

“FROM FAITH TO FAITH”

INTRODUCTION

- I. There is one passage in the N.T. that uses the word “faith” twice in the same sentence. Rom. 1:16-17
 - A. The theme of the book of Romans is the “gospel”. v. 16
 1. It begins and ends with “obedience” TO the gospel, or “the faith. Rom. 1:5; 16:26
 2. What is meant by the expression in Rom. 1:17, “from faith to faith?”
 - B. We might point out that 2 prepositions are used in this passage, “FROM faith TO faith,” meaning that one is source, and the other is the result or effect on the part of hearers..
- II. Some suggest that the meaning might be that faith in one person might help cause faith in another person, making it’s meaning the same in the same sentence.
 - A. I suggest to you that the first use of faith in the passage might refer to the ORIGIN of that saving gospel that produces faith in obedient hearers of the gospel (something coming **FROM** something called “faith”) **TO** produce “faith” in certain people.
 - B. In other words, the gospel (the system of faith, or that message that requires faith) reveals the plan for making man righteous, producing faith and enabling him to live by it. Read Rom. 1:16-17 again.
- III. Now let’s give attention to the fact that “faith produces faith.”

DISCUSSION

I. In the 1st place, let’s DEFINE FAITH ON MAN’S PART.

- A. Paul defines man’s faith in Heb. 11:1. (Read or quote)
 1. 1st, faith is the accepting of the “substance” of things hoped for.
 - a. The word “substance” is translated “assurance” in the ASV—the “assurance of things hoped for.”
 - b. Peter uses a form of the same word in Acts 2 in his sermon on Pentecost day. Cf Acts 2:36
 - 1) The substance or content of his sermon served as that by which they were to “know assuredly.”
 - 2) Here, Peter is simply calling on his hearers to believe in the things he had presented, namely the death, burial, resurrection, ascension and coronation of Jesus, who was at that moment, seated at the right hand of God in heaven, being made both Lord and Christ.
 - 3) Being guilty of murder, they could “hope for” some way out of their guilt, or the remission of sins.
 - (a) Peter said, “whom ye crucified,” and THEN they were convicted, or “pricked in their hearts”, and would hope for some resolution to their guilt.
 - (b) Peter THEN gave the answer to their need, “repent and be baptized” FOR THE REMISSION OF SINS.
 2. Now, back to Heb. 11:1, Paul added that faith was not ONLY the substance of things hoped for, but also the “evidence” of things not seen; and Peter presented that evidence IN his sermon of Acts 2, as he quoted from David’s writing in Psalms 16, that those things about Jesus that the Lord foretold about Jesus through David in the form of words.

B. So, this “faith” comes by *hearing the word* of the Lord. Rom. 10:17; Gal. 3:2

II. Now, in the 2nd place, let’s look at the FAITH OF CHRIST.

- A. The message of the gospel is that FIRST FAITH in the expression, “from faith to faith,” in Roman 1:17, making the words “faith” refer to the saving gospel of verse 16.
 1. VINE’S Expository Dictionary says, that the word here means “*what is believed.*”

2. THAYER'S Greek English Dictionary states that the word is "subjective" when referring to man's reception of the word "faith", but "objectively" when referring to "*what is believed.*". p. 513
3. This is obviously correct, for Paul was speaking of "faith" (objective) being "revealed" in the term "from faith", in connection with it's being given "to" one for the purpose of "faith" (subjective) being produced by hearing..

B. Now let's see if this is TRUE or not, by looking at the "**substance**" of scripture, and to the "**evidence**" it contains, by examining other passages in the New Testament.

1. 1st, let's point out that the term "the faith" is used 33 times in the N.T., and most of these references is to "the faith **of Christ.**"
 - a. Jesus did not and does not have the kind of faith that man has, for He IS the **substance** (Heb. 1:3, ASV) and the **evidence** that man is to accept by faith in the resurrection Rom. 1:4; 1 Cor. 15:13 (Explain)
 - b. Jesus **is** "truth", the Author of the gospel, and does not has to "believe", for He knows what is revealed, but His message is called "faith."
 - c. When people are **obedient** to the gospel, they are said to be "obedient to the faith." Rom. 10:16, 8; 1:5; 10:26; Acts 6:7 (Explain)
 - d. The "faith" **delivered** was the "gospel" delivered. Rom. 1:16; 6:17; 1 Cor. 15:1-3; Jude 3 (Explain)
 - e. The term "the faith" is often used for the gospel of Jesus Christ, **in contrast** with the law of Moses. Gal. 2:16; 3:22-27; Eph. 3:12; 4:5, 13; Phil. 1:12; 3:9; 1 Tim. 4:1 (Explain)
 - f. The word "faith" refers TO the gospel, as the **medium** for the working of God's "grace" and "salvation." Rom.5:1-2; Eph. 2:8 (Explain)

2. There are other scriptures to support the idea that "the faith" most always refers to the gospel, but in every passage the CONTEXT must always be considered.

- a. The above passages show a medium through which blessings were bestowed.
- b. If you substitute the word "gospel" for "faith", it becomes perfectly clear.
- c. Now, in the sense that we are saved by "faith only" is correct **IF** we are speaking of "objective faith" (by the gospel ONLY without any OTHER message, such as the law of Moses, or human creeds), but in the sense of "subjective faith", we are **not** saved by that kind of faith only, for repentance, confession and baptism are also necessary.

CONCLUSION

- I. In conclusion, let's examine carefully Rom. 1:16-17, which reads, "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*"
 - A. The subject is the "gospel of Christ", which **is** God's power to salvation, as this second phrase begins with the word "for" (Gr. *Gar*, meaning that what has just been stated is about to be explained).
 1. Verse 17 **also** begins with the word "for" (*gar*), then states "therein" (i.e., in the gospel), something is being "**revealed**", which **is** "*the righteousness of God*" (i.e., the "salvation" of verse 16, cf Rom. 10:1-3).
 2. It is "revealed" **from** "faith" (objective) **to** "faith" (subjective, the one who "believeth", verse 16 ("his faith", Hab. 2:4, where "it is written", meaning that

he becomes “just”, or is justified, or now truly “lives”, or enjoys “salvation” or “the righteousness of God.”

B. So, God “reveals” the message of the gospel (faith”, as it a *system* of faith, which begins with one’s believing, and ends with his complete “obedience **to** the faith.” Rom. 1:5; 10:16).

II. WHAT KIND OF FAITH DO YOU HAVE?

A. Are you willing to confess that faith, repent of sins and be baptized into Christ to enjoy salvation, or made right with God?

B. If you are ready, why not complete your obedience right now, as we stand and sing.

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