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FAITH AS CONFIDENCE.*

When the concept of faith is studied as a soteriological factor, as *fides salvifica*, saving faith, the conventional divisions of its aspects: knowledge, assent, and confidence, merge into one another. In any true act of saving faith, none of these three aspects ever exists without the other two. In those Scripture-passages which express the act of faith in terms of knowing or of approving, we recognize merely metonymical statements, the element of confidence, or trust, always being connoted. So Baier, who describes saving faith as "assensus cum fiducia, seu fiducia cum assensu conjuncta." From what he has stated in the preceding paragraphs concerning the knowledge of faith, we are justified in extending this description, so as to include the element of knowledge, which Baier presupposes, and describing faith in Christ as "notitia cum assensu et fiducia, seu fiducia cum assensu et notitia conjuncta." Saving faith consists of all these acts "in their union" ("velut unitis"), says Baier, and is now called knowledge, now assent, now confidence, the other parts, however, being implied in each case. (III a, 145.) Savingly to know Christ, savingly to assent to His evangelical offer of grace, is not possible without an act of the will which places reliance on the facts apprehended by the intellect when knowing and assenting to them. Strictly speaking, there are no parts of faith. "Faith," says Quenstedt, "viewed in its entirety (materialiter considerata) is divided into certain parts,

* Conclusion of the study in THEOL. QUART. X, 1 ff. 65 ff.; XI, 219 ff.

the term 'parts' being understood in a wide sense. We understand by this nothing else than diverse acts, following upon one another and running together in justifying faith." Continuing, Quenstedt speaks of the "parts" of faith separately, and of the possible occurrence of certain parts outside of justification: "There are three such parts, or acts, of faith: knowledge, assent, and trust. By the first we believe certain things concerning God; by the second we believe God, because He is God (*ut Deo*); by the third we believe, without any doubt, in God as God. Heretics may have the first; the second is found only in the orthodox; the third only in the regenerate. Accordingly, the later element always includes the preceding, but not *vice versa*. The first two are related to the intellect, the third to the will. The first two refer to every word of God, the third to the promise of grace and the merit of Christ. These three parts of faith are expressed in John 14, 10—12: v. 10 speaks of the knowledge by which something is to be ascertained concerning Christ; v. 11, of the assent which is to be rendered the words of Christ; v. 12, of the confidence with which a person believes in Christ as the Redeemer of the world. Thus also the ancient teachers, particularly Augustine, in his 29th treatise on John, and Gregory Nazianzen, in his 37th oration, remind us that it is the part of knowledge to believe a God (*credere Deum*), which also the devil believes; the part of assent, to believe God (*credere Deo*), which occurs also in hypocrites; the part of confidence, to believe in God (*credere in Deum*)." Quenstedt adds: "However, in the divine object this difference is not perpetual," that is, the divine object which is, let us say, known is really known properly and adequately only by that knowledge which is associated with approval and trust. (*Theol. did.-pol.*, p. 1335 f.)

In like manner Gerhard names the three aspects of an act of saving faith, and declares that in the perception of the various ways in which the Bible speaks of faith the following theological axioms have their origin: "Scriptura, quando de fide loquitur, interdum magis respicit ad notitiam, interdum

magis ad fiduciam," and: "Quaedam de fide dicuntur magis respectu notitiae, quaedam magis ratione fidei." ("When speaking of faith, the Scriptures refer now to knowledge, now to confidence." "Some statements regarding faith are made with respect to knowledge, some with respect to confidence.") (*Loc. de justif.*, § 66.)

In Luther's writings and in the earliest Confessions of the Lutheran Church these aspects of faith are not strictly enumerated, though as a matter of fact every element aforementioned is recognized. Luther speaks of "evangelical knowledge" (*e. g.*, 7, 1706; 5, 585) as "man's righteousness," evidently implying the presence of confidence in this kind of knowledge. At another time he says: "The person whose heart says, I believe, says at the same time, by inevitable consequence, I am certain that it will be as I believe." (4, 1184.) Here one might discover the element of approval or assent in the heart speaking; but again firm reliance, or trust, is conjoined with it. The Apology declares that justifying faith "non est tantum notitia historiae, sed est assentiri promissioni Dei, in qua gratis propter Christum offertur remissio peccatorum et justificatio." ("That faith which justifies is not merely a knowledge of the history, but it is to assent to the promise of God, in which the remission of sins and justification is freely offered for Christ's sake.") To ward off any misunderstanding, the confessors add: "And lest any one suppose that it is mere knowledge, we shall add further: it is to will and to accept the offered promise of the remission of sins and justification." (p. 91.) The term "assent" in this citation affords an interesting study. Its equivalent, as the context shows, is "to will and to accept" (*velle et accipere*). Justus Jonas understood this to refer to confidence; for in his German paraphrase he renders this section thus: "It is the certainty or the certain trust in the heart, when with my whole heart I regard the promises of God as certain and true, through which there are offered me, without my merit, the forgiveness of sins, grace, and all salvation through Christ the Mediator. . . . Faith is that my whole heart takes to itself

this treasure." This agrees with a definition which occurs in the *Examen Ordinandorum* (*Loc. de voc. fidei*): "Fiducia est motus in voluntate necessario respondens assensioni." ("Faith is a movement in the will, necessarily corresponding to assent.") This, then, was the meaning which the early Lutheran Church connected with the term "assent": it was, with them, nothing else than the confidence of faith exerted by the determination: I want Christ, and I take Him unto myself. The Lutheran dogmaticians in the later period, by attempting a minute separation of assent from confidence, have departed from the simpler view and presentation of the earlier age, and while admitting their evident desire to exhaust the full meaning of the term *pisteuein*, one may question the practical value of their tripartite faith.

All are agreed that the feature which constitutes faith as saving or justifying faith is confidence, or trust, "fiducia." In the parlance of our older theologians this is "*fidei salvificae forma*," that wherein saving faith consists, the form in which it must appear to be saving faith. Sebastian Schmidt, who has thus denominated "fiducia," adds with unmistakable emphasis: "et quidem intrinseca et essentialis." It is the heart and essence of faith. Without it, faith appears exoriated. For Christ is nowhere in the Scriptures proposed to men as an object with which their speculative powers of mind are to occupy themselves, nor are the declarations of His Gospel submitted to men's reason, that it may judicially pass on their truthfulness and usefulness, but He is always exhibited as a blessing which the sinner apprehends in order that he may quiet his accusing conscience and be able to face his offended God. This latter is not possible without an act of trustful reliance. ("Christus non proponitur prolapso in peccata mortalium generi cognoscendus speculationis causa, sed tanquam mediator et causa remissionis peccatorum et vitae aeternae. Vid. 1 Tim. 2, 5; Joh. 1, 29; 3, 16. Quae bona nostra, ex Christo in nos redundantia, proponuntur in Scripturis cognoscenda et credenda, non ut in illorum cognitione et assensu

intellectus sistat, sed ut cognita et credita voluntati repraesententur et exhibeantur, ut voluntas in illa feratur, in iis recumbat et illorum fiducia peccator adversus iram Dei et conscientiae pavores sese erigat ac consoletur.”) (Hollaz. Similarly Baier, ed. Walther III a, 144 and 142.)

This phase of saving faith is expressed in the New Testament in various grammatical forms. We find *pisteuein* with the simple dative in 2 Tim. 1, 12 (*oida ho pepisteuka*), Rom. 4, 3; Gal. 4, 6 (*episteusen Abraam to Theo*), Tit. 3, 8 (*pepisteukotes Theo*). Rightly Cremer (*Woerterb. d. neutest. Graecit.*, p. 860) points to a difference between this use of *pisteuein* with the dative in profane Greek literature and in the New Testament. In the former the underlying idea is that of entrusting oneself, yielding oneself up, surrendering oneself, to some one. The art of faith, thus viewed, practically becomes an act of giving to God. In the New Testament, particularly in the Epistles of Paul, however, faith can never have such a meaning, because of the peremptory exclusion of the works of man from the business of justification, which is by faith. Faith, understood as man's yielding or submitting to God, would be a plain *ergon nomou*, such as the trust, or entrusting of oneself, which God demands in the Decalog. If faith is interpreted to mean man's self-surrender to God, to Christ, the distinction between faith and love is wiped out. Faith and love are both occupied with Christ, but each in a distinct manner. Faith beholds in Christ the sole means for obtaining another blessing, the canceling of its guilt. Love deals with Christ absolutely. It gives itself up to the contemplation of Christ as the most lovable object, and to the service of Christ as its greatest benefactor. In the very nature of the case such love can only arise after faith has confidently embraced Christ as answering to man's need. Love is the daughter of saving faith: it seeks to make returns for the gifts received from Christ. But a faith that gives to Christ is a non-ens. Saving faith never gives to, but only takes from, Christ (“nicht ein sich hingebendes, sondern ein hinhemmendes Vertrauen”; Cremer, *Woerterb.*, p. 860). It is the

confident persuasion and trustful acknowledgment that what God has declared to the sinner by the revelation which He has made of Himself in Christ is a gratuitous offer, for which no equivalent is asked from, nor can be rendered by, the sinner, and which is to be simply received and relied upon with full assurance as the establishment, or reestablishment, of a right relation between the sinner and his God. Saving faith rests its assurance on the fact that God has adopted the sinner in Christ, not on the fact that the sinner has affectionately snuggled up to God, and has adopted God.

In the place of *pisteuein* with the dative we have *pisteuein epi*, both with the accusative and the dative, and *pisteuein eis* with the accusative, in such passages as these: Rom. 4, 5: *pisteuonti epi ton dikaiounta ton asebe*; v. 24: *tois pisteuousin epi ton egeiranta Jesoun*; Rom. 10, 14: *eis hon ouk episteusan*; Gal. 2, 16: *eis Christon Jesoun episteusamen*; Phil. 1, 29: *to eis auton pisteuein*; 1 Tim. 1, 16: *pisteuein ep' auto*; Rom. 9, 33: *ho pisteuon ep' auto*. The object of the prepositions in these cases represents the destination, the goal, of faith, and the foundation on which it confidently settles. Correctly Van Hengel brings out the force of the passage quoted last thus: "Fidem in Deo ponit Christo fretus." (Meyer, *ad loc.*) In full persuasion and unreserved acknowledgment that the saving grace of God has been revealed in Jesus Christ, saving faith lands upon Christ, as a bird upon a rock, and rests there. The alliterative German phrase "glauben, trauen und bauen" is an attempt at describing the confidence of faith.

But this trustful relation to the God of grace, His saving presence, and the promise of salvation is also expressed by *pisteuein* without qualification, as in Rom. 1, 16; 10, 4; *panti to pisteuonti*; 3, 22: *eis pantas tous pisteuontas*; 4, 11: *patera panton ton pisteuonton*; 13, 11: *hote episteusamen*; 15, 11: *en to pisteuein*; 1 Cor. 1, 21: *sosai tous pisteuontas*; 3, 5: *di' hon episteusate*; 14, 22 (comp. Gal. 3, 22; 1 Thess. 1, 7; 2, 10, 13; 2 Thess. 1, 10): *ou tois pisteuousin, alla tois apistois*; 2 Cor. 4, 13: *pistenomen, dio kai laloumen*; Eph. 1, 19: *eis hemas*

tous pisteuontas kata ten energeian, etc. — A Biblical synonym of faith thus understood is tharreïn (2 Cor. 5, 7. 8: dia pisteos peripatoumen, ou dia eidous; tharroumen de, etc.) and plerophoreisthai (Rom. 4, 20. 21: enedynamothe te pistei . . . kai plerophoretheis, etc.).

The fiduciary character of saving faith is exhibited from Scripture in various ways by our older dogmaticians. Baier says: "The proof that faith in Christ embraces, besides the act of believing in the intellect, also on the part of the will trust in Christ, is obtained from Rom. 3, 24 ff., where Christ is set up as the object of faith, inasmuch as He is the hilasterion, that is, the appeasement of the divine anger, 'having been set forth in His blood,' that is, inasmuch as by the shedding of His blood, or by His suffering and death, He is in the sight of God the meriting cause for appeasing the wrath of God and for obtaining the forgiveness of sins. From this statement it is at once established that the faith here spoken of is not mere assent, without any act of the will occupying itself with Christ,—for in that case it would be dead faith,—and that, since it is associated with a certain act of the will occupying itself with Christ, that very act is an act of trust, occupying itself with Christ as the means for obtaining a certain blessing, namely, the grace of God." Baier introduces his standard authority, Musaeus, who has established the same point by the example of "Abraham, who believed in Him that justifieth the ungodly," that is, who believed in God, who, though He is just and an avenger, nevertheless grants grace to sinners on account of the Mediator Christ. Lastly, Baier points to the contrast in John 3, 36 between the two phrases pisteuein eis ton hyion and apeithein to hyio, and argues that because of this contrast the former phrase must be equivalent to "confidere Filio, seu fiduciam in illo collocare."

In his annotated edition of Baier's compend, Walther not only widens the dogmatico-historical survey of this matter, but also reinforces the exegesis of the dogmaticians by references to Hollaz, Seb. Schmidt, and Gerhard. "That faith in Christ, viewed in its essence and inwardness (formaliter et intrinsicè),"

says Hollaz, "embraces confidence reposed in the merit of Christ is proven, 1) by the fact that faith is not only an act of the intellect, or knowledge and assent, but also an act of the will. This, again, is established a) from the very phrase 'believing in Christ,' which, by the force of the preposition 'in' with the accusative, suggests a certain act of the believer tending toward Christ, by which the person believing is, as it were, carried outside of himself toward Christ, and clings to Him; b) from the force of every-day speech, which Augustine rightly urges in his 29th treatise on John. For the demons are said to give credence to Christ, as they also believe that there is a Christ, but they are not said to believe in Christ. And we ourselves are said to believe Paul, to believe Peter; we also believe that there is a Paul and a Peter; however, we are not said to believe in Paul and Peter. Accordingly, to believe in some one implies, besides the act of giving credence, or assenting, also a certain act that is occupied with the object believed. This does not take place in demons, nor can it have Peter, or Paul, or any other creature for its object. It is an act by which the believer tends toward the object which he has recognized and credited because of a certain and peculiar relation that does not apply to any creature. This certainly must be an act of the will; for it is peculiar to the will to be borne outside of itself toward an object, as, on the other hand, it is peculiar to the intellect to cognize in itself an object by means of representations of it that have been impressed upon the mind." As a third proof Hollaz adduces the fact, already noted, that Christ is set forth in Scripture not as an object of intellectual diversion and contemplation. Hollaz now draws this conclusion: "Every act of the will occupied with a present blessing, that is causally related to the obtaining of another blessing that is hard to reach, is essentially trust. Now, that act which on the part of the will embraces faith in Christ is an act of the will occupied with a present blessing, that is causally related to the obtaining of other blessings that are hard to reach. *Ergo.*"

Seb. Schmidt compares the New Testament term *pistis*

with its Hebrew equivalent *emunah*, and paralleling Rom. 4, 3 with Gen. 15, 6, obtains for the concept of faith the idea of firmness, strength, approbation, and acceptance. Moreover, he employs an argument from analogy: common, every-day human faith implies some sort of confidence. Far from wondering, then, at the presence of this element of confidence in saving faith, we should rather be surprised if it were absent. Even in human faith, he holds, the matter to be believed is inevident; for if it is clearly perceived and evident, it is known rather than believed. A person may recognize the possibility of a certain thing, although he does not perceive how it could actually take place. He may, however, accept it as an actual fact on the authority of some one who declares it to be a fact, and in that case he truly believes it. By doing so, does he not exercise an act of trust, resting his faith firmly on the truthfulness and reliability of his informer?

This strong insistence of the early Lutheran teachers on confidence, or trust, as the great and decisive element in saving or justifying faith was caused by the Roman Catholic opposition which they had to face. Already at Augsburg the confessors wrestled with the authors of the Confutation, who would not admit that confidence is the very essence of saving faith. (See Apology, Art. IV, §§ 48—60: "What Is Justifying Faith?" pp. 91—94.) In its Sixth Session the Council of Trent passed the following resolution: "If any one saith that justifying faith is nothing else than confidence in the divine mercy which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified, let him be anathema." (Tr. by Waterworth, p. 46.) Roman dogmaticians, like Bellarmine, rose to defend a thesis like this: "Actus fidei est credere, non confidere," "An act of faith is to credit something, not to confide in it." Gerhard takes up the argument of the star dogmatician of Rome in that age, and refutes it as follows: "When faith is regarded as knowledge, an act of faith is to give credence to something, and the matter believed in that case is every word that God has revealed to us. When faith is

regarded as trust, the act of faith means to confide or trustfully apprehend something, and the matter believed in this case is the evangelical promise regarding the Mediator Christ, or, what amounts to the same, the obedience and satisfaction of Christ, offered us in the word of the Gospel. Hence it is nothing that Bellarmine says, if believing is in the Scriptures taken for trusting, we will be compelled to interpret very many passages of Scripture in a most absurd and foolish manner; *e. g.*, John 14, 10: 'Believest thou not that I am in the Father, and the Father in Me?' Acts 8, 37: 'I believe that Jesus Christ is the Son of God.' Rom. 10, 10: 'With the heart man believeth unto righteousness.' And v. 9: 'If thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.' These and similar passages, says Bellarmine, cannot, except in a very foolish manner, be understood of confidence. I answer: On the contrary, the general argument which Bellarmine deduces from a particular fact is most foolish, For it does not follow that, because in some places of Scripture believing cannot be interpreted to mean trusting, therefore that meaning cannot occur in any place, and hence faith cannot mean confidence. We have shown before that in quite a number of places Scripture takes believing for confiding, and Bellarmine cannot deny this; for in Book I, On Justification, chap. 11, he admits that in Rom. 4 the opposite of faith stands for unbelief, hence, by the force of the contrast, faith stands for confidence. Nor would it be absurd if some one were to say that in the passages cited confidence is connoted. Christ does not want this to be believed with a mere assent that the Father is in Him and He in the Father, but He commands us to come to the Father with confidence in the heart through Him as the Mediator. Accordingly, He says in the beginning of the chapter: 'Ye believe in the Father, believe also in Me,' which Stapleton (a Catholic writer) paraphrases thus: 'Have confidence in God and in Me.' The eunuch did not simply believe that Jesus Christ is the Son of God, but he reposed all the confidence of his heart on Him as the Mediator that had been

promised and exhibited. Nor is that historical faith by which we believe that Christ was raised from the dead efficacious for righteousness and salvation, because even demons believe this; but what is required of us to that end is, that we believe, according to Rom. 4, 25, that 'Christ was delivered for our offenses, and raised again for our justification.' (III a, 143—145.)

Saving faith has to do with Christ as the Reconciler. The atonement which He wrought by His sacrifice is an accomplished fact, and in all the appeals to human faith which the Scripture makes the reconciliation is presented as a blessing to be received now, here, immediately, not as something that is to be attained at some future time. Saving faith has to do with Christ in a different manner than hope. Hope looks for coming events; faith views Christ as a "bonum praesens." Paul emphasizes this fact in Rom. 10, 6 ff. He contrasts "the righteousness which is of the Law" with "the righteousness which is of faith," and says the latter "speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach." The atoning Christ came down from heaven at the incarnation; no one had to fetch Him; He rose from the dead after the completion of His sacrifice; again, no one had to fetch Him. The fact of His atonement and the fruits thereof are now laid before men in "the word of reconciliation," which declares that in Christ God has reconciled the world unto Himself. This word appeals to faith in its hearers, faith being the only means for receiving God's reconciling message and God's reconciling gift; and when thus received, Christ is present to each believer in the very closest manner. Every time the believer repeats with his lips, or reverts in his meditation to the "word of faith," he is enjoying the peace of the righteous that has been obtained for him. The

salvation of Christ is wherever His Word comes, assuring the hearers that they have forgiveness now.

Saving faith has thus been related to Christ in all ages of the world. He has not been materially or physically present on earth in all ages, but He has in all ages manifested Himself as morally present to believers in His evangelical Word. The justifying faith of the saints under the Old Testament dispensation does not differ essentially from the justifying faith of the contemporaries of Christ in the days of His flesh, nor from the justifying faith of His disciples in the twentieth century. What differences there are relate only to the manner in which He and the merit and virtue of His redemptive work was presented to the believers. In the centuries before His incarnation He was exhibited by the prophets as the future Redeemer, but in the Word exhibiting Him He was to those centuries a real and present Redeemer, and was embraced as such. He is exhibited to the men of to-day in the account of evangelists and apostles as a personage of the past, but in these very accounts He is a present Christ to every believing heart. Heb. 13, 8 declares Christ "the Rock of Ages."

Concluding his remarks on prayer in Jesus' name (John 16, 24), Luther says: "Thus, then, everything that is to be truly called prayer and a service acceptable to God is summed up in this single phrase 'in My name,' and is hereby separated from every other worship, also, as I stated, the worship of the holy fathers in the Old Testament. Everything is made new in this Christ, also the prayers of those dear fathers, because they called upon the very same Christ, and He is now come and has fulfilled what they believed and expected. And in our day the Scriptures and the Psalms have the same new ring in our mouth, if we believe in Christ, as when David first sang them." (8, 716.) Commenting on Gal. 4, 3, he says: "Thus Christ came in spirit also to the fathers in the Old Testament before He was made manifest in the flesh. They had Christ in the spirit, and believed in Him as the One who was to be revealed, even as we believe in Him, now that He has been

revealed, and they were saved by Him just as we are, according to the statement in Heb. 13, 8: 'Jesus Christ the same yesterday, and to-day, and forever.' 'Yesterday' signifies the time before His incarnation, 'to-day' the time since He was revealed. Accordingly, there is now and forever the same Christ, through whom alone all believers in the past, present, and future time are delivered from the Law, justified and saved." (9, 475.) In the Epistle Postil he says, explaining Rom. 13, 11: "The statement: 'Our salvation is nearer than when we believed,' must not be interpreted to mean a nearness by having or possessing a thing. For the fathers have had the same faith, and the very same Christ. He was as near to them as He is to us, as Heb. 13, 8 declares: 'Jesus Christ, the same,' etc., that is, Christ has been since the beginning of the world and will be to the end, and all have been kept by Him and in Him. He who believes most is closest to Him; he who believes least is farthest from salvation, as regards having and possessing it." (12, 5.)

Justifying or saving faith has to do with Christ only in His capacity as Reconciler and Dispenser of the life everlasting. Believers obtain from Christ many other blessings: protection in times of peril, health and prosperity, spiritual knowledge and wisdom, zeal for good works, strength to battle against sin, in fact, everything is obtained from Christ that is needed for this life and the life to come, and it must all be asked for in Christ's name. But in so far as faith obtains from God the things just enumerated, it is not justifying faith, except in the view of Romanists. But justifying faith is required as a necessary antecedent to the prayer for these other things. The person who has not obtained the assurance that God is at peace with Him has not the heart to ask the smallest blessing from Him, nor is he at ease a single hour of his life, if he stops to consider that he is living in a state of wrath, under the curse of God.

We pointed out before that saving faith takes, or receives, from God. Its entire action can be summed up, in fact, has been summed up in Scripture, in the term "receive." Labein

ton Christon in John 1, 11 is the equivalent of *pisteuein eis ton onoma autou* in v. 12. *Paralabein ton Christon Jesoun ton kyrion*, Col. 2, 6, was possible, rather was effected, among the Colossians by faith, *te pistei*. Accordingly, the entire activity of saving faith is, in dogmatical parlance, set forth in the two terms apprehension and appropriation. The terms contain a metaphor: saving faith acts like the beggar who reaches out his hand for the garment that is handed him to cover his nakedness. "The grace of God and the righteousness of Christ," says Calov, "cannot become ours in any other way than by such an application; for, as they are offered us in the Gospel, so they must be apprehended by faith, since faith and the Word are correlates, one implying the other. A beggar, for example, in order to receive the gift offered him, not only acknowledges that the offer is made to him in earnest, but also reaches out his hand to grasp the gift; so we must not only yield our assent to the offer of God's grace and the righteousness of Christ, if we wish to become partakers of it, but it is necessary that we extend the hand of faith, and with it grasp and appropriate those blessings." (*Socinianism. profl.*, p. 721; cited by Walther, Baier III a, 146.)

The act of apprehension is performed by the intellect and the will jointly. The intellect recognizes the promise of saving grace as a true, reliable offer, and the will seizes it as a most desirable good, and thus the grace that saves is transferred to the believer as a personal possession, which he holds fast and is unwilling to let go. The act of apprehension, therefore, is not merely an intellectual feat, the mental acceptance of a truth. As such it would be an exertion of the natural powers of reason. Quenstedt says: "There is one kind of apprehension, which is intellectual and theoretical. This is nothing else than the cognition of a matter (for we apprehend a matter by cognizing it), and is distinct from judgment by which we discern and critically pass upon things which the intellect has apprehended, whether they are true or false. This apprehension is not sufficient for faith. For thus even infidels can apprehend

the mysteries of faith, without yielding assent to them. Sometimes, however, this apprehension is associated with assent, or is an assenting apprehension, as when a person not only apprehends and knows a matter, but entertains no doubt concerning it in his intellect. For example, that Christ died not only for all, but also for a particular individual, even wicked people can conclude from that general proposition and apply to themselves, although they do not desire salvation on account of the merit of Christ, nor do they bear themselves in such a manner that salvation could come to them. But there is another kind of apprehension by the will, which is practical and involves the reliance of the whole heart and will on the merit of Christ. It denotes the desire for and access to Christ, and the confident application and appropriation of His merit. This is, properly speaking, trust." (Walther, l. c., p. 146.)

Saving faith, then, is the direct and individual application of the promise of grace to a particular sinner. It is always *fides specialis*. This specialization of the grace that saves is, on the part of God, intended in any promulgation of the Gospel. The universal grace of God is universal in the sense that it is meant for every individual. It must not first be made applicable to an individual by a special act of God, but it is so constituted that it is, in its universal character, individually applicable. And when it is so applied, it places the sinner in a state of grace, restores him to child-relation with God, and bestows on him the peace of the justified, against whom no accusations can be raised, because of the satisfaction rendered by Christ, whom saving faith has embraced and holds.

The Roman Church is not the only body of Christians that has arrayed itself publicly and permanently against this Scriptural teaching that justifying or saving faith is essentially confidence, trust, in the atoning work of Christ as set forth in the evangelical word of grace. No Church besides the Roman has gone to the extreme of cursing and damning this teaching, which represents the very heart of Christianity, but the quality

and character of saving faith is vitiated by the teaching of other Churches, *e. g.*, the Churches that have grown out of the Socinian and Armenian movements in the sixteenth and seventeenth centuries. Men may speak in seemingly orthodox fashion of trust in the passion and sacrifice of the Lord, and reveal upon close inspection that they regard the sacrifice of the Lord not as expiatory and vicarious, but merely as confirmatory of the word of prophecy and as a striking example of obedience. Men speak of inner justification in opposition to the external justification, that forensic act of declaring a sinner righteous which our Church regards as justification, and proclaim the "Christ in us" as of greater importance than the "Christ for us." All such views ultimately destroy all saving truth. Faith, in the last analysis, will in this teaching be found to be a moral act of the sinner and a work of merit. That means, this kind of saving faith will never save a soul. D.
