

Anarthrous and Articular Comments  
Compiled from Anarthrous and Articular NEAR Faith  
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GGBB: Words such as love, joy, peace, faith, etc. are commonly **anarthrous** though they are not *indefinite*. They could be classified as **qualitative**-definite, however, and consequently occur with and without the article. Nevertheless, **for the most part, “no vital difference was felt between articular and anarthrous abstract nouns.”** **Occasionally, however,** the article is used for anaphora or some other reason where at least a **recognition of its presence (whether translated or not) is beneficial to an understanding of the passage.**<sup>1</sup>

## Lk 18:8

**T**his article examines Jesus’ statement in Luke 18:8, “When the Son of Man comes, will He find faith on the earth.” Was He referring to faith as doctrinal knowledge (truth assertions about the content of the faith)? Or did He refer to His disciples’ being found faithful to Him when He returns? Warfield writes that one should “begin by determining the sense which is to be put upon the term ‘faith’ here—or ‘the faith,’ ... since it has the article.” While Plummer acknowledges several views regarding this articular noun (such as “faith that perseveres in prayer” or faith as “loyalty to Himself”), he argues that “the faith” in question refers to “faith in Jesus as the Messiah and Saviour.” Also Stein notes that the “use of the article before ‘faith,’ i.e., ‘the faith,’ suggests that this question should be translated ‘Will he find the faith?’ rather than ‘Will he find faithfulness?’ ”

If the construction “the faith” (τὴν πίστιν) refers to a body of fixed doctrine that has been revealed to the church and that the church is to preserve against heresy, this is similar to other New Testament expressions such as Jude 3, where believers are commanded to contend for the faith, or Paul’s reference to “sound doctrine” (1 Tim. 4:6) or “traditions” (2 Thess. 2:15). If “the faith” in Luke 18:8 refers to a body of truth, then expositors must look carefully at how Luke used this articular noun in the context of the parable in verses 1–8 to determine which component(s) of doctrine might be included.

On the other hand some say that Jesus used this articular noun to refer to the act of believing or to belief as evidenced in *faithfulness* in the Christian life. Freed believes the parable focuses only on matters of prayer without any notion of the content of faith. “To speculate about the content of faith in 18:8 ... is to miss the point.... Persistent prayer is evidence of faith, whether or not any specific content is intended.” Catchpole discusses four views of τὴν πίστιν in Luke 18:8: (a) a type of objective orthodox doctrine, (b) faithful confession in times of persecution, (c) faithful adherence to a future eschatological intervention by God, and (d) general acceptance of the message of Christ.

If “the faith” is a technical expression referring to a fixed body of truth, then that meaning in Luke 18:8 is unique to Luke’s Gospel. The word “faith” is used eleven times in Luke. It is used with the article in Luke 5:20; 7:50; 8:25, 48; 17:19; 18:8, 42; and 22:32 and with a demonstrative adjective in 7:9. Other appearances of “faith” without an article occur in 17:5–6. In each of these cases the context shows that “the faith” cannot refer to a fixed body of truth. Marshall writes that “the faith” in Luke 18:8 “signifies faithfulness, expressed in unflinching prayer.” Alford agrees. He writes that τὴν πίστιν refers to “faith which has endured in prayer without fainting.” Bock argues that Luke uses “faith” throughout his Gospel to refer to the act of being faithful and that all “occurrences of these words suggest a reliance on another to provide something one cannot provide for himself.” Luke in his Gospel did not use this term as a *technical* expression of a body of truth. However, this nontechnical use of “the faith” does not preclude Luke from using the expression to include a doctrinal component(s), though only an examination of the context can determine the nuances of the term.

This article maintains that “the faith” in Luke 18:8 refers to the act of trust or faithfulness (as evidenced in prayer) *and* the doctrinal truth that Jesus will return. Both elements are taught through the interplay of the characters in the parable of the judge and the widow, along with Jesus’ comments on the parable.<sup>2</sup>

## Rom 1:8

The use of the articular expression ἡ πίστις (“the faith”) to mean “the content of what is believed” is not common in Paul’s letters. “The faith” as signifying “a content to be believed” does appear, however, in Gal 1:23 (“They [‘the churches of Judea’] only kept hearing, ‘The one who formerly persecuted us is now preaching *the faith* he once tried to destroy’”). Yet what Paul calls ἡ πίστις ὑμῶν (“your faith”) here in 1:8 he will later call ἡ ὑμῶν ὑπακοή (“your obedience”) in 16:19. So his emphasis is not so much on the content of what they believed as on their act of “faith” and their actions of “obedience” in response to God and his salvation as provided “in Christ.”<sup>3</sup>

## 2Cor 13:5

If they question his apostolic authority, they must question themselves: “Try yourselves, as to whether you are in the faith. Test yourselves.” As the articular usage and the metaphor of locality make clear, “faith” for Paul is not merely a human disposition or response. This is particularly apparent when Paul is dealing with the question of the resurrection. When he speaks of faith in this context, he stresses the content of faith (*fides quae creditur*, i.e., objective faith, “the faith that is believed”), even if the act of believing (*fides qua creditur*, i.e., subjective faith, “the faith by which [it] is believed”) is not lost from sight. For Paul, faith not only takes its orientation from the content of the Gospel, it is born of it. Indeed, faith’s origin in the proclaimed word is of fundamental importance for Paul; because faith involves the act of believing, faith (which re-creates the whole human being) must know that it has arisen, “not by the wisdom of human beings, but by the power of God” (1 Cor 2:5). Correspondingly, in the present context, Paul speaks of faith as a “place.” The Gospel creates a “space,” so to speak, and transfers us to that location. Paul’s language is obviously similar to that which he uses elsewhere of being “in Christ.”<sup>517</sup> If the latter expression emphasizes the crucified and risen Christ as the locus of God’s saving work, the parallel expression of being “in the faith” emphasizes the communication of that saving work to the human being. In speaking of being “in the faith,” Paul demarcates the Gospel as the place within which God’s work takes place.<sup>4</sup>

## Gal 3:23

The faith in question, referred to three times in vv. 23 and 25 as “*the faith*” (articular), is the faith in Christ just spoken of in v. 22; it is the principle (and means) of salvation opposed to law and at the same time stands for the new order of eschatological salvation itself. The coming of faith is therefore identical with the coming of Christ, who is the object of faith; it is the coming of Christ, making possible the coming of faith, which is the decisive point in salvation history.<sup>65</sup>

## Gal 3:26

The final six words of v. 26 form two phrases that require attention independently and, then, together. The initial phrase is “through the faith” (Gk. *dia tēs pisteōs*). The phrase is a bit odd, although Paul uses it at six places in his undisputed letters (Rom 1:12; 3:30, 31; Gal 3:14, 26; and 1 Thess 3:7). [*Dia tēs Pisteōs*] It is the definite article, “the” (*tēs*), that makes the interpretation of the phrase challenging. Translators suggest at least four different ways to understand and to translate the word. First, some interpreters argue for the

simple translation of *tēs* as “the,” so that the phrase reads “through the faith.” Here, “the faith” is usually understood in the same way that these scholars explain “the faith” in 3:23 and 25; i.e., “the faith” is the *content* of the Christian message. Second, some suggest that the word “the” should be left untranslated and that the phrase should be understood to say, “through faith.” In Galatians 3:14 the phrase is often translated this way, as it is (to some degree) in Romans 1:12 and 1 Thessalonians 3:7. Third, other scholars contend that “the” (*tēs*) should be translated as if it were a personal pronoun, in this verse “your,” somewhat similarly to the way in which translators render the word “the” (Gk. *tēs*) in Romans 3:30 using the pronoun “their.” Fourth, yet other commentators argue that the definite article should be taken as an anaphoric usage and translated as if it were the demonstrative pronoun “this.” Romans 3:31 (and Rom 3:30 in some renderings) is an example of *dia tēs pisteōs* that is often translated “through *this* faith.”<sup>6</sup>

The first option is to translate *tēs* literally as “the,” with the understanding that the definite article is specifying “the faith,” which is taken to mean *content*, i.e., something akin to *Christian doctrine*. If this interpretation is the understanding that one has of “the” in this phrase, then one needs to consider Paul’s uses of “the faith” in all of his letters in order to see whether there are other such constructions. One finds that Paul uses the word “faith” (Gk. *pistis*) over ninety times in his undisputed letters, twenty-two times in Galatians alone. Forty-four of Paul’s uses of “faith” in the undisputed letters occur with an article + noun (“the” + “faith”; Greek either *hē pistis*; *tēs pisteōs*; *tē pistei*; or *tēn pistin*). Six times in Galatians Paul uses “faith” preceded by an article, literally, “the faith.” Examination of Paul’s undisputed letters in standard contemporary English translations shows that most of Paul’s usages of “the” + “faith” are rendered simply as “faith,” although there are some instances of this use (“the” + “faith”) that seem to require “the” to be used with “faith” in order to constitute good English idiom; but even among these occurrences the use of “the faith” does not necessarily refer to *content*. This of course is a debatable observation, though a firsthand analysis of these usages will show a reader that Paul most often uses the definite article in a way that most translators judge does not require its being translated into English and that, even when it is translated, one need not interpret “faith” to be *content*. (More information related to this usage will follow in the discussion below of the fourth option for translation.)

In the second option, commentators translate (or actually do *not* translate) Paul’s “the” (Gk. *tēs*) by leaving the word out of the translation of the phrase into English; thus, instead of “through the faith,” one reads “through faith.” One should note that at times Greek does employ the article when the use of a definite article does not suit English idiom. As noted above, Paul uses the phrase *dia tēs pisteōs* (lit., “through the faith”) at least six times in his undisputed epistles (though Rom 1:12 and 1 Thess 3:7 modify the phrase slightly). In turn, among the forty-four uses of “the” + “faith” in Paul’s letters, fewer than five occurrences of “the” are regularly translated into English (in a range of standard translations), so that most uses of “the” + “faith” are translated simply as “faith.” And so, frequently, Paul seems to use the article in a manner that does not translate literally into English. Many interpreters deem the use of “the” + “faith” in Galatians 3:26 to be an instance where the article should not be rendered into English.

The third option, to translate Paul’s “the” as if it were “your” (a possibility in Greek), seems ill advised, because Paul knows and repeatedly uses a construction (in two forms) comprising “article + noun + pronoun” (Gk. *hē pistis hymōn* or *tēs pisteōs hymōn*; lit., “the faith of you”) that is normally translated as “your faith.” Apparently, should Paul have wanted to say “your faith,” he had a plain and explicit way to do so (see Rom 1:8; 1 Cor 2:5; 15:14, 17; 2 Cor 10:15; Phil 2:17; 1 Thess 1:8; 3:2, 5, 6, 7, 10; Phlm 5; 6).

The fourth option is to translate “the” as if it were “this” because the article is understood to be anaphoric, i.e., it occurs in denoting a previous reference.<sup>68</sup> For example, in Romans 3:30 Paul uses parallel phrases in a rhetorical construction that compares God’s use of “faith” in regard to circumcision on the one hand with God’s use of “faith” with regard to uncircumcision on the other hand. In relation to “circumcision,” Paul states that the one God justifies “circumcision from faith” (Gk. *peritomēn ek pisteōs*) and “uncircumcision through the faith” (Gk. *akrobystian dia tēs pisteōs*). The phrases are meant to say (my paraphrase), “God who is one

justifies those who are circumcised and those who are uncircumcised in the same way—faith.” But in the use of “faith” in the first phrase there is no article; whereas in the second phrase Paul uses the article with “faith” (“the faith”). The article in the second phrase (“through the faith”) refers back to the initial use of “faith” in the first phrase (“from faith”). This article points to or denotes the previous reference to “faith” and may be translated best as “this” or “the same” or even “this same.” The article in the phrase (lit.) “through the faith” in Galatians 3:26 functions the same way. Paul has several anarthrous occurrences of “faith” (*pistis*) in chapter 3 of Galatians—see 3:2, 5, 7, 8, 9, 11, 12, 22, 24—but few uses of “faith” with the article—see 3:14, 23, 25, 26. Read in context, these constructions (“the” + “faith”) appear to use the article in reference to the anarthrous substantive previously employed (“faith”), so that the use of the article (*tēs*) with the noun (*pisteōs*) probably should be translated “this faith” or “this same faith.” At this point in Paul’s letter, *dia tēs pisteōs* (“through this faith”) primarily refers back to the faith that Paul said was manifested in Jesus Christ (3:24). (This observation may hold true in other places than Galatians for Paul’s use of “the” + “faith.”)

What difference, then, does the use of “the” (*tēs*) with “faith” (*pisteōs*) make for reading this statement by Paul or, for that matter, for reading his uses of this same phrase at other points in the letter? Because so many interpreters pay attention to this construction at this point, it is necessary to attempt to resolve the disputed issues of translation and interpretation. What one learns from analysis of the use of “the” with “faith” is (1) that “the faith” is not likely to be referring to the content of the gospel message or to a system of belief related to the gospel; (2) that the word “the” is not merely superfluous at this point, as if it may be left out of the translation of the Greek phrase *dia tēs pisteōs* (lit., “through the faith”); (3) that the word “the” does not serve as the personal pronoun “your,” as if it were referring to a personal possession (“your faith”); and (4) that the Greek word *tēs* (“the”) most likely points back to the substantive that was previously mentioned, so that it is to be read like a demonstrative pronoun (“this faith”). In the event that the fourth way of reading the article is correct, then “the faith” (translated, “this faith”) mentioned in Galatians 3:26 is the faith of Christ that came with the coming of Christ himself (see 3:22–25).<sup>7</sup>

## Eph 4:13

Primarily, the presence or absence of the article does not correspond to the English “the” or “a.” Rather, the articular (with the article) noun emphasizes the concrete aspect of the noun (e.g., *hē pistis* in Eph 4:13 is translated “the Christian faith”) while the anarthrous (without the article) noun stresses the abstract or theological aspect (*pistis*, “faith [as trusting God] is being sure of what we hope for,” Heb 11:1).<sup>8</sup>

## Phil 3:9

The article before πίστει (*pistei*) is taken as anaphoric, looking back to διὰ πίστεως Χριστοῦ (*dia pisteōs Christou*); hence, “Christ’s” is implied.<sup>9</sup>

## Col 2:7

τῇ πίστει

As in 1:23, it is unclear whether πίστις here bears (a) a subj. sense (faith as the act of believing), or (b) an obj. sense (the faith as the obj. or content of belief), although the ref. to teaching that immediately follows favors the latter. The dat. τῇ πίστει may be:

(1) instr.:

- (a) “by your faith [in Christ, cf.v. 5b]” (Lightfoot 173, 175: “faith is, as it were, the cement of the building”; the art. here denotes poss.)
- (b) “held firm by the faith (you have been taught)” (NJB)

(2) dat. of ref. or relation: “(confirmed) with reference to your faith” (Dunn 142) (3) locat.:

(a) “in faith” (BDAG 173a; NAB<sup>1</sup>) or “in your faith” (RV, GNB, NASB<sup>2</sup>)

\* (b) “in the faith” (ZG 606; NRSV, HCSB; O’Brien 101, 108; Wilson 191)<sup>10</sup>

## Pastoral Epistles

### (WBC) FAITH

In the PE πίστις, “faith,” occurs thirty-three times and the adjective πιστός, “faithful,” seventeen. In the NT the noun is used with five basic nuances: (1) intellectual assent (Jas 2:14–26; but cf. Jas 5:15); (2) believing Jesus could perform a miracle (Matt 9:28–29; 15:28; 17:20–21; cf. Acts 14:9; 1 Cor 12:9; 13:2); (3) trustworthy, faithful (Matt 23:23; Rom 3:3; Gal 5:22; 2 Thess 1:4); (4) a body of truth, “the faith” (Gal 1:23; 2 Cor 13:5; Jude 3, 20); and (5) trust, which is Paul’s most frequent use of the term (see listing in E. D. Burton, *A Critical and Exegetical Commentary on the Epistle to the Galatians*, ICC [Edinburgh: T. & T. Clark, 1921] 481–84). In looking at the use of πίστις in the PE, it is helpful to divide the passages according to grammatical constructions: (1) articular, (2) anarthrous, and (3) the phrase ἐν πίστει, “in faith.”

(1) πίστις occurs fifteen times in the PE with the article. Three of these mean “trust” (2 Tim 1:5; 2:18; 3:10 [which includes the article because it occurs in a series of articular constructions]; possibly 1 Tim 1:19b). The statement that the young widows were violating their first pledge (τὴν πρώτην πίστιν; 1 Tim 5:12) is unusual, yet somewhat related to the idea of “trustworthy.” In every other use of πίστις with the article, Paul is discussing “the faith” in a creedal, objective sense (1 Tim 1:19b; 3:9; 4:1, 6; 5:8; 6:10, 12, 21; 2 Tim 3:8; 4:7; Titus 1:13; 2:2; cf. R. Bultmann, *TDNT* 6:213–14). This objective sense is made especially clear when Paul speaks of the “counterfeit faith” (ἄδόκιμοι περὶ τὴν πίστιν; 2 Tim 3:8) and when it parallels the concepts of διδασκαλία, “doctrine” (1 Tim 4:1, 6; cf. Titus 1:13), and ἀλήθεια, “truth” (1 Tim 2:7; 2 Tim 2:18; 3:8; Titus 1:1, 13–14; see discussion of ἀλήθεια in *Comment* on 1 Tim 2:4).

(2) πίστις is used nine times in an anarthrous construction. Three times it means “with fidelity” (1 Tim 6:11; 2 Tim 2:22; Titus 2:10; see 1 Tim 5:12 above). This use of the noun parallels the use of the adjective πιστός, “faithful” (1 Tim 1:12; 3:11; 2 Tim 2:2, 13; Titus 1:9), used specifically of the “faithful sayings” (1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11; Titus 3:8) and as a description of believers as “the faithful ones” (1 Tim 4:3, 10, 12; 5:16; 6:2 [2×]; Titus 1:6; cf. ἄπιστος, “unbeliever,” 1 Tim 5:8; Titus 1:15). In every other instance, the noun denotes the standard Pauline meaning of “trust” (1 Tim 1:5, 14; 2 Tim 3:15; Titus 1:1, 4). In two places the anarthrous πίστις is contrasted with the false teaching in Ephesus (1 Tim 1:5, 19), implying a close connection between Paul’s use of πίστις in a creedal sense (i.e., articular) and his use of the word in a sense of “trust” (as is usually the case with anarthrous constructions).

(3) The third construction is the phrase ἐν πίστει, “in faith.” Whereas there are some basic patterns in the articular and the anarthrous use of πίστις, when it occurs in this phrase a pattern is not easy to ascertain. This may be partly explained by the fact that articles are unnecessary with words that are the object of a preposition (Robertson, 791–92), and we therefore lose a potential exegetical aid. The phrase occurs eight times in the PE, nine if Titus 1:13 is included (ἐν τῇ πίστει). Timothy is Paul’s legitimate child in faith (1 Tim 1:2). As opposed to the teaching of the opponents, divine training is in faith (1 Tim 1:4). Paul is a teacher of the Gentiles in faith and truth (1 Tim 2:7). Women will be saved if they continue in faith and love, etc. (1 Tim 2:15). Deacons have a “great confidence in the faith which is in Christ Jesus” (1 Tim 3:13 RSV). Timothy is to set an example in faith, in love, etc. (1 Tim 4:12) and “follow the pattern of the sound words which you have heard from me, in the faith [ἐν πίστει] and love which are in Christ Jesus” (2 Tim 1:13 RSV). Titus is to greet those who love Paul ἐν πίστει (2 Tim 3:15). In all these examples πίστις is anarthrous; significant then is Paul’s statement that Titus should rebuke the troublemakers so that they might be sound ἐν τῇ πίστει (1 Tim 1:13), which inserts the article.

From this listing several conclusions emerge. (1) When πίστις occurs in a list such as with ἀγάπη, “love,” etc., it is best to understand it in the standard Pauline sense of “trust” since this best parallels ideas such as “love” (1 Tim 2:15; 4:12; 2 Tim 1:13; cf. 1 Tim 6:11; 2 Tim 3:10; Titus 2:2). (2) Just as in the articular use of πίστις, when πίστις is paralleled with ἀλήθεια, “truth” (1 Tim 2:7), it should be understood in its creedal sense of “the faith” just as ἀλήθεια is “the truth” (see 1 Tim 2:4). In the other passages (1 Tim 1:2, 4; 3:13; Titus 3:15) the immediate context is the ultimate indicator. (3) There is some overlapping in meaning from one grammatical construction to another. For example, Paul mixes forms in 1 Tim 1:19, 3:8 and 10, and 6:11 and 12. This shows that a grammatical analysis is not sufficient in and of itself to determine the meaning of the word. (Of course, context is always the guide, but context suggests that Paul often used the article [or absence of it] to indicate the meaning of πίστις.)<sup>11</sup>

## 1Tim 1:2

### BibSac

Last of all, in 1 Timothy 1:2, Titus 1:4 and 3:15 we find *pistis* being used to designate Christianity as a whole, in a very general way. This is probably the vaguest use of the word. In the first passage just listed Paul addressed Timothy as *gnesio tekno en pistei*, in the second, Titus as *gnesio tekno kata koinen pistin*, and in the third, his statement reads: “Salute them that love us *en pistei*.” If it be argued that such an interpretation is not tenable because of the Greek article being absent, a response can be forthcoming in the words of Alford, who comments like this on the first-named passage, 1 Timothy 1:2: “When Conybeare says, ‘*in faith*, not *in the faith*, which would require τῆ’ ... he forgets (1) the constant usage by which the article is omitted after prepositions, in cases where it is beyond doubt in the mind of the writer and must be expressed in translation: (2) the almost uniform anarthrousness of these Epistles. He himself translates the parallel expression in Titus 1:4, ‘mine own son according to our common faith,’ which is in fact supplying the article. Render therefore here, ‘in the faith.’ ” Accordingly we feel that **in such passages *pistis*, though anarthrous, should be translated “the faith,”** designating in the broadest way all that is contained in our experiences and relationships as a Christian.<sup>12</sup>

### NAC

The term “anarthrous” means that a noun lacks the Greek definite “the.” Normally the presence of the article makes a noun specific, and its absence makes it general in its reference. **In the Pastorals it is common for an anarthrous reference to “faith” to describe the personal faith of an individual** (see 1 Tim 1:5; 6:11; 2 Tim 1:5; 2:22) or to a Christian virtue such as trustworthiness (see Titus 2:10).

The presence of the Greek definite article with a noun is called “articular.” **In the Pastorals the articular usage “faith” often refers to the belief system of Christianity** (see 1 Tim 4:1; 2 Tim 3:8; Titus 1:13). Paul also had this same usage outside the Pastorals (e.g., Phil 1:27), but its frequency in the Pastorals is unusual.

### MacArthur

The use of *teknon* (**child**) instead of *huios* (“son”) speaks of Paul’s giving birth to Timothy spiritually. Since **in the faith** is anarthrous (lacking the definite article) in the Greek, it could be translated “in faith.” In that sense, Paul would be saying Timothy is his son in the sphere of faith. The NASB translation **in the faith** refers to the objective body of the Christian faith. Both senses are possible, and consistent with Paul’s usage elsewhere.

## 1Tim 1:19

The prepositional phrase, “with regard to the faith,” defines the context of the disaster. Some take this impersonally as a reference to damage caused to the gospel mission or to “the faith” by the false teaching. But a personal reference to damage caused to the opponents’ own faith in some sense is more likely.<sup>2613</sup>

The main considerations are: (1) the articular form of “the faith” in the prepositional phrase (as in the identical phrases 6:21 and 2 Tim 3:8) tends to refer to “the Christian faith” as opposed to personal faith; (2) in context, Paul’s first concern is for his and his mission’s authority in Ephesus. This has come under attack by those who have reverted in some sense to a Judaizing faith; (3) the sin of the two named individuals, “blasphemy” (v. 20), could be understood as an attack on the gospel.<sup>14</sup>

## 1Tim 4:12

NAC (1Tim 4:12): The second group, consisting of “love,” “faith,” and “purity,” refers to inner traits. Paul desired a love that demonstrates itself for both God and others. **The term “faith” is anarthrous in the Greek and likely represents an attitude of faithfulness or trustworthiness rather than right belief.** The call for “purity” demands both sexual purity and integrity of heart.

## Tit 2:2

When πίστις, “faith,” is articular, it almost always means faith in the creedal sense of the Christian faith (cf. *Introduction*, “Themes in the PE”), but here it must refer to personal trust because it parallels the words for love and steadfastness. The other two members of the triad are personal, and this verse is parallel with 1 Tim 6:11, where the faith described is personal. This same trilogy occurs in 1 Tim 6:11, 2 Tim 3:10, and 1 Thess 1:3. Quinn<sup>15</sup>

## Tit 3:15

### WBC (Tit 3:15)

ἐν πίστει could mean “within the sphere of (Christian) faith,” or the anarthrous construction could suggest “faithfully” (cf. *Introduction*, “Themes in the PE”).

## 1Tim 5:8

Like Forlines, Lenski shares the Arminian perspective that apostates lose eternal life. Nevertheless, Lenski concurs with my assessment that the person in question in 1Tim 5:8 is a believer: “Paul does not say that he *has lost his* faith” (italics his). What the moral apostate abandons is *the faith* not *his faith* (i.e., this apostate departs from *the* objective faith not from *his* subjective faith). Lenski bases this assessment in part upon the articular construction of the term *the faith*. Granted, the articular construction was used earlier in the epistle (1Tim 1:19) to refer to an objective apostasy that entails subjective apostasy where some apostates suffered shipwreck of *the faith* and, in so doing, lost *their faith* (NAS). Their objective apostasy was theologically subjective. However, the apostasy in 1Tim 5:8 is limited explicitly by Paul to the moral arena. The moral apostate, on this occasion, does not lose *his faith*—his faith remains theologically and subjectively intact. This particular morally-dysfunctional believer is still a believer.

Given a premise of eternal security, the securitist would presume that even though this carnal believer acts worse than the unsaved, this carnal believer remains saved. Thus, carnal security is not false security. Nonetheless, Shank appeals to the context to object to Chafer’s listing of 1Tim 5:8 as a proof text for eternal security. One certainly can understand Shank’s consternation. Are securitists not begging the question by assuming that the carnal believer still is saved when just two verses

earlier had Paul affirmed that the moral apostate is *dead*? According to Arminians such as Lenski, Marshall, and Shank, the morally apostate believer in 1Tim 5:6 is *spiritually dead*: “She who gives herself to wanton pleasure is dead even while she lives.” So Shank would object that advocates of eternal security, such as ourselves, are ignoring the obvious implication of the context, which in his mind implies that the moral apostate in 1Tim 5:8 is spiritually dead.<sup>16</sup>

## Tit 2:2

### NAC

Finally, the older men were to be sound “in faith, in love and in endurance.” Once again the metaphor of good health or soundness (*hygianontas*) is employed. The definite article is used before each noun—faith, love, and endurance—suggesting their personal faith unlike other articular uses of “faith” in the Pastoral Letters where it refers to a body of doctrine (cf. 1:4, 13; 2:1). Here it refers to their personal love and their personal endurance.<sup>17</sup>

## Heb 4:2

The “with faith” of this verse anticipates the many “by faith’s” and “through faith’s” of that chapter.<sup>18</sup>

The articular τῆ πίστει, “with/by faith,” in 4:2 anticipates the anarthous πίστει, “by faith,” in 11:3, 4, 5, 7, 8, 9, 11, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31. All of these uses are instrumental of means. When introducing the catalogue of faithful in 10:39 the pastor uses ἐκ πίστεως, “by faith,” the ablative of means, in dependence on Hab 2:4. The pastor then uses the ablative of means διὰ πίστεως, “through faith,” in 11:33 as a summary description of all those in the climactic compact section of his catalogue. Note the similar διὰ τῆς πίστεως in v. 39 used to summarize the entire catalogue. It is, perhaps, significant that in the first (τῆ πίστει, 4:2) and last (διὰ τῆς πίστεως) of these references the pastor uses the article as a pointer to the faith he will and then has described.<sup>19</sup>

## Heb 13:7

Context indicates that the art. is functioning par. to a poss. pron. (“their faith” [most EVV])<sup>20</sup>

## Jam 2:2

Abraham’s faith. The articular πίστις is probably possessive: “his faith.”<sup>21</sup>

## Paul and James

Faith (πίστις) suggests both an intellectual affirmation of the propositional truths of the gospel, in addition to an internalization of those truths that is manifested most especially in a life of trust in Christ. James and Paul used πίστις in two different senses that are germane to this discussion. Normally πίστις expresses a living and vibrant faith, in which an external profession of assent is coupled with an internal acceptance of and commitment to the professed faith as truth, and this dramatically affects one’s comprehensive worldview and subsequent actions.

Πίστις is also used in a more restricted sense to connote an intellectual assent to theological truth, but without the confluence of that assent with an internal confiding trust in and love of those truths. It suggests a *notitia* and perhaps even an external *assensus* to the gospel, without an internal *fiducia* in the gospel message.



The difference between the two uses may be expressed as the difference between a mere *profession* of faith and a dynamic *possession* of faith. Paul used “faith” in Romans, inherently assuming a true living faith (which is demonstrated especially in chapter 6), to stress that it is the singular instrument of a sinner’s acceptance with God. Paul implicitly assumed an active faith in his argument for justification that results in appropriate works. Elsewhere Paul made explicit the type of faith he advocated, namely, a faith that produces works (1 Thess. 1:3; 2 Thess. 1:11). James, however, was contrasting a dead faith (which is only an intellectual assent) with a living faith that produces works and subsequently vindicates that profession.<sup>22</sup>

In both instances the existence of a verbal cognate (πιστεύω) of the genitive substantive τῆς πίστεως and the fact that both nouns are articular in the *nomen regens-nomen rectum* construction in 1 Thessalonians 1:3 suggest that these are subjective genitives. Therefore the words in this verse could be rendered, “your faith-produced works,” and hence a faith that is “alive” and “active.” See Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 113–16.<sup>23</sup>

## Jam 2:5

### TOD

The Arminian fares no better than the Calvinist in dealing with Jam 2:5. In Arminianism, election is based on foreseen perseverance in faith. God elects those who will persevere in the faith, and these are the ones whom He has predestined to reach heaven. James, in contrast, teaches the exact opposite in this verse. God elected the poor to be rich in faith. They are rich in faith because they are elected; they are not elected because they are rich in faith. The Arminian is correct, however, to insist on the acknowledgement of free will. Whether the poor will develop a rich faith is contingent upon their response to the gospel of the kingdom. In this text, we find that God has held an election, and He has given us the deciding vote. The poor are not unconditionally or irresistibly chosen to be rich in faith; rather, they are contingently chosen to be rich in faith so that they may inherit the kingdom. Arminians will sometimes use translations that leave out *to be* in Jam 2:5. And to be sure, the words *to be* are not actually stated by the Greek text. Most translations concur, however, that this verbal affirmation is implied by the text. Aside from such translational considerations, the Marrowistic understanding of this text as a contingent misthological affirmation finds confirmation in other factors as well. The parallelism to Mt 5:3 and Lk 6:20 is apparent. The contexts of both of these parallels confirm that misthological blessings are in view, explicitly confirming this fact with the word *reward* (Mt 5:12; Lk 6:23). The *great* (*polus*) reward in the kingdom of heaven in these contextual parallels will be correspondingly for those who have a *rich* (*plousios*) faith in Jam 2:5. Both words are used quantitatively. Further note that James refers to being *rich in faith*, not to being *rich in the faith*. The thought is not that they are rich merely because they are *in the faith*; rather, they are personally *rich in faith*, and for that reason they are heirs of the kingdom. They are rich because of the personal quantitative quality of their faith, not merely because they belong to the class of those who hold the faith.

This qualitative understanding of James’ use of this anarthrous construction is reinforced by the only other time he uses *in faith*, which is in Jam 1:6. Here, James again leaves out the article before faith: “Let him ask *in faith*, without any doubting.” The quality of this faith is stressed as not being a faith that is not mixed with any doubting. According to James, the quality of a believer’s faith qualifies him or her for answered prayer in the present and for heirship of the kingdom in the future.

Articular constructions, in contrast, can be found in various places: *sound in the faith* (1Cor 16:13), *if you are in the faith* (2Cor 13:5), *sound in the faith* (Tit 1:13), *in the faith which is yours* (2Pet 1:5). This latter reference is personalized by means of the possessive pronoun. This is not to say the anarthrous construction cannot be translated as *in the faith*. Indeed, *in the faith* would seem reasonable renditions for 1Tim 1:2; 3:13; Tit 3:15. But these are the exception rather than the rule. Had James wished to objectify faith, he certainly could have indicated such with the articular construction. As it is, one would presume that he is being consistent with his subjective usage in both 1:6 and 2:5.<sup>24</sup>

# Jam 2:14

## NICONT

The second question functions to clarify the first one. If “good” could be general enough to mean little more than “what good is it?” the second question narrows the meaning of “good” to the most crucial question the messianic community can ask: “Can [that kind of workless] faith *save* you?”<sup>25</sup>

The articular ἡ πίστις in 2:14b is anaphoric to the πίστιν of 2:14a. Thus, “Can *that kind of faith ...*,” namely the kind of faith mentioned in 2:14a that did not involve works.<sup>26</sup>

## GES

Can faith save him? (Jas 2:14b) This is the second use of pistis in the verse. Here the traditional view would expect to find, “Can that profession of faith save him?” But we don’t find that.

Pistis here most naturally talks about the same faith as the first use. If that faith was genuine faith, as it surely was, then so is this one.

Of course, many understand the definite article here to serve as a demonstrative pronoun. Hence some understand this as such faith or that faith. Then they conclude that this suggests the faith itself is false faith.

Yet that would require a demonstrative pronoun to modify the claim, not the faith: “Can that claim of faith save him?”

Additionally, it is questionable whether we should draw any special significance from the presence of the article. The article is also found with pistis in 2:17, 18, 19, 22, and 26. In fact, every time pistis occurs in the nominative case in James, it is always articular.

In Greek abstract nouns routinely carry the article where the English does not. Greek has “the love” or “the faith” where English simply has “love” or “faith.” A parallel passage using the abstract noun agape,, is found in 1 Cor 13:1-4ff.

The anarthrous agapen, the noun in the accusative case, occurs three times in verses 1-3. Then twice in verse 4 and once in verse 8 the noun is found in the nominative case, with the definite article present in each case. No commentators suggest that we are talking about some substandard form of love in verses 1-3 that is proved by the use of the article in verses 4 and 8. No one says the article means we are talking about false love in verses 4 and 8.

The same situation occurs in James 2. Every nominative occurrence in this chapter is articular. However, the article does not occur with pistis in verses 14, 18, and 24, where two accusatives and one genitive appear.

And in none of the other uses of the articular construction in 2:14-26 is this alleged distinction found.

*Do you see that [the] faith was working together with his works? (Jas 2:22a)*

James is speaking of Abraham and his faith in offering up his son Isaac. Surely this was true faith. James is not saying Do you see that such faith was working together with his works? In verse 20 we read “[the] faith without works is dead.” If that is false faith, and the definite article in 22 refers back to that false faith, then Abraham had false faith when he offered up Isaac!

*And by works [the] faith was made perfect. (Jas 2:22b)*

Again, this is the faith of Abraham when he was about to plunge the knife into Isaac and sacrifice his only son. If there is such a thing as inadequate faith, this isn’t it. Yet the definite article is used just as in verse 14.

You see then that a man is justified by works, and not by [the] faith only. (Jas 2:24)

James is concluding his comments on the justification of Abraham by works before men. It is reasonable to take *monon*, translated “only” in the NKJV, as an adverb here.<sup>21</sup> Then the verse could be understood in this way, “You see then that a man is justified by works, and not only by faith.” In other words, James is thinking of two justifications. Abraham was justified by faith in Genesis 15. Then decades later he was justified by works in Genesis 22. The former was before God. The latter was before men. This is in keeping with Paul’s comments regarding Abraham and justification by works in Rom 4:2, “For if Abraham was justified by works, he has something to boast about, but not before God.” In any case, no matter how one understands verse 24, *pistis* here clearly refers to genuine faith.

There is strong support for the idea that *pistis* in Jas 2:14-26 refers to genuine faith. The evidence suggests that the problem James was confronting was not the type of faith his readers had. Rather, the problem was that they were not acting in a loving way toward one another.<sup>27</sup>

## Jude 1:4

The object of this intense effort is “the faith that God has entrusted once for all time to his holy people.” “The faith” (articular *tē ... pistei* [4102, 4411]) does not refer to subjective trust in God but to the full content of Christian truth and teaching (Rom 10:8; Gal 1:23; Eph 4:13), tantamount to the gospel (so Neyrey, Schreiner, Harvey and Towner). “Entrusted” literally is “handed down, passed on” and speaks of traditional truths passed from one generation to the next (1 Cor 11:2; Col 2:8; 2 Thess 2:15; 3:6; cf. 2 Tim 2:2), in this case, from God to the apostles to the church. The stress on these doctrines being transmitted “once for all” underscores the eternal nature of God’s truth and contrasts it with the novel, false teachings of these heretics.<sup>28</sup>

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<sup>1</sup> Daniel B. Wallace, [Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament](#) (Grand Rapids, MI: Zondervan, 1996), 249.

<sup>2</sup> David A. Mappes, [“What Is the Meaning of ‘Faith’ in Luke 18:8?”](#) *Bibliotheca Sacra* 167 (2010): 292–294.

<sup>3</sup> Richard N. Longenecker, [The Epistle to the Romans: A Commentary on the Greek Text](#), ed. I. Howard Marshall and Donald A. Hagner, New International Greek Testament Commentary (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2016), 105.

<sup>4</sup> Mark A. Seifrid, [The Pillar New Testament Commentary: The Second Letter to the Corinthians](#), ed. D. A. Carson (Grand Rapids, MI; Cambridge, U.K.; England: William B. Eerdmans Publishing Company; Apollos, 2014), 480–481.

<sup>5</sup> Ronald Y. K. Fung, [The Epistle to the Galatians](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 168.

<sup>6</sup> Marion L. Soards and Darrell J. Pursiful, [Galatians](#), ed. R. Alan Culpepper, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Publishing, Inc., 2015), 166.

<sup>7</sup> Marion L. Soards and Darrell J. Pursiful, [Galatians](#), ed. R. Alan Culpepper, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys Publishing, Inc., 2015), 167–169.

<sup>8</sup> Grant R. Osborne, [The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation](#), Rev. and expanded, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2006), 74.

<sup>9</sup> Biblical Studies Press, [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#) (Biblical Studies Press, 2005).

<sup>10</sup> Murray J. Harris, [Colossians and Philemon](#), Exegetical Guide to the Greek New Testament (B&H Academic; WORDsearch, 2012), 82.

<sup>11</sup> William D. Mounce, [Pastoral Epistles](#), vol. 46, Word Biblical Commentary (Dallas: Word, Incorporated, 2000), cxxx–cxxxi.

<sup>12</sup> Martin O. Massinger, [“Paul’s Use Of The Word Faith,”](#) *Bibliotheca Sacra* 109 (1952): 356–357.

<sup>13</sup> Philip H. Towner, [The Letters to Timothy and Titus](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006), 159.

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- <sup>14</sup> Philip H. Towner, [The Letters to Timothy and Titus](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006).
- <sup>15</sup> William D. Mounce, [Pastoral Epistles](#), vol. 46, Word Biblical Commentary (Dallas: Word, Incorporated, 2000), 409.
- <sup>16</sup> Marty Cauley, [Mere Christianity and Moral Christianity](#), n.d.
- <sup>17</sup> Thomas D. Lea and Hayne P. Griffin, [1, 2 Timothy, Titus](#), vol. 34, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 298.
- <sup>18</sup> Gareth Lee Cockerill, [The Epistle to the Hebrews](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2012), 203.
- <sup>19</sup> Gareth Lee Cockerill, [The Epistle to the Hebrews](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2012).
- <sup>20</sup> Dana M. Harris, [Hebrews](#), ed. Andreas J. Köstenberger and Robert W. Yarbrough, Exegetical Guide to the Greek New Testament (Nashville, TN: B&H Academic, 2019), 411.
- <sup>21</sup> Scot McKnight, [The Letter of James](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2011).
- <sup>22</sup> Ryan C. Jenkins, ["Faith and Works in Paul and James,"](#) *Bibliotheca Sacra* 159 (2002): 65–66.
- <sup>23</sup> [Bibliotheca Sacra](#) 159 (2002).
- <sup>24</sup> Marty Cauley, [The Outer Darkness](#), n.d.
- <sup>25</sup> Scot McKnight, [The Letter of James](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2011), 228–229.
- <sup>26</sup> Scot McKnight, [The Letter of James](#), The New International Commentary on the Old and New Testament (Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company, 2011).
- <sup>27</sup> <https://faithalone.org/wp-content/uploads/2020/06/wilkin.pdf>
- <sup>28</sup> Grant R. Osborne, ["Jude,"](#) in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 369.