

Hebrews 6:1 Part 2 Faith Toward God,

Hebrews 6:1 & 2

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, **and of faith toward God,**

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Hebrews 11:1

1 ***Now faith is the substance of things hoped for, the evidence of things not seen.***

From Zondervan's "Pictotal Bible Dictionary" we find this on Faith

FAITH (Heb. *'emiIn*, Gr. *pistis*), has a twofold sense in the Bible, an active and a passive one; in the former, meaning "fidelity," "trustworthiness"; in the latter, "trust," "reliance." An example of the first is found in Romans 3: 3, where "the faith of God" means His fidelity to promise. In the over whelming majority of cases it has the meaning of reliance and trust.

In the OT (KJV) the word "faith" occurs only twice (Deut. 32:20; Hab. 2:4), and even the verb form, **"to believe," is far from common, appearing less than 30 times.** What we find in the OT is not so much a doctrine of faith, as examples of it. It sets forth the life of the servants of God as a life of faith. That which differentiates their lives from others **is their self-commitment to God, implicitly involving unwavering trust in and obedience to Him.** The foundation of Israel's faith was the revelation that God had made to the fathers and to Moses, the covenant He had made with them at Sinai, and the conviction that the covenant promises would some day be fulfilled. The observance of the Law and a life of faith were not for them incompatible. Faith lay behind the keeping of the Law as its presupposition. The Law was a mode of life

incumbent upon those whose trust was in Jehovah. OT faith is never mere assent to a set of doctrines or outward acceptance of the Law, but utter confidence in the faithfulness of God resulting in a loving obedience to His will.

When used with a religious application, faith, in the OT, is sometimes in a specific word or work of God (Lam. 4:12; Hab. 1:5), or the fact of God's revelation (Exod. 4:5; Job 9:16), or the words or commandments of God in general (Ps. 119:66); or in God Himself (Gen. 15:6). Faith is put in the word of God's prophets because they speak for Him, and He is absolutely trustworthy (Exod. 19:9; II Chron. 20:20). NT writers, especially Paul and the author of Hebrews, show that the faith manifested by OT saints was not different in kind from that expected of Christians.

In contrast with the extreme rarity with which the terms "**faith**" and "**believe**" are used in the OT, they **occur with great frequency in the NT almost 500 times**. A principal reason for this is that the NT makes the claim that the promised Messiah had finally come, and, to the bewilderment of many, the form of the fulfillment did not obviously correspond to the Messianic promise. It required a real act of faith to believe that Jesus of Nazareth was the promised Messiah. It was not long before "to believe" meant to become a Christian. In the NT, faith therefore becomes supreme of all human acts and experiences.

In His miracles and teaching Jesus aimed at creating in His disciples a complete trust in Himself as the Messiah and Savior of men. Everywhere He offered Himself as the object of faith, and made it plain that faith in Him is necessary for eternal life, that it is the certain outcome of faith in the OT Scriptures that God requires it of men, and that refusal to accept His claims will bring eternal ruin. **His primary concern with His own disciples was to build up their faith in Him.**

The record in Acts shows that the first Christians called themselves "the believers" (Acts 2:44, etc.) and that they went everywhere **persuading men and bringing them unto obedience to the faith that is in Jesus** (Acts 6:7; 17:4; 28:24). Before long, as communities of believers arose in various parts of the Mediterranean world, the meaning and implications of the Christian faith had to be taught them in considerable fullness by the apostolic leaders, and so the NT books appeared.

It is in Paul's epistles that the meaning of faith is most clearly and fully set forth. Faith is trust in Jesus, the truth of His teaching, and the redemptive work He accomplished at Calvary, and, as a result, a total submission to Him and His message, which are accepted as from God..

Faith in His person is faith in Him as the eternal Son of God, the God-man, the second man Adam, who died in man's stead, making possible justification with God, adoption into His family, sanctification, and, ultimately, glorification.

His death brings redemption from sin in all its aspects. The truth of His claims is attested by God's raising Him from the dead. **Some day He will judge the quick and the dead.** Faith is not to be confused with a mere intellectual assent to the doctrinal teachings of Christianity, though that is obviously necessary. **It includes a radical and total commitment to Him as the Lord of one's life.**

Unbelief, or lack of faith in the Christian Gospel, appears everywhere in the NT as the supreme evil. Not to make a decisive response to God's offer in Christ means that the individual remains in his sin and is eternally lost. **Faith alone can save Him.**

Mark 16:15 - 16

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 **He that believeth and is baptized shall be saved**; but he that believeth not shall be damned.

John 5:24

24 Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life**, and shall not come into condemnation; but is passed from death unto life.

John 8:24

24 *I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*

Galatians 5:6

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; **but faith which worketh by love.**

Hebrews 3:12 - 19

12 Take heed, brethren, **lest there be in any of you an evil heart of unbelief**, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 **So we see that they could not enter in because of unbelief.**

Hebrews 11:6

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

1 Peter 1:21 - 23

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 **Seeing ye have purified your souls in obeying the truth** through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Revelation 21:8

8 But the fearful, **and unbelieving**, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.