

Chapter 1 : Believing, and Believing in - ZENIT - English

Fides qua and Fides quae may be literally translated as "the faith with" which one believes, and "the faith of" the believer, or more colloquially, the belief "in" and the belief "that". Others might refer to "actual faith" and "historical faith".

Finitum non est capax infiniti Lat. Christianity came to Fin. The monastery at Valamo, in N Lake Ladoga, claims to have been founded At least by the 12th c. Finland had received Christianity from Russ. Uppsala; martyr came to Fin. See also Sweden, Conversion of, to Christianity. Lutheranism entered the country early in the Reformation. Martin or Martti Skytte ca. Strangnas, who had received canonical consecration; bp. The AC was adopted by the ch. See also Sorolainen, Eerikki Eerikinpoika. A university was est. A fire destroyed much of Turku The university was moved to Helsinki Strict orthodoxy prevailed in the 17th c. In the Swed. Law of made the Book of Concord the confession of the Swed. Noted representatives of this earlier awakening: Laestadians teach that the spoken word is the proper medium of the Holy Ghost and that confession and absolution are necessary for conversion. See also Finnish Lutherans in America, 4. A new and more liberal Church Law was enacted Reaction against lack of confessionalism in the state ch. There are 8 dioceses, including the archdiocese of Turku. Each diocese is headed by a Chapter composed of bp. Freedom of religion obtains; efforts continue for complete separation of ch. Bergroth, Suomen Kirkko, 2 vols. Takala, Suomen Evankelisen Liikkeen Historia, vols. I and II Helsinki, , ; I. Salomies, Suomen kirkon historia, vols. Pinomaa Helsinki, ; G.

Chapter 2 : The Commendation of Faith : Baldwin of Ford :

Faith involves both the fides qua creditur—the faith with which one believes - and the fides quae creditur - the faith which one believes. A full Biblical account of faith involves knowledge (notitia), assent (assensus), and trust (fiducia).

Timothy has been regarded by some as the "angel of the church of Ephesus", Apoc. According to the ancient Roman martyrology he died Bishop of Ephesus. The Bollandists 24 Jan. Timothy, one ascribed to Polycrates an early Bishop of Ephesus, and a contemporary of St. The first states that during the Neronian persecution St. John arrived at Ephesus, where he lived with St. Timothy until he was exiled to Patmos under Domitian. Timothy, who was unmarried, continued Bishop of Ephesus until, when he was over eighty years of age, he was mortally beaten by the pagans. According to early tradition Titus continued after St. Internal Evidence The remainder of this article will be devoted to the important question of authenticity, which would really require a volume for discussion. Catholics know from the universal tradition and infallible teaching of the Church that these Epistles are inspired, and from this follows their Pauline authorship as they all claim to have been written by the Apostle. There was no real doubt on this question until the beginning of the nineteenth century; but since that time they have been most bitterly attacked by German and other writers. Their objections are principally based on internal evidence and the alleged difficulty of finding a place for them in the lifetime of St. Objection from the absence of Pauline vocabulary Moffatt, a representative writer of this school, writes Ency. The extent and significance of this change in vocabulary cannot adequately be explained even when one assigns the fullest possible weight to such factors as change of amanuensis, situation or topic, lapse of time, literary fertility, or senile weakness. Moreover, the noun adikia is found in the Pastorals, II Tim. If that does not tell against these Epistles why is it quoted against the Pastorals? Why its omission should be used against the Pastorals is not easy to understand. Patre hemon Our Father. The former is frequent in his earlier Epistles, viz. But in Romans " God our Father" appears but once, and "the Father" once. Diatheke covenant occurs twice in Rom. Apokalyptein reveal , a word not found in 2 Corinthians , 1 Thessalonians , Colossians , and Philemon , and only once in Philippians. Eleutheros free , is not in I and II Thess. Its compounds are not met in I and II Thess. Energein to be operative is seen but once in each of Rom. Katergazesthai perform , though several times in Rom. Kauchasthai boast , only once in Philippians and in 2 Thessalonians , and not at all in 1 Thessalonians , Colossians , and Philemon. Moria folly is five times in 1 Corinthians , and nowhere else in St. But we need not weary the reader by going through the entire list. We have carefully examined every word with the like results. With perhaps a single exception, every word is absent from several of St. The examination shows that this list does not afford the slightest argument against the Pastorals, and that St. Paul wrote a great deal without using such words. The compilation of such lists is likely to leave an erroneous impression on the mind of the unguarded reader. By a similar process, with the aid of a concordance, it could be proved that every Epistle of St. Paul has an appearance of spuriousness. It could be shown that Galatians, for instance, does not contain many words that are found in some of the other Epistles. A method of reasoning which leads to such erroneous conclusions should be discredited; and when writers make very positive statements on the strength of such misleading lists in order to get rid of whole books of Scripture, their other assertions should not be readily taken for granted. Objection from the use of particles Certain particles and prepositions are wanting. Headlam, an Anglican writer, pointed out in a paper read at the Church Congress, in , that ara occurs twenty-six times in the four Epistles of the second group, only three times in all the others, but not at all in Col. Dio occurs eighteen times in Rom. The word disti does not occur in II Thess. We find that epeita does not appear at all in Rom. It is unnecessary to go through the entire catalogue usually given by opponents, for the same phenomenon is discovered throughout. Particles were required in the argumentative portions of St. Their employment, too, depended greatly on the character of the amanuensis. Objection from Hapax Legomena The great objection to the Pastorals is the admittedly large number of hapax legomena found in them. The numbers have to be somewhat reduced as they contain words

from variant readings. These figures would suggest to most people, as they did to Dean Farrar, that the number of peculiar words in the Pastorals does not call for any special explanation. Workman, however, thinks that for scientific purposes the proportionate length of the Epistles should be taken into account. II Thessalonians, Philemon 4, Galatians 4. The proportion of hapax legomena in the Pastorals is large, but when compared with Phil. It has to be noted that these increase in the order of time. Workman gives a two-fold explanation. Secondly, the number of unusual words in any author is a variable quantity. II" 8, "Henry V" 8. The totals of hapax legomena for some of the plays are: This scrutiny of the words peculiar to each play throws light on another difficulty in the Pastorals, viz, the recurrence of such expressions as "a faithful saying", "sound words", etc. Compare, "God forbid", me genoito of Gal. Paul, in whom it may be due to intercourse with St. Workman has overlooked one point in his very useful article. The hapax legomena are not evenly distributed over the Epistles; they occur in groups. Thus, more than half of those in Col. This is as high a proportion as in any chapter of the Pastorals. Something similar is observable in II Cor. Over sixty out of the seventy-five hapax legomena in I Tim. The remaining two-thirds of the Epistle have as few hapax legomena as any other portion of St. Compounds of phil-, oiko-, didask-, often objected to, are also found in his other Epistles. In the first the writer pointed out that the anti-Pauline hypothesis presented more difficulties than the Pauline; and in the second he made a detailed examination of the hapax legomena. Seventy-three of these are found in the Septuagint, of which St. Paul was a diligent student, and any of them might just as well have been used by him as by an imitator. Ten of the remainder are suggested by Septuagint words, e. Twenty-eight of the words now left are found in the classics, and thirteen more in Aristotle and Polybius. Strabo, born in 66 B. All these words formed part of the Greek language current up to St. Any word used by an author contemporary with St. Paul may reasonably be supposed to have been as well known to himself as to a subsequent imitator. In this way we may deduct eight of the remaining words, which are common to the Pastorals and Philo, an elder contemporary of St. In dealing with the fifty remaining words we must recall the obvious fact that a new subject requires a new vocabulary. Organization and the conduct of practical life, etc. This fairly accounts for eight words, such as xenodochein, oikodespotein, teknogonein, philandros, heterodidaskalein, etc. His detestation of the errorists doubtless called forth kenophonia, logomachein, logomachia, metaiologia, metaiologos, several of which were probably coined for the occasion. The element of pure chance in language accounts for "parchments", "cloak", and "stomach": Seven of the remaining words are dealt with on the modest principle that words formed from composition or derivation from admittedly Pauline words may more reasonably be supposed to come from St. Paul himself than from a purely hypothetical imitator, e. Five other words are derived from Biblical words and would as easily have occurred to St. Paul as to a later writer. The remaining words, about twenty, are disposed of separately. Epiphaneia instead of parousia, for the second coming of Christ, is not against the Pastorals, because St. We have he memera kyriou in I Thess. Lilley "Pastoral Epistles", Edinburgh, p. Paul; and this is the proportion of common words found in Galatians and Romans. The same writer, in his complete list of hapax legomena in the Pastorals, points out that of these are classical words, that is, belonging to the vocabulary of one well acquainted with Greek; and it is not surprising that so many are found in these Epistles which were addressed to two disciples well educated in the Greek language. Another point much insisted upon by objectors is a certain limited literary or verbal affinity connecting the Pastorals with Luke and Acts and therefore, it is asserted, pointing to a late date. He has now added a third to show that they were written by St. When the Pastorals were written, St. Luke was the constant companion of St. Paul, and may have acted as his amanuensis.

Chapter 3 : Hebrews 11 NMB - What faith is, and a commendation of - Bible Gateway

Contents vi C. Commendation of Faith as Fides Qua Creditur () D. Commendation of Faith as Fides Quae Creditur () E. Commendation of the Full Assurance of Eternal Life: Confident.

A Study in Romans In order to make this I wish to thank Dr. Clark, , here ; A. Clark, ; Douglas J. Eerdmans, ; Robert Jewett, Romans: A Commentary Hermeneia; Minneapolis: Fortress, , After showing that the immediate context of Rom An Intro- duction to Lexical Semantics rev. Clark, ; John C. Poirier, "The Measure of Stewardship: See also Alex Pallis, To the Romans: Evangelische Verlagsanstalt, ; idem. Cambridge University Press, Though he does not provide a detailed explanation, Bruce W. Paternoster,] , here Mohr Siebeck,] Indeed, that normal sense creates tensions in the text that should be avoided if possible. In his short study, Cranfield succinctly outlined the relevant issues: Moo agrees, explaining, "It is that faith which a "normal" Pauline sense of Ttiaric;. Exegetical, Biblical, and Theological Studies ed. Bird and Preston M. Wright, "The Letter to the Romans: First, this interpretation conflicts with Rom Neukirchener Verlag, 3: SCM, ; James R. Abing- don, ; Ben C. Dunson, "Faith in Romans: The Salvation of the Individual or Life in Com- munity? Essays Honoring Graydon F. Trinity Press International,] ; cf. Christopher Bryan, A Preface to Romans: Oxford University Press,] But when this meaning is applied to Rom One Sentence or Two? In fact, this is consistent with the function of the other prepositional phrases in w. As Kenneth Berding remarks, "[I]n the list of w. One needs, for instance, only to survey the other Pauline applications of the terms appearing at the end of It is therefore to the other occurrences of these terms that I now tum our attention. John Knox, ; Thomas W. Gillespie, The First Theologians: In general this task is a corporate one undertaken by the congregation" The First Epistle to the Corinthians: Eerdmans,] ; cf. For Thiselton, this especially includes apostles, teachers, and those who "discern spidts" 1 Cor In any case, the one prophesying is not the one responsible for conducting the evaluation. Paul, of course, also provides instructions regarding the orderliness and attire of prophets 1 Cor Instead, genuine prophecies were to be shared openly and not despised 1 Cor Gerhard Maier; Neuhausen- Stuttgart: In 1 Cor 3: Evangelische VerlagsanstaSt, Liturgical Press, In 2 Cor In fact, in v. Yale University Press, For the classification of these roles as chadsms, see Collins, First Corinthians, ; contra John C. In either case, Paul clearly has individual assignments in view. New Surveys in the Classics 35; Oxford: Oxford University Press, ; Bruce W. Winter, Philo and Paul among the Sophists: The notion of measurement, however, lies at the heart ofthe issue and, in particular, the geographical area assigned to apostolic leaders in the early church. Llewelyn; North Ryde, N. Clemens und das Kirchenrecht," in Reformatio und confessio: Wilhelm Maurer zum Lutherisches Verlagshaus, , here See also Horacio E. Harris, The Second Epistle to the Corinthians: Eerdmans, n. Westminster John Knox, For the appositive use ofthe genitive, see Martin, 2 Corinthians, ; Margaret E. Liturgical Press, ; Harris, Second Corinthians, Harris, Second Corinthians, But what does TtiaTic; mean in Romans 12 and how did Paul employ this term? Mohr Siebeck, Even if Paul in Rom Fortress, ; Arland J. But this inter- pretation makes for a strained transition to ministerial functions in Rom Such a correlation between the strength of faith and ministerial ability would seem only to aggravate the problems Paul seeks to resolve. Liturgical Press,] Westminster, 62; cf. These proposals should be dismissed, there- fore, if a more plausible meaning and referent for nicmc; can be identified. Bruce, The Letter of Paul to the Romans: An Introduction and Commentary 2nd ed. Eerdmans, ; Dunn, Romans, 2: Baker, ; Grant R. Clark, ; Franz J. Leenhardt, The Epistle to the Romans: Thompson, Clothed with Christ: The Example and Teaching of Jesus in Romans JSOT Press, Yet it is hard to believe that Paul would have employed such an ambiguous figure of speech twice in But, although the reading offered by Poirier and Vanhoye coheres with the ministerial context of the passage, their textual support is regrettably understated, as Poirier furnishes only five similar uses of niaTtc; in defense of the interpretation Plutarch Cic. Admittedly, the limitedness of the data Poirier and Vanhoye provide in no way defracts from the validity of their proposal. Yet, because this meaning of matic, has been dis- missed by other scholars precisely

because of its perceived scarcity in ancient sources, this interpretation can be significantly reinforced simply by identifying additional examples. It is fitting therefore to explore this meaning of *niattc*; further in order to demonstrate its use in ancient literature and to identify the significance of occupying a *tmsteeship* in Greco-Roman society. Despite the assumptions of some commentators, *Tticrrt* ; was used as "*tmstee- ship*" in many ancient texts to refer to no small number of public and private managerial positions. Poirier observes that *niattc*; was used by Josephus for offices in the administrations of both Kings David and Ptolemy A. Poirier himself implies the exceptional nature of this meaning when he admits, "Three instances out of [in Josephus] hardly counts at all when it comes to determining the normal meaning of *nioriq*" "Stewardship," This portion of my study seeks in part to add to the database of parallels in order to rebut objections like that implied by Cranfield. Lindsay, Josephus and Faith:

Chapter 4 : The Protestant Fallacy That Threatens to Undermine Christianity – Shameless Popery

Best Answer: fides qua creditur, "the faith by which it is believed." The personal faith which apprehends, contrasted with fides quae creditur. fides quae creditur.

First, he says he roots the Johannine epistles to the real events which himself reports in the fourth Gospel. He fails, however, to state why efforts of this kind would be helpful to his commentary. The fourth to sixth factors can be stated once: There are textual variants but they are not critical for interpretation. Yarbrough argues for Johannine authorship of the epistles as well as the Fourth Gospel. Yarbrough denies some scholarly suggestion that John the Elder was a separate identity from John the apostle. As to genre, Yarbrough thinks that John are epistles indeed. As to setting and date, Yarbrough says: God is Light 1: Embody the Age-Old Message 2: Love, Works, Trust 3: Renewed and Expanded Invitation to Love 4: Pastoral Counsel, Assurance, and Warning 5: The first is 1: The second sub-division is 1: He quotes an author who says that that God is light is the thesis of the epistle. The third sub-division is 1: Fellowship with God and with one another is possible if and only if we walk in the light, as God Himself is light. Finally, the fourth sub-division is 2: The second main division is 2: If in the previous section John calls on the believers to forsake sin 2: There are two sub-divisions to this section. The first is 2: Therefore, apostolic teaching on love. This commandment is new because in His person and ministry, Jesus reaffirmed and exemplified it in new ways. What are the implications of this command, according to 2: First, mere confession of love, that is, love unaccompanied by action, is empty and futile. Second, he who loves his brother lives in the light. He who hates his brother is still in darkness. The second sub-division of this section is 2: Yarbrough interprets teknia as a blanket term as he does with paidia in 2: Hence, he understands John as addressing the whole of his audience under two general terms of endearment teknia and paidia and then, more specifically, subdivided into the older and the younger p Yarbrough thinks that teknia is a term of affection and pateres is a term of respect. He prefers to interpret the hoti occurring six times in 2: In v15a, John commands his readers to not love the world. His people are to love what God loves. The devotion of the heart is to be oriented in these redemptive directions, all of which lead back to God himself. Conversely, believers are not to love, set their affection on, allurements of the world. The third main section of the epistle is 2: The first sub-section is 2: The first consideration has in view the antichrist, in v The text mentions antichrist in singular form and in plural form: The second consideration is the schism that John mentions in v The third consideration is the anointing of the believers, discussed in vv. The second sub-section consists of 2: Verse 23 carries the argument further. The third sub-section is in 2: In v27, John tells his readers: And Yarbrough is right to point to the pistis doctrinal and behavioral ethical aspects of this abiding. We can identify four facts about abiding. And 4 his anointing served you well in the past. The last subsection is 3: This is future transformation which will take place when Christ returns. In the light of this sure hope, John presents an ethical urgency in v3. Verse 5 states the purpose for which Christ came into the world: The fourth main section is 3: But here love is more discussed. And faith or trust receives its first explicit mention 3: The first sub-section here is 3: Yarbrough identifies dualities here. Verses 9 and 10 speak of two paternities – divine versus devilish origins. The second duality is that of love and hate, verses 11 and The third duality is life or death, in verses 13 to Then, in verses 17 and 18, he expounds on the practicality of love: The second sub-section is 3: This confirmation is in the heart. The third sub-section is 4: In verse 1, John says that spirits not of God must be rejected. Then, in verses 2 and 3, he tells how to identify the spirit of Christ and the spirit of Antichrist. The last sub-section is 4: The fifth major division is 4: John here is not expositional but hortatory. John affirms the importance of love in terms of its identity: The first subsection begins with the first of two appeals for the readers to love. In verse 8 John affirms that he who does not love does not know God, is not born of God. Yarbrough rejects suggestions limiting the meaning of hilasmos here to expiation only. Yarbrough notes that while 4: The sixth major division of 1 John runs from 4: Again, Yarbrough mentions the three aspects of faith: Verses 17 through 19 talk about the triumph of divine love. And this perfect love drives

out fear from among the believers. The next subsection is 5: This faith has Christological substance. True faith leads to a particular quality and depth of love, first, for God and, second, for believers. The topic of a generous love for God in verses 1 through 3 leads to the topic of a victorious faith in Christ in verses 4 and 5. Thus, people of faith overcome the world; they are victorious and overcomers. Yarbrough says that this is not faith triumphalism. Believers prevail only because their head, Christ, is the Victor. Further, the Word of God lives in them 2: Second, faith affirms that this Jesus Christ is the one who came. Third, Jesus came by water and blood. Further, John says that the Spirit testifies to Christ. The person envisaged in v10b has not listened or learned, hence, he does not come to God. John affirms this again in v The last sub-section is 5: What is the assurance of eternal life of which v13 speaks? That assurance comes from an external sourceâ€”genuine believing in Jesusâ€”and from an internal witness, furnished by the indwelling Holy Spirit who, according to St. Paul, testifies with our spirits that we are children of God. The last main section of 1 John is 5:

Chapter 5 : Ephesians - one Lord, one faith, - Verse-by-Verse Commentary

Get this from a library! John. [Robert W Yarbrough] faith as fides qua creditur () --Commendation of faith as Commendation of faith as fides qua.

This serves as both a teacher of, and an important check to, our personal interpretations of Scripture. Think of the countless heresies have arisen from people misunderstanding Scripture. In many of these cases, these errors could have been avoided, if people would have just followed this rule. You accept Catholic teachings because of your private judgment, we reject Catholic teachings because of our private judgment. But there are several problems with it, two of which I want to highlight. The first is that the argument proves too much, and the second is that it misses a critical distinction. Typically, the people raising this argument view it as a way of reducing the authority of the Church to the private judgment of the individual. But the logic of the argument goes so much further. On the basis of your private judgment, you believe that what Scripture says is true; on the basis of his, your neighbor believes Scripture is false. Even should God Himself appear to you, your private judgment would be necessary to determine that it was really God and not a hallucination, or a dream, or a demonic trick. So even the authority of God Himself reduces to your private judgment, according to the logic of this argument. At the end of the day, it destroys everything you have, dissolving down to the center of the earth. In trying to dissolve popes and Councils, the Protestant objector has come up with an acid that dissolves the Bible, and even direct revelations by God. It reduces Christianity to the level of agnosticism. This, of course, is the first clue that something is seriously wrong with this line of argumentation: What the argument misses is a critical distinction between the two elements of faith: Every act of faith consists of these two elements. I believe, you believe, somebody believes: That something is the object of faith. The first is a devout heretic or non-Christian. The second is the person who knows all about orthodox Christianity, but is lukewarm in their faith. As you can see, both elements are necessary for the orthodox faith. The Protestant objector is right that there is necessarily a subjective element to the faith. That personal act of faith is going to be influenced by a lot of things: The non-believer, at least in principle, rejects all inerrant or inspired authority, leaving themselves with only their own reasoning. The Christian has Scriptures revealing things that he could never know by his own reasoning. The Catholic can go further: In this way, papal and ecclesial infallibility build up the *fides quae*, the object of faith. It means that you can have a purer, clearer picture of the truth. And this impacts the *fides qua*, as well. Knowing the Jesus Christ founded the Church and that the Holy Spirit preserves her makes it much easier to make that act of faith, to believe the faith that she presents. Conclusion 19th Century icon of Jesus as the Good Shepherd I mentioned at the outset that I intended to highlight only two of the problems with this argument, but that there were several. He also gives this argument a name: Andrew Preslar, also of *Called to Communion*, addresses a related argument. He explains a bit what He means by this curious image in John Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber; but he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens; the sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers. As the Epistle to the Hebrews instructs us Heb. Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. Let them do this joyfully, and not sadly, for that would be of no advantage to you. One of the problems of Protestantism is that it abandons the docility of the sheep. You, the individual sheep, are responsible for determining the meaning of every part of Scripture. Next, you should find a creed, confession, or denomination that more or less comports with these findings. Of course, even as sheep, we have to make an act of faith: No external authority — not the pope, not a Church Council, not the Bible — can replace your own faith.

Chapter 6 : does anyone know the difference between fides qua and fides quae? | Yahoo Answers

subjective and the objective side of the act of faith - the fides qua creditur (the faith through which one believes) and the fides quae creditur (the faith which is believed)" (p. 10). Ergo, "the ultimate act of faith and the ultimate that is meant in the act of faith are one and the same" (p.

The various uses of the word both objective and subjective may be summed up as follows: An objective body of truth: So the Augsburg Confession speaks of "our holy faith and Christian religion. A rule of thought, the fides penes quam creditur: A personal quality, act, or habit of the individual man; the fides qua creditur; the faith by which we believe. This latter is either I the exercise of our natural gifts natural faith, or II the exercise of natural gifts under the influence of the divine Spirit with regard to divine things, and especially with regard to the person and work of Christ the gift of God. This latter is Christian faith, and it includes two elements: It is "a saving grace whereby we receive and rest upon Christ alone for salvation, as he is freely offered to us in the Gospel. In this view Goethe said that he was a "believer in the five senses;" and Fichte, that "man apprehends all reality external to himself through faith alone, a faith that is born with him. Psychologically, "faith is the faculty of grasping evidence, with a propensity to admit it when duly presented to the mind. Just as by sensation and perception we discern certain objects through the medium of the senses, and as by reason we discover some truths, or discern them upon their simple presentation Chalmers, Institutes of Theology, book 3, chapter 6, without any other warranty than the voice within, so also by faith we discern other truths through the means of testimony or by the voice of authority. Attempts to analyze this quality of the human mind have been often made and as often failed. But still the fact remains that, according to the original, constitution of our nature, we are able and disposed to yield to evidence in proportion to its nature and its strength Hooker, Ecclesiastes Pol. In matters of common life, from childhood to old age, we continually act, and are compelled to act, upon this principle Barrow, On the Creed, seim. The child believes its parent or its nurse, and reposes in this belief; and under certain conditions, the man believes the records of past history, the testimony of eye-witnesses, and the affirmations of trustworthy persons capable of understanding that which they affirm. And it is not too much to say that, apart from this principle and practice of belief, man, even in the full exercise of all his other intellectual powers, would be enveloped in such a cloud of ignorance on even the most ordinary subjects, that an arrest would be laid upon all the affairs of civilized life, and there must be an end of all social harmony and order. This principle lies at the foundation of human affections and family ties, of agricultural and commercial activity, and of a large portion of our most valuable knowledge in science, and our highest attainments in art. Above all, it is thus that we obtain our knowledge of many things divine, and especially of relations subsisting between God and ourselves; an acquaintance with which, as we shall hereafter see, is of the utmost importance to us, while yet, independently of the exercise of faith, it is utterly beyond the reach of every man living" Rogers, Reason and Faith; Riddle, Bampton Lectures, , lect. Faith "is that operation of the soul in which we are convinced of the existence of what is not before us, of what is not under sense or any other directly cognitive power. It is certainly a native energy of the mind, quite as much as knowledge is, or conception is, or imagination is, or feeling is. Every human being entertains, and must entertain, faith of some kind. He who would insist on always having immediate knowledge must needs go out of the world, for he is unfit for this world, and yet he believes in no other. It is in consequence of possessing the general capacity that man is enabled to entertain specific forms of faith. By a native principle he is led to believe in that of which he can have no adequate conception in the infinity of space and time, and, on evidence of his existence being presented, in the infinity of God. This enables him to rise to a faith in all those great religious verities which God has been pleased to reveal" McCosh, Intuitions of the Mind, part 3, book 2, chapter 5; see also part 2, book 2, chapter 4. Custom and universal opinion confirm this view. There are many simple and customary phrases in which the word faith could not be replaced by any other. Almost all languages have a specially appropriated word to express that which in English is expressed by faith, and which

is essentially different from all analogous words. This word, then, corresponds to a state of the human soul; it expresses a moral fact which has rendered such a word necessary. We commonly understand by faith a certain belief of facts and dogmas — religious facts and dogmas. In fact, the word has no other sense when employing it absolutely and by itself — we speak of the faith. That is not, however, its unique, nor even its fundamental sense; it has one more extensive, and from which the religious sense is derived. We say, I have full faith in your words; this man has faith in himself, in his power, etc. This employment of the word in civil matters, so to speak, has become more frequent in our days; it is not, however, of modern invention; nor have religious ideas ever been an exclusive sphere, out of which the notions and the word faith were without application. It is, then, proved by the testimony of language and common opinion, First, that the word faith designates a certain interior state of him who believes, and not merely a certain kind of belief. Secondly, that it is, however, to a certain species of belief — religious belief — that it has been at first and most generally applied. Now our natural beliefs germinate in the mind of man without the co-operation of his reflection and his will. Our scientific beliefs, on the other hand, are the fruit of voluntary study. But faith partakes of, and at the same time differs from, natural and scientific beliefs. It is, like the latter, individual and particular; like the former, it is firm, complete, active, and sovereign. Considered in itself, and independent of all comparison with this or that analogous condition, faith is the full security of the man in the possession of his belief: In order to venerate or love a fellow-man, we must believe in his worthiness; so, for the fear and love of God, which are fundamental elements of the Christian life, faith must pre-exist. But this direction of the soul towards God does not spring from the natural working of the human mind; it is the gift of God Ephesians 2: Fides donum dei est, per quod Christum redemptorem nostrum in verbo Evangelii recte agnoscimus Form. Not that the Holy Spirit endues the soul with any new faculty for the single purpose of receiving Gospel truth; but it quickens and directs an existing faculty, at the same time presenting to it an appropriate object. As said above, this faith, so far as it saves man in Christendom, is specifically trust in Christ as a personal Savior. In further treating it, we give, I. Gracitat, Gotha, , 8vo. A history of the idea of faith in Christian theology up to the Reformation. The Protestant and Romanist doctrines of faith in contrast and comparison with each other. Later Protestant statements of the doctrine. Use of the words Faith and believe in Scripture. In the passive tense credit it is found e. Parallel with the primary meaning trust or confidence stands that of conviction, e. Rather characteristic is the fact that this faith is not designated as in the N. But this opposition to "knowledge" or "sight" is not essential to the idea of faith, as is seen from John 4: In fact, the N. But in some of the most important passages of the Old Test. In view of these pregnant passages, we may say that the foundation laid for the N. But unbelief is far oftener spoken of in the O. From the last of these significations follows that of to support, to rely upon, to trust Job Used with relation to God, it denotes a cleaving to him, resting upon his strength, sure confidence in God, which gives fixedness and stability 2 Chronicles In other passages it denotes the personal quality of fidelity, faithfulness but not of holding fast by faith , e. In these passages, where the word refers to man, the Sept. In these passages it denotes not simply candor, honesty, but rather faithfulness, i. But, after all, we have not yet found our idea of faith. Paul, in citing Habakkuk 2: Delitzsch, Habakkuk pages Keil, Kleine Proph. So, then, we find laid in the O. Conviction combined with trust, as opposed to doubt, so far as the intellect is concerned, and as opposed to fear, so far as the heart is concerned — these appear, so far, to be the essential elements of faith comp. But the Synoptists also use the word to denote not simply special and single exertions of belief, but also full trust in Christ, and in the divine revelation in him Luke Compared with this and Paul points out the contrast emphatically , the O. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus;" comp. But it is to be fully understood also that the epistle to the Hebrews makes faith the means of holding to the God of revelation, in the sphere of the entire economy of redemption in the O. In the Acts faith seems to be used as more particularly characteristic of the sphere of the N. The promise, as the correlate of the Gospel, is the N. This contrast, it will be observed, is only introduced by Paul in passages in which he is expressly pointing out

the difference between the O. It is used with reference to an object, Hebrews 6: Without nearer definition, simply as faith, which adheres with full, conviction and confidence to the N. Here is especially of importance the expression Acts 3: Under this class, besides the passages of the Synoptical Gospels already referred to, we mention Acts The word is also found Acts 6: That even in James, confidence, trust and not mere recognition , is the essential element of faith, is manifest from the passage James 5: The works of faith are, according to James, such as show forth faith, and without which faith sinks into a mere recognition James 2: With the former passage compare Isaiah 5: With the dative of the person and the acc. I am trusted, Romans 3: The question is whether the original signification is confidence, or accepting as true. Compare also Hebrews This meaning is also predominant in the following passage: Bibliography Information McClintock, John. Cyclopedia of Biblical, Theological and Ecclesiastical Literature.

Chapter 7 : Faith - Cyclopedia of Biblical, Theological and Ecclesiastical Literature - Bible Encyclopedia

This is not the "faith which believes" [fides qua creditur], the confidence, created in us by the Holy Spirit through the Means of Grace, which lays hold on the blessings of salvation; for that faith is not of our making, nor do we strengthen and preserve it in ourselves by merely "contend[ing]".

It is difficult for us, amidst our present divisions, to realise how strange and wonderful it then was that a bond should have been found which drew together men of all nations, ranks, and characters. Pharisee and philosopher, high-born women and slaves, Roman patricians and gladiators, Asiatic Greeks and Syrian Jews forgot their feuds and sat together as one in Christ. It is no wonder that Paul in this letter dwells so long and earnestly on that strange fact. He is exhorting here to a unity of spirit corresponding to it, and he names a seven-fold oneness—one body and one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all. The outward institution of the Church, as a manifest visible fact, comes first in the catalogue. One Father is last, and between these there lie the mention of the one Spirit and the one Lord. Hope and faith are human acts by which men are joined to God; Baptism is the visible symbol of their incorporation into the one body. These three clauses of our text may be considered as substantially including all the members of the series. We deal with them quite simply now, and consider them in the order in which they stand here. The deep foundation of Christian unity is laid in the divine Christ. It would not be going too far to suggest that we have in the name, standing as it does, for the most part, in majestic simplicity, a reference to the Old Testament name of Jehovah, which in the Greek translation familiar to Paul is generally rendered by this same word. Nor can we ignore the fact that in this great catalogue of the Christian unities the Lord stands in the centre of the three personalities named, and is regarded as being at once the source of the Spirit and the manifestation of the Father. The place which this name occupies in relation to the Faith which is next named suggests that the living personal Christ is the true uniting principle amongst men. The one body realises its oneness in its common relation to the one Lord. The one Lord, in the fulness of His nature and the perfectness of His work, is the all-inclusive object of faith. He, in His own living person, and not any dogmas about Him, is regarded as the strong support round which the tendrils of faith cling and twine and grow. True, He is made known to us as possessing certain attributes and as doing certain things which, when stated in words, become doctrines, and a Christ without these will never be the object of faith. The subjective act which lays hold of Christ is faith, which in our text has its usual meaning of saving trust, and is entirely misconceived if it is taken, as it sometimes is, to mean the whole body of beliefs which make up the Christian creed. That which unites us to Jesus Christ is an infinitely deeper thing than the acceptance of any creed. A man may believe thirty-nine or thirty-nine hundred articles without having any real or vital connection with the one Lord. The faith which saves is the outgoing of the whole self towards Christ. In it the understanding, the emotions, and the will are all in action. The things on which they differ are on the surface, and sometimes by reason of their divergencies Christians stand like frowning cliffs that look threateningly at one another across a narrow gorge, but deep below ground they are continuous and the rock is unbroken. It was then a perpetual rite administered as a matter of course to all who professed to have been joined to the one Lord by their one faith. The sequence in the three clauses of our text is perfectly clear. Baptism is the expression and consequence of the faith which precedes it. Surely there is here a most distinct implication that it is a declaration of personal faith. The inference is not that it was neglected, but that, as being a rite, it could not be as important as were Christian truths and Christian character. May we, in a word, suggest the contrast between the frequency and tone of the Apostolic references to baptism and those which we find in many quarters to-day? Copyright Statement These files are public domain. Text Courtesy of BibleSupport.

Chapter 8 : Contending for the Faith – Concordia Lutheran Conference (CLC)

DOWNLOAD PDF COMMENDATION OF FAITH AS FIDES QUA CREDITUR

(5:1/5)

A rule of thought, the fides penes quam creditur: so the Romanm Catholics say such a thing is "of faith" (not found in N.T.). 3. A personal quality, act, or habit of the individual man; the fides qua creditur; the faith by which we believe.

Chapter 9 : commendation, Sermon series on commendation, Sermon series about commendation - calen

Instead, "there is a known world around the Christian community of John's place and time" John are "frank, realistic, but positive pastoral missives seeking to affirm and reinvigorate doctrinal direction, ethical urgency, relational integrity, and a forward-looking faith God, generally in a geographical setting and.