

did not believe; and there were thousands in Israel who had seen miracles but did not believe. It was always thus: some who witnessed the miracles believed; some did not. It was not because the miracles were weak or explicable on a simple naturalistic basis or plainly ambiguous; for the Jews admitted that they were mighty, that they could be explained only on a supernaturalistic basis, and were things which God alone could do. The problem was not that the confirmatory evidence was weak; it was simply that faith does not arise from evidence alone, no matter how strong.

C. Faith and Its Means of Production

In Heb. 2:1 we find a classic definition of faith. Lenski's interpretation of this verse is rich: "Faith is sure and certain confidence () in things hoped for; conviction () regarding things not seen." He goes on to say, "Both 'confidence' and 'conviction' are subjective, necessarily subjective because they define 'faith,' which is subjective. But all three imply something objective; they invariably do this. Confidence is inspired in us; conviction is wrought in us; faith (trust) is produced in us. . . . Faith is never its own basis. 'Faith,' 'confidence,' 'conviction' are correlative terms; faith rests on somebody or on something outside of itself and not on itself. Somebody, something outside of me inspired faith or trust in me, otherwise I have no faith. It is this outside ground that shows whether faith is true, i.e., justified, or false, i.e., unjustified. Truth alone justifies me for believing or trusting; no lie ever does that. . . . If our faith were its own basis, it would, indeed, hang in the air. Our faith rests on the Word of God. . . . Only if this Word is false is our faith in all the unseen things of this Word mistaken. They whose faith rests on something else, they are indeed lost."

In accordance with this emphasis, we note the familiar statement in Rom. 10:17--"So then faith cometh by hearing, and hearing by the word of God."

D. Faith and Its Source

The Scriptures represent both faith and repentance as gifts of God, yet exercised by men. Since, of course, the unregenerate man believes the things of God to be foolishness; and since he cannot know or properly understand them; therefore until the Holy Spirit quickens him, he cannot exercise faith, since faith involves knowledge. Thus, the ability, as well as the disposition to believe must come from God, and it is in this sense that faith can properly be called a gift of God.

E. Faith and Reason

We have before stated that the most crucial problem of Apologetics is that of determining the relation of faith to reason. Now it should be noted that reason, i.e., the rational faculty in man is not to be confused with the process called reasoning. The reason, then, is the intellectual aspect of man's personality (what we sometimes call "mind"). Reason used in this sense is not apposed to faith, except in the unregenerate. But in the regenerate, reason is employed in both the initial and subsequent stages of the understanding of Revelation; both in the apprehension of the doctrines