FACE

face, usually out of fear. Strong determination was shown by the phrase "to set the face" or "to set one's face like flint." When Yahweh set his face on one it was usually set against one in judgment.

The face could be either cheerful or sad, or even tearful. The light of one's face represented a bright, beaming, or cheerful face and therefore one's favor. A shining face speaks of a cheerful or joyful person. Thus when Yahweh caused his face to shine on someone or gave the light of his face, it represented Yahweh's joy and, therefore, his blessing.

Bibliography

JOEL F. DRINKARD, JR.

FAIENCE. See JEWELRY, ANCIENT ISRAELITE.

FAIR HAVENS (PLACE) [Koaló Limenes]. Harbor located along the S coast of Crete near the town of Lasae (Acts 27:8). The harbor (Leeckey and Noyes 1975: 91–92) is now identified with a bay E of Cape Littimos. The biblical name means "fair harbor." The ship carrying Paul, during his voyage to Italy, anchored at Fair Havens and supplies were probably obtained from the nearby Lasae, located about five miles to the E (Acts 27:8). The captain of the ship decided not to winter here, despite Paul's warnings, and sailed on to the W into a storm which wrecked the ship (see Smith 1880: 251, 259).

Captain T. A. B. Spratt (1865: 1–6) in 1853 led a Mediterranean survey team to this area and located a church dedicated to Paul on a hill overlooking the bay. This naval officer determined that the harbor would have been unsafe in the winter because of strong winds from the E and SE. Perhaps this is what prompted the captain of Paul's ship to leave the harbor. See Foakes Jackson and Lake 1982: 338.

Bibliography

JOHN D. WINELAND

FAITH. This entry consists of three articles. The first expounds upon the concept of faith as it is expressed in the Old Testament. The second treats the concept in the Hellenistic period, focusing especially on the New Testament. The third article discusses the peculiar NT expression ἐπιστήμη Christou, which is often rendered "faith in Christ" but may mean "faith of Christ."

OLD TESTAMENT

A. Introduction

B. Terminology

C. Biblical Descriptions of Faith

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2. David

3. Prophets

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1. Remembrance

2. Faith Confronts Fear

A. Introduction

Faith is a peculiarly Christian concept. While other religious traditions have aspects of what the churches have come to name "faith," none has the specific quality of intellectual assent that distinguishes faith from fideism.

The problem of faith and the central discussion of it arises in the context of the medieval attempts to codify and integrate the Christian experience into emerging philosophical language of the scholastics. From these attempts arose a uniquely Western view of faith which finds explicit expression in the Summa Theologiae of St. Thomas Aquinas. "Faith is the act of the intellect when it assents to divine truth under the influence of the will moved by God through grace" (Summa Theologiae II.11.q.2.a.9).

But such a view intellectualized the experience of God and appeared to reduce this inexpressible encounter to a sort of symbolism. In the period of the Reformation it was precisely to this point that Luther and the early reformers came seeking new ways to express it. Luther, of course, appealed to a biblical idea of faith, distinguishing it sharply from this scholastic model.

While there was rich territory to mine in the writings of St. Paul and, indeed, in the Gospels themselves, the notion of faith in the Hebrew Bible was not so clearly articulated as to allow the fullest development of the reformed theology.

The Hebrew Bible, in fact, does not really have a word for faith. The New Testament term which is used to express the idea is ἐπιστήμη, which occurs frequently. ἐπιστήμη does translate, or at least approximate, the sense of faith as assent. But ἐπιστήμη does not express very well the variety of meanings encompassed in the Hebrew Bible's terminology. The Hebrew terms are much more elastic.

B. Terminology

The Hebrew Bible uses the root סַמָּה to express what we are calling "faith." The verb סַמָּה occurs in the Qal, Niphal, and Hiphil forms. In the Qal form it never means "believe" but expresses the basic sense of the root "to sustain, support, carry" (2 Kgs 18:16).

The root occurs in the Niphal form referring to children carried at their mothers' sides (Isa 60:4): it refers to firm places (Isa 22:23); permanent posts in the royal service (1 Sam 2:35; 1 Kgs 11:31).

In the Hiphil form it occurs in the LXX translation of the Psalms, and in the Greek NT in a number of instances with meanings "steadfast, secure, constant, durable, firm, relentless, tenacious, firm." 2:35; 3:20; Deut 7:9; 12; Isa 22:23; Ps 89:29, 111:7; Neh 9:8.

The root assents in the Hiphil form to the Lord in the Psalms (Isa 12:2) and in the Hebrew Bible (Ps 119:89), and in the NT in several instances (e.g., 1 Cor 14:19).

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Faith

Biblical Perspective

Christian concept. While other reflections of what the churches have done has the specific quality of distinguishing faith from fidelity, the central discussion of it arises in the medieval attempts to codify and systematize the experience into the emerging discipline of the scholastics. From these early Western view of faith which is recapitulated in the Summa Theologiae of St. Thomas Aquinas, the act of the intellect when it comes under the influence of the will to nourish “grace” (Summa Theologiae, III, 31, 7) appears to have been internalized, and the experience of God and man as understood by the Reformation was made possible by Luther and the early reformers. The term “faith” as a word to express it, Luther, of course, of faith, distinguishing it sharply from the ter-

Terminology and the Gospels themselves, the notion of the Grundsatz was not so clearly articulated as the development of the reformed theology in time and place. Thus, the word “faith,” as a concept, does not really have a word that is used to express it. Since the root is called "mn" (mnemon), the sense of the root "to sustenance, remember, repeat" (v1:16).

The Nip'al form referring to daugh-

The root "mn" to express what we describe "mnemon" occurs in the Qal, Nip'al, and Piel forms. This root "mn" means "believe" primarily in the distinction between pisti and 'emanu, believing in something and fidelity. Buber, of course, approached the question from an existentialist point of view. He was especially concerned with the "objectification" of God in the Christian act of faith. This distinction can also be very clearly seen in the examination of the Hebrew Bible and the models of faith which are present there. The central texts are Gen 15:6 and Hab 2:4. But these two texts need to be seen in the context of the description of faith in the Hebrew Bible.

C. Biblical Descriptions of Faith

Faith is described rather than defined in the Hebrew Bible.
The description tends to be used in two ways, where the relationship of Israel to Yahweh is described and the other where the relationship of certain key figures to Yahweh is described. Two models are clear, Abraham and David. One could certainly add others (Jacob, Joseph, Moses, Ruth, Deborah, etc.), but in a sense Abraham and David are paradigmatic for an understanding of faith. The common characteristics of the two are their unwavering loyalty to Yahweh even in the face of what appears to be insurmountable obstacles, and second is the purely gratuitous character of their chosenness.

1. Abraham.

In a way Abraham best exemplifies the notion of faith in the religion of ancient Israel. Perhaps that is the key role from a purely theological point of view that Abraham plays. The faith story of Abraham is clearly a conflation of varied traditions and so the role of Abraham is not to be seen as some well-delineated historical chronicler. Rather Abraham, Jacob, and Joseph (Isaac plays a very slight part in the story) found and articulated the notion of "relationship" which is at the root of the Yahweh-Israel connection. The stories about them are told almost as "afterthoughts" to this primary notion. They come from the classic traditions, traditions amalgamated over time and first clearly documented in the Davidic-Solomonic monarchy (CMHE, 294-95).

Yos Rad argues that the oldest statement of faith in the Hebrew Bible is found in Deut 26:5, the "wandering Aramean" story. In that statement he notes: "the events in the saving history up to the conquest were still very simply enumerated as facts in chronological sequence, without any special theological connection being brought out between the patriarchal era and that which followed or between the individual facts themselves generally" (ROTT 1: 170). He further argued that the story of the patriarchs was to be seen as a history of "promise and fulfillment" (ibid.). The absence of tradition, cult, priesthood, and calendars, the utter simplicity and unquestioning character of the narrative, he thought, all indicated a developed and conscious theological view, rather than evidence of "primitive religion" in early Israel.

If one examines the story of Abraham from Genesis 12-15 it is most striking that the whole emphasis is on the question of testing. Leaving aside the gratuitous character of the choosing (to which we will return), what is uppermost in the stories is the sense that this is a test, almost lethal, to its premises. Abraham is given divine instructions without explanations and is expected to fulfill these instructions unquestioningly. This he does over and over. Despite the
hesitancy and ridicule he encounters from his wife and family, he leads them on in response to the demands.

Now the rationale for the response lies surely in the promise, "Leave your own country, your kinsmen, and your father's house, and go to a country that I will show you. I will make you into a great nation, I will bless you and make your name so great that it shall be used in blessings" (Gen 12:1–2). But again the promise is based on a logical impossibility, since Abraham is "old" and since he has no offspring, and since Sarah is barren. The whole idea that this promise represented a real possibility is ludicrous. It may have represented what Johnson said of the second marriage of a friend, "the triumph of hope over experience," but it clearly did not represent a measured response. This same motif of the impossible dream occurs again and again in this narrative, reaching its peak in Gen 18:12 where Sarah laughs.

But the promise is fulfilled in Genesis 21. Only the tale is not finished because, immediately after, Yahweh tests a final time in the story of the binding of Isaac (Genesis 22). Again von Rad writes extensively on this.

That which happened to Abraham in this story is called in the very first verse a "testing." For in commanding Abraham to offer up Isaac, God 

is testing his whole continually reiterated promise to Abraham. All the blessings which he had promised to bring about were all bound up with Isaac. The story of the offering up of Isaac goes beyond all the previous trials of Abraham and pushes forward into the realm of faith's extreme test in which God himself rises up as the enemy of his own work with men and hides himself so deeply that for the recipient of the promise only the way of utter forsoakness by God seems to stand open.

The story of Abraham contains the notion of promise and fulfillment as von Rad shows. But that aspect is not sufficient. For surely Abraham's relationship with the God whom he worshiped was much more complex than this. Abraham was tested and the testing it would seem was not peripheral to but foundational for the relationship.

It might be helpful to consider a further remark of von Rad concerning the patriarchal narratives. "For it is by no means the case that the later Israel simply projected herself and the theological ordering of her life and problems back into the era of the ancestors. Rather she here depicted a relationship to God of a quite peculiar and unique character" (ROTT 1:125).

It would be important to note that it is in this complex of narratives that the Hebrew Bible uses the word "faith" in a sense close to what contemporary theologies mean (Gen 15:6). But as we noted earlier it occurs in this sense only twice in the Hebrew Bible.

2. David. The second figure we should consider in the notion of faith in ancient Israel is David. David has, of course, much greater historical data in his stories than, as is evident from the two variants of his origins (1 Samuel 16 and 17), there is considerable legend and lore associated with him. Whatever the purpose of hero stories may have been, it is David's peculiar relationship with Yahweh that interests the writer. Whether David was chosen out of the sons of Jesse by an oracle to Samuel, or emerged as a war hero out of the conflicts with the Philistines, he is established clearly in the court of Saul as a rival to Saul and to his dynasty. It is in this rivalry that the book of Samuel is set, and the reflection on the issues of kingship itself and then on the character of the two first kings, Saul and David, is the theological point of the book.

The story of David cannot be disconnected from the Deuteronomic History. The whole piece of the Deuteronomic work and reflection is intimately woven together. And the most astonishing aspect of the story is the utter gratuitousness of the relationship and the way in which "chosenness" supplements "testing" as the central piece of the work.

Once we begin to consider the model of David we are necessarily compelled to examine the notion of covenant as it pertains to the faith of ancient Israel. In a very brief synopsis we ought to note that there are two distinct "covenants" in Israel. See also COVENANT. The Sinai covenant articulates a relationship based on mutual trust (though as this pertains to Yahweh the term is certainly analogical) obligations and promises: "You shall be my people. I shall be your God" (Exod 19:5). "You shall know all the families of the earth; therefore I will punish you for all your iniquities" (Amos 3:2). The second is an unconditional covenant or a covenant of grant (Nebuchadnezzar 1970:185). The Davidic covenant falls into this latter category. The promises made to David do not depend on David's future responses or those of his descendants. The oath which Yahweh takes on behalf of David is the result of David's previous activity. "In other words, it is the ancestor who is the human partner in the covenant" (Lev 1085:101).

David's actions are clear enough. He is called. He responds. He serves Yahweh's purpose. He is the agent of historical change in Israel. He is the instrument of God's power against the enemies of Israel. For the Hebrew Bible, David is the paradigm of the faithful Israelite. David's fidelity is manifested in his history, by which is meant that David's life history is the model of fidelity. His activities prosper as he obeys the call(s) of Yahweh. His victories over the Philistines contrast sharply with the continuing failure of Saul and his descendants to achieve the goals of the promised land. Of course, one could argue that the events are constructed to prove the point that David's political astuteness is mythologized into a religious calling. And from a historical-critical point of view that may very well be. But theologically, or perhaps more correctly, as a lesson in faithful living, David's intense loyalty, his unswerving devotion to the cause of extending the land which God had promised to Abraham, those things make David the paradigm. He listened and obeyed unquestioningly (again in sharp contrast to Saul). So he achieved goals, and the goals he achieved make real the divine promise.

Thus, as in the binding of Isaac, David too was "tested," not so much in specific acts, but in the whole thrust of his life. His life's actions are a response to the call he had received. And, as a result of the command to the call he had received, he is made the bearer of unconditional promises from God.

Thus, in Abraham and in David, the two poles of the life of faith in the Hebrew Bible are illustrated; in Abra-
In this passage faith is seen as a response to a command of God. And the reward of faith (a loving relationship to Yahweh) is conditioned on that obedience. So we find the theme of "commanded love" (Moran 1963: 83–87). Obedience is an essential element in the faith relationship. All the "models" of faith were obedient first and foremost.

Jr 29:10–14
If you invoke me and pray to me, I will listen to you; when you seek me, you shall find me; if you search with all your heart, I will let you find me . . . I will restore your fortunes and gather you again from all the nations and all the places to which I have banished you.

There are two important aspects of Hebrew faith in this passage. First, the faithful seek God. They not only wait for God, they actively search for God and for God’s purpose. And this search is a total commitment (with all your heart). And this search is not an intellectual quest (with all your heart). The second point to be noted in the text is the historical consciousness which grounds the relationship. The relationship is not ethereal but real, concrete, earthly (prosperity, return from exile, restoration).

Ps 103:17–18
But the Lord’s love never fails those who fear him, his righteousness never fails their sons and grandchildren who listen to his voice and keep his covenant, who remember his commandments and obey them.

The Psalms, of course, reflect the worship of Israel, and so the theme of the Psalms leads us into the heart of the believer’s self-understanding. The notions (that stand out here are (a) the fidelity of God, (b) the obedience of the follower, and (c) the remembrance of the acts of God.

God’s fidelity is foundational. "The words ‘faith’ and ‘to believe’ (he’emin) do not properly describe a virtue or quality of man, in the sense that virtues such as prudence or courage are ascribed to him, they describe man taking refuge from his own frailty and instability in God who is firm and steadfast" (Hebert 1955: 374).

Obedience we have already discussed. So finally there is the notion of remembrance (Heb. zikkaron). This important notion identifies the historical and "eschatological" dimensions of the faithful life as a catalytic concept for understanding the faith of the Hebrew Bible. But before discussing this idea and its role in understanding the faith of the Hebrew Bible, it is necessary to recapitulate what has been discussed already.

We have explored the etymological data in the Hebrew Bible from which it should be clear that faith and fidelity are intertwined inextricably in the Hebrew Bible, that is, faith is primarily not an intellectual act but an attitude which encompasses the two-sided sense of the root 'âmân: steadfastness, which addresses the concept of acts of obedience; and trust or confidence, which rests on the notion of God’s constancy and fidelity. Moreover, there is a dual sense associated with trust: one aspect touches the notion...
of hope and future directedness; and the other alludes to the idea of assent, but not assent to a proposition so much as assent to a way of life that is consistent with the claims of God upon the community.

There is an important factor present in all the texts that ought not to be overlooked. That is the sense of faith as residing in a community. It would require another lengthy article to elaborate on the notion of the individual and the corporate in the Hebrew Bible, but it seems fairly clear that at least in its early phases, if not at least in the presentation of its early phases, the faith of Israel was seen primarily as a relationship between the faithful community and Yahweh. It was not a "conversion" experience that brought individuals to faith. It was their inclusion in the community of Yahweh, the People of the Lord.

It is sometimes argued that the evolution of Israel's religion from the epic narrative to the prophetic interpretation involves the notion of a change in the nature of faith from a community-based to an individual-based idea. Both von Rad and Vischer argued for the origins of Israel's idea of faith in corporate notions. Von Rad saw it emerging from the Holy War ideology, and Vischer saw it coming from the cult. Many have argued that the prophetic faith uncoupled the notion of individual faith from the faith of the community (Pfeiffer 1959: 163). Such evidence as we have gives no clear indication either way.

But the intellectual movements of the late biblical period did involve a general development of the notion of individuality, so such a development in the religion of Israel would not be surprising. Moreover, in the late biblical period, after the Maccabean revolt, the whole question of which community represented the faithful Israel necessarily involved the notion of the holiness and fidelity of the members. Apocalyptic ideas of sin, evil, punishment, reward, and the like also influence the notion of faith.

To attempt to identify the chief among all the strands that are interwoven in the notion of Hebrew faith is an awesome task. It may be, also, a fruitless and even deceptive task. Believers and scholars, historians, and the curious all look for the unique and special qualities of Israel's faith. And because the search often begins with the conclusion, the quest is simply confirmation.

Further, the faith of the OT is alive and well in a living community, indeed in a number of living communities of faith. And so there is a history and a course of development that each of the communities keeps, cherish, studies, and elaborates. So the task of commentary is not uncharted. Indeed, the task may be so well charted that there is very little room for comment.

E. OT Faith in Holistic Perspective

At the risk of reviving a long debate over biblical theology, it seems appropriate to comment finally on the faith of the OT from a holistic point of view. It is a progressive development that comes from a common and identifiable source, because, whatever the manner of its development, every development claimed continuity with the original.

1. Remembrance. It seems that among the many themes and strands thus far explored, one in particular might serve as the central focus of Israel's faith: the idea of "remembrance" (Heb zikharon). The core of Israel's faith is found now, as it always has been in the elements of the Seder meal and celebration of Passover. Since the Mosaic period the community of Israel has gathered on the fourteenth day of Nisan (or the appropriate alternatives in history) to celebrate, to pray, and to remember. The central notion among these three, in the writer's view, is that of remembering.

The notion of remembrance as a central religious concern in the faith of the ANE can be illustrated in the Aramaic inscriptions from Zinjirli, where the king predicts the blessing of God toward his offspring on their remembrance of the remembrance of the king's name and deeds forever (KAI 214.21). So much of our knowledge of the culture and religion of the ANE is built precisely on the habit of remembrance. And, as with the Pannam inscription, remembrance is not a single act of recollection. It is in effect the re-creation of the deed.

"Moses said to the people, 'Keep this day in remembrance, the day you came out of Egypt from the house of slavery, for it was with a mighty power that Yahweh brought you out of it' (Exod 13:3-4).

For ask now of the days that were past, which were before you, since the day that God created man upon the earth, and ask from one end of heaven to the other, whether such a great thing as this has ever happened or was ever heard of. Did any people ever hear the voice of a god speaking out of the midst of the fire, as you have heard, and still live? Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, and by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

But take care what you do and be on your guard. Do not forget the things your eyes have seen, nor let them slip from your heart all the days of your life; rather—tell them to your children and your children's children.

(Deut 4:9-10)

It is this remembering that is the essence of the faith in Israel. In the stories of Israel's triumphs and its tragedies, in the glory, destruction, love, and hate, fidelity and apostasy are the two constant and enduring aspects of Israel's remembrance of Yahweh's deeds. In the retelling of the myth of the fateful night on which the angel of death passed over the door of destruction, Israel's whole meaning is gathered. So even today, among all the religious ceremonies and cultic acts we experience or learn about, there is no more solemn or sacred night, no more poignant or "pregnant" question than this which the youngest child is to ask. Why this night different from any other night?

2. Faith Confronts Fear. At the beginning as now, the question confronts the very nature of faith itself, because faith in the OT, as all faith by its very nature, confronts fear. Not just fear, but the fear. The fear that limits the universe, the fear of the universe. And Israel's faith asserts that the universe of human experience is the domain of human freedom.

When you raise your eyes to heaven, when you see the sun, the moon, the stars, all the array of heaven, do not be tempted to worship them and serve them.

(Deut 4:19-20)

What both enthral and enable is forgetting, a overpowering sense of being nature—it is nature, one's destiny. What in the Seder and Passover is the power of nature, or fate, but in the power of the people confirms the ultimate freedom.

But this freedom was not less conditioned on a relationship, as described in a significant way in the covenant. The covenant implies a relationship between the Creator God and the human community—and specifically, Israel, as the chosen instrument through which God will fulfill his purposes for his world and the world to come. And the moral absolutes and ethical concerns of the covenant serve as a brilliant metaphor (Proverbs, Abraham, David) discussed above. Because the faith of Israel envisions a unique relationship between the people of God, it is always difficult and it is too carefully. The danger of this is to reduce this creative tension to an idea. It is rather a co-creative one: historicizing the faith of Israel. We see the journey that this co-creative journey does not deny the history but it absolute the history. The history, future-oriented. God is not bound to it except that his beings endures. So over despair (or logic), wherever we are, wherever the creative power to respond to the needs for life in society, political, or economic. It is affirmed. God gives expection.

These triumphs come at a cost to seek enigmas the challenge God, since it seeks to questions. So the prophetic cleric to the faith of Israel. Prophet, temporal, proclaim the future make the remembrance of God.

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What both enthralls and enslaves human beings is this overpowering sense of being unable to control not just nature, but one’s destiny. What the faith of Israel affirms in the Seder and Passover is to place humanity under the power not of nature, or fate, or political, or economic forces, but in the power of the God of Life itself. And so it confirms the ultimate freedom of the believers.

But this freedom was not left abstract. This freedom is founded on a relationship, and this relationship is described in a significant way through the analogy of a covenant. The covenant analogy illustrates the tension between the Creator God and God’s creative partner—the human community—and specifically the community of Israel as the chosen instrument of the divine love. And since God declares humanity free and gives over to it the power to create nature anew, and further, since God requires the exercise of this dominion as a condition for ongoing relation, the stage is set for the long drama of conflict between the divine and the human, between this world and the world to come, time and eternity, between moral absolutes and ethical compromise. It is a monumental struggle exquisitely illustrated in the story of Job, who serves as a brilliant metaphor of the faithful models (Moise, Abraham, David) discussed above.

Because the faith of Israel rests on this strange and unique relationship between the believing community and God, it is always difficult and dangerous to try to explain it too carefully. The danger of the covenant analogy is to reduce this creative tension to a somewhat narrow, legalistic idea. It is rather a co-creative union. And the danger of historicizing the faith of Israel is that one fails to engage the journey that this co-creative union represents. The journey does not deny the history. It simply refuses to absolutize the history. The history of Israel is not past but future-oriented. God is not bound. God is not predictable except that his hesed endures. So, wherever hope triumphs over despair (or logic), wherever justice vanquishes injustice, wherever the creative potential of humanity emerges to respond to the needs for life, for love, for the solution to social, political, or economic problems, there the God of Israel is affirmed. God gives existence its completeness.

These triumphs come at a cost, however. The compulsion to seek security gives the status quo a legitimacy to challenge God, since it seeks to answer rather than to ask questions. So the prophetic element emerges as a vital part of the faith of Israel. Prophets reveal the eternal in the temporal, proclaim the future against the present, and make the remembrance of God real.

Bibliography

Joseph P. Healey

NEW TESTAMENT

In the NT “faith” belongs to the terms of self-definition of what is later called “Christianity.” It is thus not advisable to determine the NT meaning of “faith” on the basis of a phenomenological investigation. In order to do this, one needs to ascertain the general concept of faith, which can be done only by reference to the history of Christian theology. For this reason, the following article follows the Greek vocabulary closely: however, the investigation of such a central theological category cannot remain purely lexical; much more, it must determine the sense which the word conveys.

A. The Word “Faith”
B. Greek
1. Legal Usage
2. Philosophical Usage
3. Greek and Hellenistic Religion
C. Judaism
1. LXX
2. 4 Maccabees
3. Qumran
4. The Wider Sphere
5. Philo
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1. “Faith” and Self-definition
2. The Jesus Tradition
3. Missionary Language
4. The Letters of Paul
5. The Deutero-Pauline Letters
6. The Synoptic Gospels
7. The Johannine Tradition
8. Epistle to the Hebrews
9. Epistle of James
E. The Early Church

A. The Word “Faith”

The noun “faith” is the very consistent translation of the Greek word πίστις, and the verb "to believe" translates the Greek verb πιστεύω. Other than in the Germanic languages (German: Glaube and glauben; Scandinavian: trost and troet), the Romance languages translate the noun and verb using different stems (French: foi and croire), just as