Old Testament relationship with God which was fostered in the covenant tradition.
3) Theologically the prophetic movement, especially Isaiah, through personal religious experience and meditation reached the ultimate depths of this relationship to God and of the knowledge of its nature, and gave to the usage a creative intensity and a completeness which was taken up by the piety of individuals and helped again and again in the inward mastering of historical catastrophes and personal troubles." 13

Another observation is necessary which radically deepens the concept of הָעַב ("mn"). When referring to the relationship with God, it often carries the significant meaning of "to acknowledge" or "to obey" cf. Exodus 14:31; Numbers 20:12; Isaiah 43:10; Deuteronomy 9:23;

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13 R. Bultmann and A. Weiser, op. cit., p. 33:
numbers 14:11; ii kings 17:14; exodus 4:1,8f. this is not just trust
but a total acknowledgement that god is god and a decision to renounce
the things of this world; a decision to surrender one's self, as well
as one's own strength, to god - that is, to obey god in the totality
of life. It is the "human obligation" of the covenant. This faith in-
volves what god has done in the past and what he will do in the future.
god has established his covenant with his people and he has promised
that he will keep his covenant with his people in the future. man's
response is to be obedient, loyal, in the present. faith therefore,
has an unique historical character. it is a "dialogue between god and
man in the language of human events."14 faith in god means that god
has a claim on man, that man must determine his life in every respect
in relationship to this claim. man's life is involved in god's history.
man's life is committed to god's activity, an activity at work in this
world, hence man lives in the present. he acknowledges god's activity
in the past, answers god's commands in the present, and awaits god's
promises of the future. faith in time is a "continuous time process."15

faith fastens itself on an object, that is, god, and renounces
all reliance on human strength and assistance. thus jeremih describes

14george arthur buttrick, christ and history, (new york: abingdon,
15oscar cullman, christ and time (philadelphia: westminster press;
1950) p. 52.
unbelief. "Cursed be the man that trusteth in man, maketh flesh his arm" (Jer. 17:5). Thus Gesenius sees וָני as properly understood as "staying, fastening upon." Thus וָני is an act in itself and therefore takes on real and experiential characteristics. Faith to be real, must be experienced. It is a particular form of expression of existence and life.

Faith seems to be a concept which contains a wide range of meanings and flexibility. In no case, does it lose its primary meaning. For example: faithful, sure, established, verified, stedfast, belief, assurance, trust, faithfulness, true, stable, - in each case, the idea of firmness, stability is always present.

Faith has many parallels which lend support and clarity to its meaning such as "to know", "mercy", "righteousness", "certainty" etc..

Faith expresses best that relationship which exists between man and God, between Yahweh and Israel. This term became the best expression of that relationship which God established by the Covenant. Thus faith is not just trust but a complete acknowledgement, by man, of God and of His claims upon man.17

Likewise the significance of וָני seems to be related closely

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16E. Kautzsch, op. cit., # 53 c & e.

to the intense family-consciousness of Israel. It was shown earlier that the qal is applied to a mother, or a nurse, or the guardian of a child, with reference to the faithfulness and reliability of that relationship. It is possible that behind the Old Testament concept of faith stands the vivid picture of the constancy and steadfastness of a parent to her child. This understanding of faith extends the meaning of faith to that very intimate relationship which exists between a father and his son. However, it should be kept in mind, that this is a theological observation and not a linguistic observation. This interpretation is confirmed by Brown, Driver and Briggs, who see the semantic development as confirm - support - nourish.  

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SECTION I: \( \text{T}\text{\textit{h\textit{i}o\textit{n}}} \) and \( \text{j\textit{n\textit{X}}} \).

The relations between the New Testament words \( \text{T}\text{\textit{h\textit{i}o\textit{n}}} \) (faith) and \( \text{j\textit{n\textit{X}}} \) (have faith in, believe in) are carefully discussed by C. H. Dodd. Dodd held that for the hiph'il form of \( \text{j\textit{n\textit{X}}} \), the Greek translators found an appropriate rendering in \( \text{T}\text{\textit{h\textit{i}o\textit{n}}} \text{\textit{\textit{a}}} \) (T Dodd). The only difference in meaning is that the background of associations were more intellectual in the Greek. Thus, according to Dodd, to believe in the gods is for the Greeks ordinarily to be convinced intellectually that they exist. Further, to be convinced intellectually means also to believe that God's revelations are true. Thus Dodd points to a significant relationship between truth and faith. This probably explains why the translators of the Septuagint saw no problem in translating \( \text{j\textit{n\textit{X}}} \) either as \( \text{T}\text{\textit{h\textit{i}o\textit{n}}} \) or \( \text{j\textit{n\textit{X}}} \), depending on its usage. At most, it may be said that the intellectual moment of "belief" is somewhat stronger in the Greek, and the moral element of "belief" in the Hebrew.

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The substantives \( \pi \delta \tau \xi \), \( \pi \gamma \tau \varepsilon \) are rendered by \( \pi \iota \sigma \tau \iota \varsigma \). According to Dodd the Greek word \( \pi \iota \sigma \tau \iota \varsigma \) is ambiguous. It can mean both faithfulness and belief. Since the Hebrew has no corresponding substantive for the active sense of the hiph'il, for Paul, \( \pi \iota \sigma \tau \iota \varsigma \) almost always is a quality of men, or their words and actions. \( \pi \iota \sigma \tau \iota \varsigma \) thus comes to be used as the outstanding term for the Christian's attitude to God.\(^3\) Paul, therefore, uses \( \pi \iota \sigma \tau \iota \varsigma \) in the Hebrew as well as in the Greek sense, but the Hebrew sense takes precedence when he is doctrinal and theological.\(^4\)

The linguistic evidence supports this position. It can be adequately shown by a linguistic analysis that \( \pi \iota \sigma \tau \iota \varsigma \) belongs in the theological sphere of judgement and is associated with both man and God. Linguistic evidence does not support the conception that the proper meaning of this root is used only with reference to God.\(^5\) Hence the words faith and believe do properly describe a quality of man.\(^6\) The use of \( \pi \iota \sigma \tau \iota \varsigma \) with a human subject is quite normal, while with God as subject it occurs in rather unusual locations like Job 15:15: "He does not trust in his holy ones."\(^7\) This, of course, does not rule out the actual work in the act of faith which is done by God. Dodd, too, takes care to give a proper

\(^4\)Ibid p. 179.
\(^6\)Ibid, p. 164.
\(^7\)Ibid, p. 165.
semantic value of \( \pi\nu\nu\gamma\nu \) as relates to this understanding. In other words, \( \pi\nu\nu\gamma\nu \), when understood in terms of its Hebraic background, is best translated as "faith" and not "faithfulness". Thus, Paul was probably correct in using \( \pi\nu\nu\gamma\nu \) as the best term to describe a Christian's attitude to God.

Finally, what is the functional relationship of \( \pi\nu\nu\gamma\nu \) and \( \gamma\rho\chi \)? Earlier it was noted that \( \gamma\rho\chi\nu\nu \) was used in a declarative function such as 'regard as firm or reliable'. However an extended meaning can be seen in the transitive use of \( \gamma\rho\chi\nu\nu \) where the verb is followed by the prepositions \( \delta \) or \( \lambda \). It is interesting to notice that verbs which are undoubtedly declarative-estimative like \( \rho\nu\zeta\nu\gamma \) 'pronounce just' will frequently and normally be followed by the word expressing the person pronounced just, with the object particle \( \alpha\gamma \) where appropriate. But this is never so with \( \gamma\rho\chi\nu\nu \). This verb is regularly followed by prepositions or used absolutely which gives it at once an extended meaning beyond the declarative usage. This extended meaning can be called an "internal-transitive" function. Kautzsch describes it as "das Eintreten in einen bestimmten Zustand und weiter das Sein in demselben ausdruecken" (the entering into a certain condition and, further, the being in the

8C. H. Dodd, op. cit., p. 66.
9J. Barr, op. cit., p. 203.
10Cf. E. Pfeiffer, "Glaube im Alten Testament", Zeitschrift fuer
Thus Paul was using πίστις to translate a condition of faith which involved a full relationship of man and God.

Section II: πίστις, its Usage by Paul

Having laid this groundwork, what is the usage of πίστις and πιστεύω by Paul in the New Testament? First how is πίστις used with prepositions? The use of prepositions is not limited or restricted: εκ πίστεως, δια πίστεως, ἐκ της πίστεως. In each case Paul is asserting the various aspects of faith—εκ meaning faith as a channel through which one is justified, enters into a right relationship with God (Romans 5:1, 9:30; Gal. 3:6). δια can denote almost the "channel" idea or even the "means" of justification (Romans 3:22; Gal. 2:16; Eph. 2:8). ἐκ shows faith as the "foundation" for justification, a right relationship with God (Phil. 3:9).

Likewise πίστις with the prepositions can denote a "life" aspect.

A. ἐις - Romans 1:17 - ἐκ πίστεως ἐις πίστιν. ἐκ πίστεως is a faith which leads one into a right relationship with God, a "saving faith", and ἐις πίστιν is a life of faith which results from this right relationship.

B. ἐκ - Romans 14:23 - ἐκ πίστεως is a faith attitude which characterizes a life of faith.

11E. Kautzsch, op. cit., # 53e, p. 152.
C. ἐν - I Cor. 16:13 - ἐν τῇ μίᾳ, Gal. 2:20 ἐν μίᾳ

The sphere within which the Christian life is lived,

D. διὰ - II Cor. 5:7 διὰ πίστευς Eph. 3:12 διὰ τοῦ

πίστεως αὐτοῦ - Faith is a medium of day to day living which connects God and man.

The verb πίστεως is used with the preposition ἐς, ἔν followed by dative case or ἐν, followed by accusative case. In almost every case Christ or God is the object of the preposition. There is one exception: Romans 10:10 - ἐς ἀληθέσει. Faith, then, is clearly seen an attitude which directs one toward the object. It is a moving out toward the object of Faith.

A. πίστεως with ἐς = Romans 10:14, Gal. 2:16, Phil. 1:29.
B. πίστεως with ἐν and accusative case = Romans 4:5, 24
C. πίστεως with ἐν and dative case = Romans 9:33, 10:11, I Tim. 1:16

πίστεως is used very often with the object in the dative case. Usually this object is God or Christ. Sometimes the object is impersonal and refers to an attribute of God.- i.e. Romans 10:16, II Thess. 2:12.

The most significant preposition used in a construction dependent on πίστεως is ἐν. Likewise it is the most common preposition used in this particular construction. It is the basis of Pauline Christology ἐν Χριστῷ. Significant passages are Galatians 3:26, Ephesians 1:15, II Timothy 3:15. This is the mystical "communio" of the Christian.
This leads us to the problem of the genitive case in Paul's writings. In order to properly understand πάντα one must give detailed thought to the genitive case. For example, in Romans 1:5 is ὑπάρχουν a subjective genitive or an objective genitive? Most grammarians say the only solution to the problem lies in the context. But if this is so, then why the diversity of opinion among these very same grammarians concerning Romans 1:5? Some claim a subjective genitive, others an objective genitive.

A diversity of opinion exists. Is the context approach the only solution to this problem? Or is "the division of the genitive into objective, subjective etc. only an attempt to set off several types among the manifold possibilities of the general function of the abnominal genitive; which is to denote a relationship?" \(^{12}\) Neither possibility seems to be right.

Rather it appears that Paul goes beyond grammatical boundaries and seeks to express a relationship concept not controlled by grammatical constructions. "Paul's use of the genitive is very peculiar and transcends all rules about subjective and objective." \(^{13}\) Adolf Deissmann in his


book Paul, a Study in Social and Religious History, goes so far as to suggest a "mystical genitive". Nowhere does Paul speak more profoundly of Παῦλος, than in the genitival constructions:

i.e. II Cor. 12:9, I Cor. 5:4; ἡ δόξα του Χριστοῦ.
Eph. 3:8, 2:7; το πάσχα του Χριστοῦ.
Rom. 15:29; ζωολογία Χριστοῦ.
Eph. 4:13; το ἐνέργεια του Χριστοῦ.
Gal. 2:16, 20; 3:22; Eph. 3:12; Phil. 3:9; Rom. 3:22, 26; Παῦλος Χριστοῦ Ἰησοῦ.

So, too, in Paul, it would be possible to establish the use of a special type of genitive, which might be called the genitive of fellowship or the mystical genitive because it indicates mystical fellowship with Christ. "Of Jesus Christ is here in the main identical with in Christ." 14

Deissmann finds support for this thesis in his appeal to numerous root ideas such as:

II Cor. 5:14; Eph. 3:19; Rom. 8:35; ἡ ἀγάπη του Χριστοῦ.
I Thess. 1:3; ἡ ἁγία του κυρίου ἡμῶν Ἰησοῦ χριστοῦ.
Col. 3:15; ἡ εἰρήνη του Χριστοῦ.
II Cor. 10:1; ἡ πραΰτης καὶ ἁγιασμός τοῦ Χριστοῦ.
Phil. 1:8; ὑπόλαυχος το Χριστοῦ Ἰησοῦ.
II Thess. 3:5; ἡ ὑπομονὴ τοῦ Χριστοῦ.

So too the faith of Christ is faith which is alive in fellowship with the spiritual Christ and it is faith on God (ἐπί - Rom. 4:5, 24; 9:33; 10:11), in its content identical with the faith which Abraham had in the sacred past, an unconditional reliance upon the living God in spite of all temptations to doubt. This faith of Abraham (Rom. 4:12, 16), heroic by its nevertheless, which afterwards was made impossible by the law (Gal. 3:12, 23), has in Christ again become possible and real for us. Separated from Christ, Paul says in one place (Eph. 2:12), we are without God in the world; in union with Christ we have boldness to approach God.

The faith of Paul is then the union with God which is established in fellowship with Christ. It is, like that of Abraham, an unshakable confidence in the grace of God, God intimacy in Christ Jesus; (ἐν Χριστῷ Ἰησοῦ), this is Paul's faith.\textsuperscript{15}

\textsuperscript{15}Ibid, p. 165.
Faith according to Paul has a distinctive Hebrew flavor. We overlook too often this force in Pauline thought. It seems possible that the Pauline use of the genitive has definite Hebrew origins; and it does seem more plausible to look to a Hebrew origin of the "genitival faith concept" in Paul then to simply dismiss it as a "colloquialism".

The distribution of ἡ πίστις in Romans and Galatians has significance for this study. ἡ πίστις is used forty times in the Book of Romans and ἡ πίστις ὑπὲρ is used twenty-one times. The three chapters where ἡ πίστις and its derivatives are used most are chapters one, three and four. Of the three chapters, chapter four contains the most occurrences of ἡ πίστις. Of the six occurrences of ἡ πίστις in chapter one, three occur in verse 17. Rom. 1:5 is a part of Paul's testimony and Rom. 1:12 is a personal note and refers to their common faith. In chapter three, eight of the nine occurrences are in the pivotal passage 3:21-31. Chapter four is an argument for the position, "the righteous shall live by faith" and draws its support by the use of Abraham as an example.

Of the forty occurrences of ἡ πίστις in Roman eleven are the form ἐκ πίστεως. This phrase is found most often in the key chapters one, three and four.

1. Rom. 1:17; "in it (the Gospel) the righteousness of God is being continually unveiled (i.e. by being preached) ἐκ πίστεως ἐκ πίστεως

2. Rom. 1:17; "for he who is righteous ἐκ πίστεως shall live." (Cf. Habbakuk 2:4 ἐκ πίστεως = ἐκ πίστεως).
3. Rom. 3:26; "God is righteous and vindicator (i.e. savior of the righteous) of the ἐκ πίστεως Ἰσραήλ one."

4. Rom. 3:30; "He shall justify the circumcision ἐκ πίστεως, and the uncircumcision διὰ τῆς μαρτυρίας"

5. Rom. 4:16; "on account of this (it is) ἐκ πίστεως, in order that (it might be) according to grace...."

6. Rom. 4:16; "not to that only which is of the law only, but also to the ἐκ πίστεως of Abraham one."

The other occurrences are:

1. Rom. 5:1; "being justified therefore ἐκ πίστεως, we have peace toward God....."

2. Rom. 9:30; "... the Gentiles, who followed not after righteousness attained to righteousness, even righteousness ἐκ πίστεως."

3. Rom. 9:32; "Why (did Israel not attain), because (they sought it, v. 31) not ἐκ πίστεως but rather ἐπηχθον."

4. Rom. 10:6; "but the ἐκ πίστεως righteousness speaks thus...." (Notice the emphatic position of the ἐκ πίστεως).

5. Rom. 14:23; "... he that doubts is condemned if he eats because (he eats, or acts) not ἐκ πίστεως."

The situation is similar in Galatians. πίστις is used twenty-two times in Galatians and πίστεως is used four times. πίστις and its derivatives are used most in two chapters. In chapter two faith is used three times when Paul is discussing the fact that it is not the law that justifies but rather faith in Jesus Christ. In chapter three πίστις is used fourteen times where Paul is defending the articulus cadentis et ecclesiae.

ἐκ πίστεως appears again in Galatians as a basic concept of Pauline thought. It occurs mostly in chapter three where Paul uses it seven times.
1. Gal. 3:7; "know therefore that they of Abraham."

2. Gal. 3:8; "and the scriptures, forseeing that God would justify the Gentiles, preaching the gospel beforehand unto Abraham,..." 

3. Gal. 3:9; "so then they that are of Abraham are blessed with the..." 

4. Gal. 3:11; "for the shall live." (A direct quotation from Hab. 2:4 in the LXX with the exception that Paul leaves out the μου). 

5. Gal. 3:12; "and is not of Abraham."

6. Gal. 3:22; "that the promise of might be given to them that believe."

7. Gal. 3:24; "so that has become our tutor (to bring us), , that we might be justified (δικαιώθηται ἐκ πίστεως"

The other occurrences are:

1. Gal. 2:16; "even we (Jews) believed (δικαιώθηκαμεν) (on Jesus Christ) that we might be justified (δικαιώθηται ἐκ πίστεως)." 

2. Gal. 5:5; "for we through the wait for the "

Thus it appears that ἐκ πίστεως is an entity taken by Paul from the Septuagint version of Hab. 2:4 and applied by Paul as a rule for the life of faith. Therefore, ἐκ πίστεως may be a formula used by Paul as the direct antithesis to .

Paul was brought up in a strict rabbinical tradition. He was a "Hebrew among Hebrews". He used pictorial language to express himself, a quality typical of the Hebrew language. His rhetoric style throughout is one of great themes developed by use of strong contrasts; this is not
uncommon in Hebrew thought. A proper understanding of Paul is impossible without the proper understanding of his Hebrew background.
CHAPTER IV

THE FAITH OF ABRAHAM

To Paul's Jewish contemporaries Abraham was both the father of the Israelites and the first of proselytes. Paul develops this thought but he did not invent it.¹ One question immediately arises. Why is it that Paul makes no allusions to other examples of faith such as Enoch, Noah, Elijah? Why does Paul make only a passing allusion to the sacrifice of Isaac?

The answer seems to lie within the figure of Abraham as a first principle of faith in Jewish tradition. It cannot be doubted that other Jewish figures bore a ready-made affinity for Paul's argument for faith. But it appears that Paul was not accustomed to taking over thought-forms to lend his argument support. Rather he preferred to work out his own material on first principles and to pick out Old Testament characters for development on the basis of their intrinsic significance. But his first principles were given him in the Old Testament and since in the Old Testament Abraham was an important figure, it is not surprising that he is an important figure for Paul, too.² And indeed, for Paul, Abraham is the figure and moreover the anticipation, of faith as a

²Ibid, pp. 22 - 45
principle of religion. If Adam was a sinner, then Abraham was a believer. The figure of Abraham, therefore, casts light on what Paul means by faith and proper understanding of Abraham is necessary for a proper understanding of Pauline faith as a whole.

The locus classici on Abraham and faith are Romans 4 and Galatians 3. Throughout these chapters certain themes are uncovered and in each Abraham is central.

Abraham believed God, and it was reckoned unto him for righteousness (ἐπιστευσάντα Ἰσαάκ τῷ Θεῷ καὶ ἔλογισάντα αὐτῷ Ἰσαγορίαν). Paul was not the first to notice the significance of this text, but no one before him had emphasized the words ἐπιστευσάντα and Ἰσαγορίαν as radically as he did. Abraham, to Paul, was the first believer and his faith becomes the locus motif for Paul's system of justification by faith. In Abraham, faith and righteousness are realized. Abraham's faith stands in contrast to the law; by the works of the law, or by the hearing of faith.

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4Gen. 15:6, following the quotation in Rom. 4:3 and Gal. 3:6.
6Gal. 3:5.
Important is the relationship of Abraham's faith to the resurrection faith. Abraham had faith in God . . . who giveth life to the dead and calleth the things that are not, as though they were. Paul explains this by continuing: and without being weakened in faith he considered his own body now good as dead (he being about a hundred years old) and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God and being fully assured that what he had promised, he was able also to perform. It is important to notice Paul's emphasis on the words dead and deadness. And yet though it seemed physically impossible, Abraham believed God could perform what he promised. It is both likely and possible that to Paul, Abraham became the prototype for the faith in the death and resurrection of Christ.

Following his comments on Gen. 15:6 in Romans 4, Paul quotes Psalms 31:1f: Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not reckon sin. Paul raises the question whether blessedness proclaimed in the Psalm is for the circumcised only or for the uncircumcised as well. To Paul the second alternative is the correct one. Notice then, that Paul

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7 Romans 4:17
8 Romans 4:19 - 21
9 Psalms 31:1f, Romans 4:7 - 8
bases his argument on Abraham, not in circumcision but in uncircumcision.\textsuperscript{10} Rather the seal of circumcision was given to Abraham afterwards as a seal of the righteousness of faith.\textsuperscript{11} Paul clearly alludes here to Gen. 17:10ff. for verification. Paul then draws two conclusions. First, Abraham is the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them.\textsuperscript{12} Second, Abraham is the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.\textsuperscript{13} It appears that Paul is replacing the old custom of circumcision with a spiritual circumcision. It is quite clear then that Abraham is the father of Christians as well and it is evident that, to Paul, even circumcision of the Jews was no longer a privilege.\textsuperscript{14}

Paul then develops the theme of inheritance.\textsuperscript{15} This time he is dependent on two texts. These are Gen. 17:5: "A father of many nations (\textit{N\mbox{\textgreek{o}}\mbox{\textl{\textalpha}}\mbox{\texti}{\textgreek{e}}\mbox{\textn{\textmu}}\mbox{\texti}{\texto}{\textm}{\textn}) have I made thee"; and Gen. 15:5; "so shall thy seed be." In Galatians he offers a parallel argument. First he quotes Gen. 15:6

\begin{enumerate}
\item[10] Romans 4:10.
\item[12] Romans 4:11.
\item[13] Romans 4:12.
\end{enumerate}
and concludes: know therefore that they that are of faith, the same are sons of Abraham. Paul then alludes to the text of Gen. 13:15 which speaks of the race of Abraham, and asserts that this passage has Christ in mind. Paul uses grammatical exegesis, (the use of the singular in the text suggesting Christ) to get his point across. Christ precedes Abraham and becomes the initiation of those justified by faith. Christ is the source of justification. Thus Abraham becomes for Paul, the model and type of all who are justified by faith in Christ. Likewise Christ is the means by which the justified by faith secure the blessings of Abraham.

Finally Paul deals with the theme "sons of God". In both Romans and Galatians Paul connects this theme with the theme of "Abraham's seed". The Jews were proud of being sons of God (וֹאֵי or נַעַדְי). The basis of their pretension was Deut. 14:1. Paul brings in the inheritance as promised to Abraham and recalls that this inheritance was destined for the Son of God and Christians. The justified are the sons of God by faith in Christ: and if ye are Christ's, then are ye Abraham's seed, heirs

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16 Gal. 3:7.


18 Gal. 3:8-14.

19 L. Cerfaux, op. cit. p. 214f.

according to the promise. Thus God sent his Son in order that the justified might become sons: so that thou art no longer a bondservant but a son; and if a son, then an heir through God.

Paul elaborates on this theme in various other passages such as Rom. 9:6-8 and Rom. 8:14-21. In any case, Paul brings in these arguments because of differences of opinion with the Judaizers. His exegesis of the passages of Genesis shows how much his thought is rooted in Jewish theology, and how much it transcends it in its application to Christ and Christians.

The central text underlying Pauline thought is Gen. 15:6 (LXX: καὶ ἂν εὐσπήμων Ἀβραὰμ ὑπὸ τοῦ θεοῦ, καὶ ἔλεγεν εἰς ἐκ τοῦ θεοῦ). Paul quotes in agreement with LXX, apart from the initial particle and the spelling of Ἀβραὰμ. The key thought in the passage is that which relates to faith. One could interpret Abraham's belief as either "faith" or "faithfulness". It appears that Paul seeks to avoid the latter interpretation.

He attacks the problem by two methods. One is based on technical exegetical methods. Paul sees in the word reckon (λογίζομαι) an opportunity of proceeding, by means of the device known as

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21 Gal. 3:29.
22 Gal. 4:7.
to Ps. 31:1f., where the same word is used. This parallel passage shows that the reckoning of faith as righteousness is not accountable to good works, but is accountable to the non-reckoning of sin, that is, of forgiveness. Thus faith is a non-legal relationship to God and Paul verifies this by citing the fact that Abraham was justified prior to circumcision. Paul's defense is significant and most important. A misunderstanding of Paul's thought process at this point can lead to serious theological problems.

His employment of the הָשָׁם is important. This was a common hermeneutical principle of Rabbinic Judaism, and Paul uses it to elaborate his method of argument. It was particularly employed by Hillel during the first century A.D. and was a norm of interpretation based on a principle analogy. Hillel used it often to underline important theological arguments.

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25 Ibid., p. 33.


According to rabbinic teaching the הָלַעַט is used as an exegetical aid to determine the meaning of an ambiguous expression in a law, and as an argument in construing laws with reference to each other, so that certain provisions connected with one of them may be shown to be applicable also to the other.

"The theory of the exegetical הָלַעַט is expressed in the Talmudical phrase sometimes used in connection with this kind of analogy: 'the indefinite is to be explained by the definite', that is to say, if an expression in one passage of Scripture is used ambiguously, its meaning is to be ascertained from another passage, where the same expression occurs in a connection in which it is clearly defined.

While the exegetical analogy is limited to the purpose of ascertaining the meaning of an ambiguous word, the constructional הָלַעַט intends to supply an omission in one law by the more explicit provisions of another law. For this purpose use is made of an identical characteristic word occurring in both laws. By showing that this characteristic word has some hearing on certain provisions made in one case, it is argued that the same provisions must apply also in the other case."28

Since Gamaliel was a student of Hillel, it is not surprising to find Paul employing this principle of interpretation to support his argument against the Judaizers.29

His second point of attack is again an exegetical one. As was mentioned before, he employs the singular of seed; so shall thy seed be.30 He then asks the question; who are the seed? What is the criterion

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29 W. D. Davies, op. cit. p. 66.
30 Gen. 15:5 and Rom. 4:18.
of righteousness? Abraham believed God and it was reckoned unto him as righteousness.\textsuperscript{31} Thus, for Paul, the children of Abraham are logically those who share the faith of Abraham. In fact, Paul points out that Abraham was uncircumcised when God counted him as righteous.\textsuperscript{32} All of this is confirmed according to Paul, by the terms of the promise made by God to Abraham: In thee shall all the Gentiles (\( \pi \alpha \nu \tau \alpha \) \( \pi \alpha \beta \)\( \gamma \)) be blessed. Paul takes this promise as one of the decisive factors in interpreting the story of Abraham, another indication that in his treatment of Old Testament figures he goes back directly to the sources.\textsuperscript{33}

The crux of Paul's argument is Hab. 2:4. He cites it to show that righteousness is not achieved by the law, i.e. circumcision, but through faith. The just shall live by faith becomes for Paul, the simplest expression of justification by faith.

Faith (\( \pi \iota \epsilon \eta \eta \gamma \) ) is declared by Scripture to be the condition of man's righteousness and life. The just shall live (\( \zeta \eta \varepsilon \zeta \tau \alpha \) ). The occurrence of \( \zeta \eta \varepsilon \zeta \tau \alpha \) (both Hab. 2:4 and Lev. 18:5) is a very important step in the argument. It forms a sort of \( \pi \iota \nu \tau \rho \alpha \) , by which the putting together of the two passages may be justified.\textsuperscript{34} Hab. 2:4

\textsuperscript{31}Gen. 15:6.
\textsuperscript{32}Rom. 4:10.
\textsuperscript{33}C. K. Barrett, \textit{op. cit.}, p. 34.
\textsuperscript{34}C. K. Barrett, \textit{op. cit.}, p. 40.
is quoted by Paul in Rom. 1:17 and Gal. 3:11. Paul's version of the clause differs from the LXX (ο δικαίος ἐκ πίστεως σώζεται). Paul leaves out the μου). It is likely that he drew upon a tradition which already recognized the passage from Habakkuk as testimonia to the coming of Christ, and this tradition may well have been formed even before Paul wrote to the Galatians; for his argument would be far more effective with his Jewish-Christian antagonists if it was already common ground between them that when the Coming One should come, ο δικαίος ἐκ πίστεως σώζεται. Hence there is reasonable probability that Hab. 2:4 should be considered as a traditional testimonia of the earliest period.\textsuperscript{35}

Thus ἐκ πίστεως became a distinctive formula in Pauline thought. Abraham becomes the best example of faith. The covenant (δακρύω) between him and God becomes the model of the new covenant between the justified and Christ.

Paul conceives of faith in the active sense. For him, faith has a dynamic quality. God, for Paul, is one who acts in history, and at the center of God's acts in history are His dealings with Abraham. Because of this Abraham stands at the core of the religious tradition of Israel. Thus Abraham's faith in God has meaningful content. Abraham chose to enter into a relationship with God by believing. Therefore, Paul never conceives faith as static.

Faith then is a relationship of confident reliance on God. It is an act by which one lays hold on the unlimited resources of God. Abraham believed God and it was reckoned to him as righteousness.

Faith is an act of obedience (εἰς ὑπακοήν ἐκείνου). It involves the total person in a total commitment to God. Faith necessitates abandonment of self-reliance and participation in a life of full reliance upon God. The believer enters into a new relationship, a new life. Thus his life finds new direction and purpose from this new relationship. The just shall live by faith.

Faith is eschatological; it is not fatalistic. Faith is an existence of expectation. It becomes, for the believer, a new world of possibility. Thus, Paul contrasts the principle of faith with the
principle of works. Faith can also be said to "come" and "to be revealed. Faith is eschatological in that it considers all things possible. Even God, who quickens the dead; or who (Abraham) against hope, believed in hope; or he staggered not at the promise of God; and being fully persuaded that, what he had promised, he was able also to perform.

Faith is freedom in obedience. As Abraham believed God, he found his whole life involved in the life of God himself. He entered into a covenant relationship that was binding upon him. The new fact of his faith was that he no longer belonged to himself. He no longer had to care for himself, for his own life, but he let this care go, yielding himself entirely to the grace of God. He recognized himself to be the property of God. And so too, the believer finds himself in this new existence of freedom. He is free from the law of sin and death. He has a new law, the law of Christ. For to him Christ is the end of the law. In Him, through Him, there is freedom from the

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1 Rom. 3:27.  
3 Rom. 4:17.  
4 Rom. 4:18.  
5 Rom. 4:20.  
6 Rom. 4:21.  
7 I Cor. 6:19.  
8 Rom. 10:4.
law. The Christian Church is the congregation of the free, while Judaism stands under bondage to the law, as Paul sets forth in the Abraham - Sarah - Hagar allegory. The man who once was in bondage under the law has been set free and now he has the rights of a son. The old covenant is replaced by the new covenant, the covenant of righteousness which is eternal.

Finally it can be said that Paul gives faith a content directly derivable from the Old Testament. To him, the pinnacle of faith is seen in the principle of Abraham. The crucial aspect of Abraham is his life of faith. The descendants of Abraham are those who share in this crucial life of Abraham. Thus Romans 4 and Galatians 3 become the doorways to life in Paul's mind. Faith becomes acquittal, reconciliation, remission, redemption, adoption; the experience of justification.

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12II Cor. 3:6-11.
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