

**Scriptures and Doctrine :: Philologos****Philologos - posted by JaySaved, on: 2007/2/6 13:51**

This question is for Philologos or anyone who has an advanced understanding of Greek.

Regarding Galatians 2:20, is it correct to translate this verse as 'faith of God' or 'faith in God'.

By the way, to all who are reading, this is not intended to be a King James Only thread and I do not want it to go into that direction. I am just seeking information on the Greek.

Galatians 2:20

English Standard Version (ESV)

20I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

New American Standard Bible (NASB)

20"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

King James Version (KJV)

20I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

New King James Version (NKJV)

20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Thanks

**Re: Philologos - posted by sermonindex (), on: 2007/2/6 13:58**

I believe the textus receptus translates this phrase correctly putting it: "faith of the Son of God"

What "faith" do we have unless it has been given to us.

**Re: Philologos, on: 2007/2/6 14:46**

I'm not much of a Greek scholar but looked it up in Strong's Concordance, and also an interlinear (English words underneath the Greek text).

According to this Interlinear version, the literal translation is: **"...no longer I, but lives in me Christ; but that which no I live in flesh, in faith I live, that of the Son of God, who loved me and gave up himself for me."**

Of course it wouldn't be translated like that because the Greek word order sounds odd in English, and sometimes doesn't have the same meaning if translated word for word.

The important thing, I think, is that it seems to be saying (changing the word order to make it clearer) **"...I live IN the faith of the Son of God..."**

As I said, I'm not much of a Greek scholar, and the actual meaning may not be as it seems, but doctrinally I find that mind-blowing - living IN His faith!!!???

Yours IN Him :-D

Jeannette

**Re:, on: 2007/2/6 14:57**

Those little Preps can make it say more or less depending on which one is used.

John 13:35 (KJV)

35 By this shall all men know that ye are my disciples, if ye have love one to another.

John 13:35 (NASB)

35 "By this all men will know that you are My disciples, if you have love for one another."

John 13:35 (NLT)

35 Your love for one another will prove to the world that you are my disciples."

John 13:35 (MSG)

35 This is how everyone will recognize that you are my disciples—when they see the love you have for each other."

"TO" connotes action. "FOR" holds it in reserve maybe seen, maybe not. Who could tell unto it becomes "TO".

**Re: Philologos - posted by ccchhrrriiss (), on: 2007/2/6 17:24**

Hi JaySaved...

I don't mean to interject when you are asking something from another brother. However, I wanted to interject something concerning the use of prepositions.

...the painting of the Lord.

This can have two meanings. It can mean *a painting that depicted the Lord* -or- it can depict *the Lord's dominion or authority concerning the painting*. Similar examples of dual meaning could be used for many such prepositions. In your example, the KJV uses the term "...faith of the Son of God." Does this refer to *the Son of God's faith* -or- *faith in the Son of God*?

We might be careful to understand the usage in regards to literal interpretation. It could mean the difference in the interpretation of "*taking up serpents*."

I am also eagerly waiting for Philologo's response.

:-)

**Re: - posted by philologos (), on: 2007/2/6 19:52**

Quote:

-----I am also eagerly waiting for Philologo's response.  
-----

Gee, I can hardly wait to see what I might say!;-)

&#949;&#957; &#960;&#953;&#963;&#964;&#949;&#953; &#950;&#969; &#964;&#951; &#964;&#959;&#965; &#965;&#953;&#959;&#965; &#964;&#959;&#965; &#920;&#949;&#959;&#965;, (Gal 2:20 GNT-TRS) The literal translation of his phrase would be something like in/by faith I live the of the Son of the God so its one of those places where an interlin ear struggles to get to the real meaning. Let's unpack it

**&#949;&#957; &#960;&#953;&#963;&#964;&#949;&#953; &#950;&#969;** This would give something like 'I live by faith' The Greek preposition 'en' means 'in' or 'within' but it is sometimes used 'instrumentally' (bet you wish you hadn't asked now!) When Biblical Greek want to say 'kill with the sword' it would use 'en' in the sense of 'by the sword'; the sword being the 'instrument' of the killing. We have to take note of the context to see which is most appropriate. In this instance my judgement would be that it means 'by faith'. It should be noted that there is no definite article here and those Cambridge Bibles that we have been hearing about should have put the word 'the' into it so that it read "I now live in *the* flesh" (Gal 2:20 KJVS) More modern versions have sometimes corrected this eg "I now live in the flesh I live in faith" (Gal 2:20 ASV)  
 "I live by faith" (Gal 2:20 NKJV) So it is not 'the faith' of the Son of God but 'faith'.

Next we have the bit **&#964;&#951; &#964;&#959;&#965; &#965;&#953;&#959;&#965; &#964;&#959;&#965; &#920;&#949;&#959;&#965;** where **&#964;&#951;** is 'the definite article' and is Dative, Singular, Feminine. It is referring backwards to the feminine gender word 'faith'. I think it could best be translated as 'that'. So that the sentence now reads "I live by faith, that (faith)"  
**&#964;&#959;&#965; &#965;&#953;&#959;&#965;** is the definite article and is Genitive, Singular, Masculine followed by the word 'son'. This is the Greek way of saying 'belonging to the son'.  
**&#964;&#959;&#965; &#920;&#949;&#959;&#965;** the definite article and is Genitive, Singular, Masculine followed by the word 'God'. This is the Greek way of saying 'belonging to God'.

So we have a reference to God's Son's faith. The question then is does this mean 'faith in him' or 'faith from him'? I think it means the kind of faith that he had, which was the faith of a son. In Roman's Paul refers to Abraham's faith "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." (Rom 4:12 KJVS) Again the word 'faith' is without the definite article. It is literally 'in the steps of our father Abraham's faith'; this is the same kind of construction as Galatians 2:20.

It is referring to 'Abrahamic faith', the kind of faith that Abraham had; we sometimes call this 'justifying faith'. Jews had to have both circumcision AND Abrahamic faith. The point I am making is that Abraham did not give them this faith, it was faith like Abraham's. If we carry through this idea of a 'kind of faith' into Galatians it seems that Paul is referring to the 'kind of faith' that the Son had. This would be significant because Paul later goes on to point out that 'faith' has now arrived (Gal 3:25) and is part of the way in which we become 'sons' of God, God giving us the Spirit of his Son.

John Wesley was questioned about his claims that before his 'warm heart' experience he did not have 'faith'. His questioners reminded him that he was Anglican priest and had been a missionary to the American colonies. His answer was that the faith he had then was the faith of a slave not that of a son.

I don't think Galatians 2:20 is talking about Christ's own personal faith being given to us, but of Paul's experience of a Son-like faith. Slaves obeyed God because they had to; sons because they chose to. Slaves were kept in check by a law; sons walk in the Spirit. Personally I would rather take both broad interpretations than an either/or choice. This is Christwards and Sonlike faith, but it is not, I think, Christ's faith instead of Paul's faith.

**Re: - posted by Corneliu (), on: 2007/2/6 20:17**

This is the way I understand this:

Interliniar "Christ I have been crucified with, yet I live no longer I, but lives in me Christ; but that which now I live in flesh, in faith I live, that of the Son of God, who loved me and gave up himself for me."

My read/understanding: no longer do I live, but Christ lives in me: but the life that I live in flesh now, is in/by faith, the life of the Son of God, who loved me and gave himself for me.

It's not my life (any longer), but His will and His life is lived in me(by faith).

**Re:, on: 2007/2/6 21:02**

KJV holds the revelational truth of Gal.2.20 by its use of the prep "of" that scholars strip away with their abstractions.

**Re: - posted by JaySaved, on: 2007/2/6 21:40**

Thanks Philologos and others.

So, is it acceptable to translate the verse as both faith in Christ and faith of Christ?

**Re: - posted by philologos (), on: 2007/2/7 2:24**

Quote:

-----So, is it acceptable to translate the verse as both faith in Christ and faith of Christ?  
-----

Yes, I think it is but the 'faith' of Christ is not Christ's own faith imparted but the kind of 'faith' which Christ had is repeated in me.

Remember the other phrase of Paul's "the faith of Abraham" and interpret each phrase in a similar way. Was Christ's own personal faith imparted to me? I don't think so.

Faith and repentance are only possible because God enables but each requires our personal engagement.

**Re: - posted by philologos (), on: 2007/2/7 2:26**

Quote:

-----KJV holds the revelational truth of Gal.2.20 by its use of the prep "of" that scholars strip away with their abstractions.  
-----

The word 'of' is not a preposition. It comes from a necessary English way of translating the genitive case in Greek.

**Re:, on: 2007/2/7 8:00**

"Whatever  
, as the Beaver says on the commercial. ;-)

Thanks for the heads up. I hate making 101 errors.

**Re:, on: 2007/2/7 8:08**

Quote:

-----  
philologos wrote:

Quote:

-----So, is it acceptable to translate the verse as both faith in Christ and faith of Christ?  
-----

Yes, I think it is but the 'faith' of Christ is not Christ's own faith imparted but the kind of 'faith' which Christ had is repeated in me.

Remember the other phrase of Paul's "the faith of Abraham" and interpret each phrase in a similar way. Was Christ's own personal faith imparted to me? I don't think so.  
-----

Abraham's faith? All they have to do is believe God and it will be seen and rewarded by God as Abraham's faith was. God gives us all the ability to believe.

Quote:

-----Faith and repentance are only possible because God enables but each requires our personal engagement.  
-----

MY REPLY WON'T POST IN ITS ENTIRETY

**Re: - posted by RobertW (), on: 2007/2/7 11:25**

Quote:

-----Ron's: Yes, I think it is but the 'faith' of Christ is not Christ's own faith imparted but the kind of 'faith' which Christ had is repeated in me.  
-----

Ron, For those who may not know your definition of faith. Would you share that again? Just trying to scale the language barrier.

**Re: - posted by philologos (), on: 2007/2/7 11:54**

Quote:

-----Ron, For those who may not know your definition of faith. Would you share that again? Just trying to scale the language barrier.  
-----

gladly...

"faith is right response to revelation"; "faith comes by hearing, and hearing by the word of God." (Rom 10:17 NKJV)

and, being as you asked so nicely ;-) here's a free definition of 'sin'

"sin is wrong response to revelation"; "...to him who knows to do good and does not do it, to him it is sin." (James 4:17 NKJV)

These definitions are not copyrighted. If you agree with them use them freely. :-D

**Re: - posted by JaySaved, on: 2007/2/7 12:11**

Philologos,

I just realized that I misspelled you name. Sorry about that. I have corrected it.

**Re:, on: 2007/2/7 15:02**

Quote:

-----  
philologos wrote:

Quote:

-----Ron, For those who may not know your definition of faith. Would you share that again? Just trying to scale the language barrier.  
-----

gladly...

"faith is right response to revelation"; "faith comes by hearing, and hearing by the word of God." (Rom 10:17 NKJV)

and, being as you asked so nicely ;-) here's a free definition of 'sin'

"sin is wrong response to revelation"; "...to him who knows to do good and does not do it, to him it is sin." (James 4:17 NKJV)

Conversely, to him who knows not, sin is not imputed. There's a heap bunch of folk in the world like that, to be sure.

Btw, sin is still a relationship.

**Re: - posted by JaySaved, on: 2007/2/7 15:12**

Quote:

-----Conversely, to him who knows not, sin is not imputed. There's a heap bunch of folk in the world like that, to be sure.  
-----

Yes and they are called babies.

**Re: - posted by Christinyou (), on: 2007/2/7 21:30**

As Adam was completely innocent, he that knows no wrong cannot sin, until he gains the knowledge of Good and Evil, don't eat, then we die.

Then; Jam 4:17 Therefore to him that knoweth to do good, and doeth not, to him it is sin.

In Christ: Phillip

**Re:, on: 2007/4/13 12:07**

Quote:

-----gladly... "faith is right response to revelation"; ...faith comes by hearing, and hearing by the word of God. (Rom 10: 17 NKJV) and, being as you asked so nicely here's a free definition of 'sin' "sin is wrong response to revelation"; ...to him who knows to do good and does not do it, to him it is sin. (James 4:17 NKJV)  
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Hi Mr. Ron...

i have something that bothers me about your definition. i apologize to refer to you like i know you brother, but quietly, i have been trying to soak up everything that you have imparted here for about a year now. In your eyes is faith, i.e saving faith, a work or not? (to make it simpler, if faith is believing, is believing a work that humans do or not) just like for example, not stealing is a work, or holding oneself from coveting, or other sinful things...or even prayer is a work (please don't go hard on me, for this has been little by little explained to me, and i still haven't really fleshed all the implications out)... i believe it is, but the issue i have is, i would like to know how you reconcile "faith" if it is a work with your definition?

i am in all seriousness anxiously waiting for your response, or any other response which delves into this question of works. i also have other specific questions that seem to conflict somewhat with the idea of faith, saving faith, being of a work that humans initiate and do. again, please be kind to me i am really just beginning to learn and a lot of us would benefit from the discussion. (part of the problem with our generation is our theology that we can somehow pull the strings of God by just saying a sinner's prayer) i also hope somehow this discussion goes to discussion of "what's saving faith?" if God wills it.

thanks

samuel

**Re: PHILOGOS - posted by UniqueWebRev (), on: 2007/4/16 1:01**

My question would lean more to whether, since Jesus lives in me, does not His Faith, as in Godlike Faith, also live in me?

And if so, will not His Faith trump my poor faith as I lay gasping on the narrow path?

Also, from what I have been taught, if you turn the noun 'faith' into a verb 'faithe', it translates more clearly, but darned if I can figure out all the ways you would need to spell it to get the action sense of the word into 'faithe'.

Pulling on your sleeve, Philologos, and saying, please, please, can you explain this to me?, I give my thanks in advance for your attention to this small Greek matter, but great matter of 'faithing'.

Blessings,

Forrest

Re: - posted by CJaKfOrEsT (), on: 2007/4/16 4:47

Quote:

-----  
philologos wrote:

Yes, I think it is but the 'faith' of Christ is not Christ's own faith imparted but the kind of 'faith' which Christ had is repeated in me

-----

That is all well and good, but is it possible that the either/or logic could include the impartation of Christ's faith? Especially in light of Eph 2:8 -

Quote:

-----

For by grace are ye saved through faith; and that **not of yourselves: it is the gift of God:**

-----

Re: - posted by dohzman (), on: 2007/4/16 7:24

Quote:

----- faith is right response to revelation

-----  
Ron's definition is very simple but very accurate. The receiving of God's revelation is in the hearing, Isa 50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

Isa 50:5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

At that point it's not a work as much as it's a yielding to in obedience that revelation since with the revelation always comes a quickening, I call that grace, or the power of God to do His Word.

The question you should have probably asked but didn't, is this: Does simple obedience to God's Written Word without any revelation constitute works?

Re: - posted by beenblake (), on: 2007/4/16 9:04

Quote:

-----"faith is right response to revelation"; "faith comes by hearing, and hearing by the word of God." (Rom 10:17 NKJV)

and, being as you asked so nicely here's a free definition of 'sin' "sin is wrong response to revelation"; "...to him who knows to do good and does not do it, to him it is sin." (James 4:17 NKJV)

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Based upon Romans 10:17, would not the correct definition be "Sin is the right response to the Word of God."?

Revelation is the revealing of the Word of God. This means the Word is revealed in us and that we have received it inwardly. A person cannot have revelation until after they have made the correct response. The Word of God does not enter into us until we have correctly responded to the Word.

This would also give us a better definition of sin as well:

Sin is the wrong response to the Word of God.

The Father said, "This is my son, listen to Him." Jesus said, "Believe in me." This is the Word of God. How will we respond? Will we believe in Jesus or not? To sin means that we do not believe in Jesus. It means we disobey. In addition, it means that we don't put God first.

What do you think?

In love,  
Blake

**Re: - posted by JaySaved, on: 2007/4/16 9:23**

We must remember that faith is not a work and it is not a meritorious action that causes God to look upon us with favor. If it was, it would contradict the very meaning of election. (Romans 9:11-12)

Here is where the confusion lies between Calvinism and the Wesleyan non-Calvinist.  
Does Regeneration precede Faith or does Faith precede Regeneration.

Both systems affirm that we are saved by Grace through Faith and that our salvation does not depend on anything we do or whether good or bad—we cannot earn our salvation.

Both systems affirm that the grace of God must come before our Faith:

Prevenient Grace says that God must perform a work of grace before a person has the ability to have faith. God does nothing in this grace but bring the person to the ability to choose. This grace is irresistible, but does not result in regeneration but it is not intended to.

Irresistible Grace says that God must perform a work of grace before a person has the ability to have faith. God in this grace actually regenerates the sinner and the sinner will respond with Faith—not out of compulsion but out of the new desire they have for God. The intent of Irresistible Grace is to bring regeneration.

In one view (Wesleyan) Faith precedes regeneration. The sinner is made aware of his present state, but has the ability to remain or to believe in the offer of God and have faith in God. Once the sinner has faith in God, God performs a work of Irresistible grace in which He regenerates the person. In this step, the person chooses first, then God chooses the person.

In the other view (Calvinism) regeneration precedes faith. The sinner is regenerated by God and made aware of his present state and the true nature of God. The person always responds in Faith because the 'awareness' is actually the sinner being regenerated. The sinner desires God after the regeneration and chooses to have faith and follow God. In this step, God chooses the person and then the person chooses God.

I hope I have been very even-handed to both approaches and I pray that all of us would ask God to reveal which is true, which is false, or if both are false.

God Bless

**Re: - posted by Logic, on: 2007/4/16 9:27**

Quote:

-----  
philologos wrote:

So it is not 'the faith' of the Son of God but 'faith'.

-----  
Faith is a kind of knowledge from circumstantial evidence.

Actual knowledge is conclusive evidence or circumstantial evidence or fact.

One with circumstantial evidence would not have faith but have Actual knowledge.

Example:

I have faith **in** Christ, because I never really saw Him physically(substantial evidence), but I have circumstantial evidence of His word and witnesses the Apostles.

Jesus would/does not have faith at all but perfect knowledge(conclusive evidence) of GOD or Jesus did only have circumstantial evidence, but actual knowledge.

Therefore, in context to reality you should have instructed them thus: "So it is not 'the faith' **of** the Son of God but 'faith' **in** the Son of God".

**Re: - posted by PreachParsly (), on: 2007/4/16 10:49**

Quote:  
-----Especially in light of Eph 2:8 -  
-----

How do you know the "it" is faith, rather than grace?

**Re: - posted by Logic, on: 2007/4/16 11:43**

Quote:  
-----  
CJaKfOrEsT wrote:  
For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:  
-----

The "it" is in reference to the Grace, not Faith.

Faith is not a gift, but a command, Grace is the Gift.

**Re: Philologos, on: 2007/4/16 11:44**

Quote:  
-----This is Christwards and Sonlike faith, but it is not, I think, Christ's faith instead of Paul's faith.  
-----

I am having difficulty receiving that it's not "Christ's faith" that Paul is now living by.

It is without doubt that Paul reached perfection, and Jesus is the author and the finisher of our faith.

There is an end to our faith, to which it carries us thru the trials and temptations to where Christ is fully grown up inside of us. The SEED was not meant to sit in our lives and not grow, that SEED is Christ.

Quote:  
-----1 Peter 1:9 Receiving the end of your faith, even the salvation of your souls.  
-----

He that endures to the end the same shall be saved, that end is your faith, not the end of the world, as our carnal minds think.

When Christ has become grown in us, then comes to pass which was spoken of in Habakkuk:

Quote:  
-----Habakkuk 2:4..... the just shall live by his faith.  
-----

It's no longer I that liveth.

Re: - posted by JaySaved, on: 2007/4/16 12:08

Quote:

-----The "it" is in reference to the Grace, not Faith.

Faith is not a gift, but a command, Grace is the Gift.

The 'it' refers to the Salvation. Salvation is a gift of God that begins in the grace of God and is funneled through the channel of Faith.

None of this is according to works but is all a gift of God.

For example, if  $A + B = C$  and C is a gift that cannot be earned. Would it be fair to say that B is entirely dependent upon us?

So to, Grace + Faith = Salvation and Salvation is a gift that cannot be earned. How do we then say that Faith is entirely us and is not part of the gift?

Ephesians 2:8 tells us that Faith is our part of the salvation process, but that Faith is not the reason for our salvation and it is not the basis of the salvation. What Ron is saying is that our Faith is a right response (our part) to the revelation of God's grace.

God does not have faith for us, but His grace enables us to have faith.

Re: - posted by Logic, on: 2007/4/16 14:04

**Habakkuk 2:4** Behold, his soul which is lifted up is not upright in him: the just shall live by his faith.

Please, keep words in context!

The "his" means "his own" faith.

Re:, on: 2007/4/16 15:24

is believing the same as having faith? if not what's the difference? and, if it's not, the action of believing though not having of a physical aspect, is a mental and almost soul-ish (i know there is no word:-D )commitment to surrender our minds to accept everything that God says He is or would do. and for this reason, i like what dohzman says just a few responses before this thread. i rescind my objection over the question of what Ron defines as faith because, mr. dohzman succinctly answered it for me. I believe that God's word is revealed to us in our inward parts only after God gives us a new heart and brings us from death to life.(and i am pretty sure most of you i think agree with me on this and hopefully Ron too). and the faith that comes in inwardly from this revelation, is the faith of Christ Jesus that lives in us (though from outside of the soul,this totally would look like it's our own personal faith. or is it??

Quote:  
-----by Logic on 2007/4/16 11:43:21 Quote: CJaKfOrEsT wrote: For by grace are ye saved through faith; and that bnot of yourself es: it is the gift of God: The "it" is in reference to the Grace, not Faith. Faith is not a gift, but a command,  
-----

again, if it is a command, how can a dead heart in trespasses and sin all of a sudden have faith in what God says He is and will do without the revelation of the Word of God? i.e, (i would also ascribe as) the heart changed from dead to living, by the faith of Jesus Christ inside the man as "UniqueWebPr" stated. i am burning to see the greek exposition on chapters 3 and 4 of Romans.

especially chpt 3:22,26,27,28,31 ....

the difficult part is chpt 4 which completely seems to radically challenge the idea of saving faith being not the faith of Jesus Christ but our own faith(again, seems like, but who knows the greek might be something different)

I want to add this: i am no expert in this. i am just a babe with these type of things. i heard this on the radio now for about

t 1 week and God has really confirmed it in my heart. there is something that i felt was completely broken from my heart when God by His mercy revealed this to me. i realize that also what i hear of the direct contradiction this thought of "the faith of Jesus Christ is the one that saves" not "my faith" - brings to all the other christian language of salvation i have heard until now...so, i see this business of saving faith as great matter of importance. thanks for listening to this long thread ....by the way, God bless you those that contributed- UniqueWebPr, PreacherParsley, JaySaved, Logic, beenblake, compliments, etc.

if there are armenians, i am sorry but my leanings now as i am realizing it is towards the calvinists. but take heart, we are all the true sons and daughters of the Most High, the ministers who stand before Him to worship.

sam

**Re:, on: 2007/4/16 15:29**

Quote:  
-----Habakkuk 2:4Behold, his soul which is lifted up is not upright in him: the just shall live by his faith. Please, keep words in context!  
The "his" means "his own" faith.  
-----

again, brother, if it's a command, don't you see a contradiction in that what man can obey a command of God without transferring by the faith of Christ Jesus from death to life? or is the verse referring to the sustenance of spiritual life by the works of "faith-ing" ?

**Re: Philologos, on: 2007/4/16 15:42**

I've posted this from Chambers before on SI. It seems relevant, again.

His thesis reminds me of a sermon I once heard on 'The transport of God', in which the preacher drew us to Revelation where John is 'immediately' in the Spirit, and compared this instantaneous experience with a new plane which had recently been tested, which took only 2 hours to fly from the US east coast to London, UK. In fact, it couldn't stop fast enough, and was over Frankfurt before it had slowed down enough to turn back to land.

The transport of God is not so sloppy. It goes straight to the point, and that *immediately*. In receiving this lift into His presence, we are brought to interface with eternity, *immediately*. No nano-seconds pass, even, but we are brought into contact with I AM, with neither 'work' nor delay.

October 28th (My Utmost for His Highest) myutmost.org

#### JUSTIFICATION BY FAITH

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall all be saved by His life." Romans 5:10

I am not saved by believing; I realize I am saved by believing. It is not repentance that saves me, repentance is the sign that I realize what God has done in Christ Jesus. The danger is to put the emphasis on the effect instead of on the cause. It is my obedience that puts me right with God, my consecration. Never! I am put right with God because prior to all, Christ died. When I turn to God and by belief accept what God reveals I can accept, instantly the stupendous Atonement of Jesus Christ rushes me into a right relationship with God; and by the supernatural miracle of God's grace I stand justified, not because I am sorry for my sin, not because I have repented, but because of what Jesus has done. The Spirit of God brings it with a breaking, all-over light, and I know, though I do not know how, that I am saved.

The salvation of God does not stand on human logic, it stands on the sacrificial Death of Jesus. We can be born again because of the Atonement of Our Lord. Sinful men and women can be changed into new creatures, not by their repentance.

or their belief, but by the marvellous work of God in Christ Jesus which is prior to all experience. The impregnable safety of justification and sanctification is God Himself. We have not to work out these things ourselves; they have been worked out by the Atonement. The supernatural becomes natural by the miracle of God; there is the realization of what Jesus Christ has already done - "It is finished."

Re: - posted by Logic, on: 2007/4/16 15:46

Quote:  
-----JaySaved wrote:  
God does not have faith for us, but His grace enables us to have faith.  
-----

Just as God's grace enables us to breath.

Quote:  
-----sb1175 wrote:  
is believing the same as having faith?  
-----

Yes

Quote:  
-----sb1175 wrote:  
if it is a command, how can a dead heart in trespasses and sin all of a sudden have faith in what God says He is and will do without the revelation of the Word of God?  
-----

**2Th 2:10** And with all deceivableness of unrighteousness in them that perish; **because they received not the love of the truth, that they might be saved.**

Can a dead heart love the truth?

Yes, Just as courts of law with dead hearts at the bench seek the truth because they know that it is the concept of reality that the charge can be given.

Re: - posted by JaySaved, on: 2007/4/16 16:31

Quote:  
----- JaySaved wrote:  
God does not have faith for us, but His grace enables us to have faith.

logic wrote:  
Just as God's grace enables us to breath.  
-----

Exactly, we can do nothing apart from the grace of God. We are entirely dependent upon Him.

Re:, on: 2007/4/16 17:01

Quote:  
-----Please, keep words in context!  
-----

I am sticking with the context. The "his" is what I believe to be what Paul was quoting from, "the just shall live by faith", and I see that "his" to be Jesus Christ. There are other such verses that are quoted that are not in their full context. For example.

The Old Testament says:

Quote:  
-----Psalms 8:2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still t  
he enemy and the avenger.  
-----

The New Testament says:

Quote:  
-----Matthew 21:16 And said unto him, Hearrest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the m  
outh of babes and sucklings thou hast perfected praise?  
-----

"Perfected Praise" and "Ordained Strength" seems to be a contradiction. I choose not to believe there is.

Paul said:

Quote:  
-----Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh  
I live by the faith of the Son of God, who loved me, and gave himself for me.  
-----

This verse seems to validate this:

Quote:  
-----John 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.  
-----

When Jesus quoted a verse from the Old Testament, where were these people that rebuked Him saying, "Jesus, you go  
t to read that in it's full context". He just quoted one verse, why can't we? The Apostles did. Sheesh :-o

**Re:, on: 2007/4/16 18:57**

how can you love truth and not submit to it? i just don't feel there's any basis for somebody to be able to say i love truth  
without being able to submit to it.

**Re:, on: 2007/4/16 19:00**

Sb1175, Who are you referring too?

**Re: - posted by DesiJr, on: 2007/4/16 21:35**

Great response...AMEN

**Re: - posted by Logic, on: 2007/4/16 22:37**

Compliments:

**Habakkuk 2:4** Behold, his soul which is lifted up is not upright in him: the just shall live by his faith.  
The word "his" must refer to the person whose soul is lifted up and is not upright in him.

Would you say, "The person which is eating my lunch, The cops will get **him** for stealing my food."  
Would you be refering to the **him** as a difrent person?

No.

The same for **Habakkuk 2:4**.

The "his" must refer to the subject.

Quote:  
-----**Compliments wrote:**  
I am having difficulty receiving that it's not "Christ's faith" that Paul is now living by.  
-----

Who elses would it be if Jesus couldn't have faith?

If you think that Jesus does have faith, reread my post about it, then tell me how He could.

Quote:  
-----sb1175 wrote:  
how can you love truth and not submit to it? i just don't feel there's any basis for somebody to be able to say i love truth without being able to submit to it.  
-----

I didn't say that one who loves the truth was'nt able to submit to it.

Truth is reality and the law is real.  
Couldn't a judge with a dead heart submit the law that he loves?  
Yes.  
However, one will not submit consistantly.

**Re:, on: 2007/4/18 22:57**

i take it, i could be wrong, and love to see the hebrew for this verse,- as i said in my response, that verse from Hab 2 is, "  
Quote:  
-----referring to the sustenance of spiritual life by the works of "faith-ing"  
-----  
". if not, it's a reference towards our Lord

i will come back after chewing on your answer about the judge because, my i still have to understand what you are getting at. for now, we really need to look at the greek TR for chapter 3 and 4....for the sake of this, somebody please shed some light on the 22-28 of chapter 3.... i was hoping Ron would drop by but he's nowhere to be seen

samuel

**Re: - posted by Logic, on: 2007/4/19 9:10**

I have no idea what "faith-ing" is.  
Quote:  
-----i will come back after chewing on your answer about the judge because, my i still have to understand what you are getting at  
-----

You said,  
Quote:  
----- basis for somebody to be able to say i love truth without being able to submit to it  
-----

I am gaetting at that one is able to submit to the truth even though one has a dead heart in trespasses and sin. One can have have faith in God because faith is acknowleging the truth and submitting to it.

That is how the law works.  
One who has a dead heart in trespasses and sin hears the truth of God's Law and submits to it in conviction.  
Quote:  
-----somebody please shed some light on the 22-28 of chapter 3  
-----

I will on my next breake.  
I have a good explanation.

**Re: - posted by Logic, on: 2007/4/19 14:00**

Quote:  
-----sb1175 wrote:  
somebody please shed some light on the 22-28 of chapter 3.... i was hoping Ron would drop by but he's nowhere to be seen  
-----

**Gal 3:22** But the scripture hath concluded all under sin, that the promise by faith in Jesus Christ might be given to them t hat believe.  
The "sin in this verse is an abstract description of "disobedience" or "unbelief" according to what translation of Rom 11:32 one has.  
Compare Gal 3:22 to Rom 11:32.  
**Rom 11:32** For God hath concluded them all in unbelief, that he might have mercy upon all.

The "promise by faith in Jesus Christ" is "the mercy that comes to all"

**Gal 3:23** But before the coming of faith, we were guarded under Law, having been locked up to the faith being about to be revealed.

**In other words:** Before faith in Jesus Christ, they were guarded in a common subjection to Law for a purpose of directing them to that that faith.

Therefore the Law is a Guide to those under it.V.24

**Re: - posted by philologos (), on: 2007/4/19 14:21**

Quote:  
-----sb1175 on 2007/4/13 17:07:30  
In your eyes is faith, i.e saving faith, a work or not? (to make it simpler, if faith is believing, is believing a work that humans do or not) just like for example, not stealing is a work, or holding oneself from coveting, or other sinful things...or even prayer is a work (please don't go hard on me, for this has been little by little explained to me, and i still haven't really fleshed all the implications out).... i believe it is, but the issue i have is, i would like to know how you reconcile "faith" if it is a work with your definition?  
-----

My apologies, I completely missed this thread and have been out of town for a while. In answer to your question above, and realising you may have lost all interest in the question by this time, I would like to pose another question. (isn't it a annoying when folks do that?) "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:28-29 KJVS) Would this be 'a work' in the way you see things. The questioners were clearly wanting to 'do something for God' and Christ's answer is that the thing they should 'do' is to believe on Himself. This would suggest that in some sense 'faith' is a work but certainly not a work of the law.

**Re: - posted by philologos (), on: 2007/4/19 14:42**

Quote:  
-----CJaKfOrEsT on 2007/4/16 9:47:21  
For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:  
-----

But what exactly is 'the gift of God' in this sentence?

It might seem that the obvious answer is 'faith' but the word 'it' in 'it is the...' is in the neuter which is not what I would have expected if it is referring to 'faith' which is a feminine noun. The word 'grace' is also a feminine noun so the word 'it' doesn't seem to be pointing to that either.

I think it may be referring to the whole 'salvation' process and not specifically to 'faith' itself.

**Re: - posted by philologos (), on: 2007/4/19 14:45**

Quote:  
-----Based upon Romans 10:17, would not the correct definition be "Sin is the right response to the Word of God."?  
-----

The word for 'word' is rhEma which is an expressed or spoken word. It is a word in an active state rather than as a dormant fact.

Re: - posted by philologos (), on: 2007/4/19 14:58

Quote:  
-----sb1175 on 2007/4/16 20:24:38  
again, if it is a command, how can a dead heart in trespasses and sin all of a sudden have faith in what God says He is and will do without the revelation of the Word of God? i.e, (i would also ascribe as) the heart changed from dead to living, by the faith of Jesus Christ inside the man as "UniqueWeb Pr" stated. i am burning to see the greek exposition on chapters 3 and 4 of Romans.  
-----

How can a man with a withered arm 'stretch it out'? There is an important verse in Luke which may give us the answer. “For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.”(Luke 1:37-38 KJVS) is the way most of us are familiar with it but the old A SV has “For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.” (Luke 1:37-38 ASV)...which is much more literal. The word for 'word' here again is rhEma and it makes Mary's reponse much more understandable.

The angel says 'no spoken word of God is without dunamis (inherent power)' and Mary responds 'be it unto me according to your spoken word'. The very fact of God 'speaking' changes everything. His initiative in speaking changes all the rules, even those who are in the graves can hear when God speaks. (John 5:28,29) We have at least three incidents in the gospel where the Lord spoke to dead people and they heard him.

Quote:  
-----b1175 wrote:  
somebody please shed some light on the 22-28 of chapter 3.... i was hoping Ron would drop by but he's nowhere to be seen  
-----

Is this Romans 3:22-28 we are talking about?

Re: - posted by RobertW (), on: 2007/4/19 15:28

Quote:  
-----The word for 'word' is rhEma which is an expressed or spoken word. It is a word in an active state rather than as a dormant fact.  
-----

I have always needed a definition of rhema. :-)

Re:, on: 2007/4/20 22:05

Philologos(Mr. Ron), thanks so much for spending some time with the questions. i have to think about what you said more. but for now, yes, it's Romans 3 and 4.

just a thought- i am more confused now because i am asking myself now, does God speak to every being or does he choose only to speak to those that he has elected to save? (and this is strictly regarding salvation in the acceptance of His Son) and these questions arose from your exposition of the word RhEma.

can you also comment on what "UniqueWebRev" asked you also (seeing that you are back at it :))  
thanks to you from my heart brother....

by UniqueWebRev on 2007/4/16 1:01:34

My question would lean more to whether, since Jesus lives in me, does not His Faith, as in Godlike Faith, also live in me ?

And if so, will not His Faith trump my poor faith as I lay gasping on the narrow path?

Also, from what I have been taught, if you turn the noun 'faith' into a verb 'faithe', it translates more clearly, but darned if I can figure out all the ways you would need to spell it to get the action sense of the word into 'faithe'.

Pulling on your sleeve, Philologos, and saying, please, please, can you explain this to me?, I give my thanks in advance for your attention to this small Greek matter, but great matter of 'faithing'.

Blessings,

Forrest

**Re: - posted by Christinyou (), on: 2007/4/21 0:36**

Quote: "My question would lean more to whether, since Jesus lives in me, does not His Faith, as in Godlike Faith, also live in me?"

And if so, will not His Faith trump my poor faith as I lay gasping on the narrow path?"

I am not philologos, but we get the whole bucket of Grace, which is in Christ Jesus, including His Faith, for ours is dead trespasses and sin and can only be reckoned by God as in Abraham. The Faith Christ that we now live by is not only reckoned, but birthed in us. Birthed by water and the Spirit. The Living Water Christ gives and the Spirit of Himself and the answered prayer of Christ Himself and the Answer of the Father by the Holy Spirit in us, and on top of that the Abode of the Father with us.

Who is our Glory? Colossians 1:25-28 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Who is our new life and faith? Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live in the faith the Son of God, who loved me, and gave himself for me.

More of Him and His life and Faith in us.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Amen to our new Faith.

In the Faith Christ: Phillip

**Re: PHILOLOGOS - posted by UniqueWebRev (), on: 2007/4/22 5:12**

Quote:

Christinyou wrote:

Quote: "My question would lean more to whether, since Jesus lives in me, does not His Faith, as in Godlike Faith, also live in me?"

And if so, will not His Faith trump my poor faith as I lay gasping on the narrow path?"

I am not philologos, but we get the whole bucket of Grace, which is in Christ Jesus, including His Faith, for ours is dead trespasses and sin and can only be reckoned by God as in Abraham. The Faith Christ that we now live by is not only reckoned, but birthed in us....Amen to our new Faith.

In the Faith Christ: Phillip

I'll take that as a yes, and rejoice that Christ in me will pick me up on the path and carry me when I cannot walk by myself any longer.

Blessings,

Forrest

**Re: - posted by CJaKfOrEsT (), on: 2007/4/22 11:04**

Quote:

-----  
philologos wrote:

I think it may be referring to the whole 'salvation' process and not specifically to 'faith' itself.

-----  
Interesting... Have never thought of that before. I guess this further solidifies my view, because if the "it" is the "whole 'salvation' process", the the "faith" and the "grace" whole be included in the "gift of God". Otherwise their would be something for man to "boast" of.