

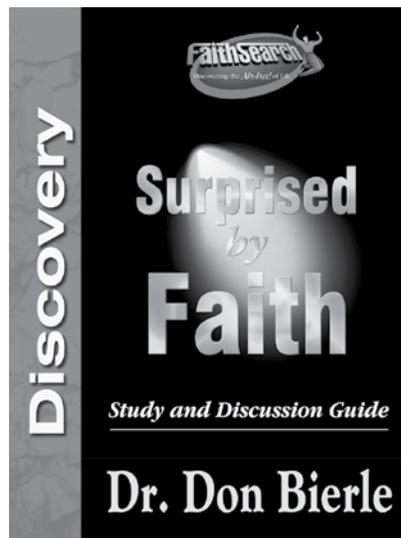
*Surprised by Faith Study and Discussion Guide*

# LEADER'S MANUAL

CHAPTER 7

## Revealing the Truth About Jesus

Discovering that Jesus' Miracles and Resurrection  
Substantiate His Claim to be God



- **Answer Key for the *Surprised by Faith Study and Discussion Guide***
- **Teaching Helps for the Teacher/Facilitator of the *FaithSearch* Discovery Presentation**



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**PROCLAIMING THE GOSPEL WITH EVIDENCE TO ALL PEOPLES EVERYWHERE**



## CHAPTER 7

# What Makes Faith Valid?

## Discovering the Teaching of the Bible on this Often-Misunderstood Subject

### Getting Focused

#### Materials

- *Surprised by Faith Study and Discussion Guide*, chapter 7
- *Surprised by Faith* text, chapter 4, pages 81-94
- PowerPoint® slides: through Discovery #7 (slides 118-132)  
Chapter review: slides 133-134

#### Key Points

1. Views of faith in society are often based on caricatures and stereotypes.

People often base their concept of faith on caricatures such as “it’s a crutch for the weak” and “it’s anti-intellectual.” These are distortions of the real thing. The biblical concept of faith, however, is reasonable.

2. The Bible identifies the nature of personal faith.

According to the Bible, faith must have an object. In order for faith to be valid, that object must be certain. The object for the Christian faith is Jesus Christ—an “object” of faith shown in previous chapters to be certain. That is what makes the Christian faith valid compared to other religious claims for god.

3. The Bible identifies the components of personal faith.

The Christian faith has three components: *knowledge* of Jesus Christ; a *willingness* to confess Him as Savior and Lord; and a *response* to follow Him in obedience. Only when all three have been implemented in life practice do you experience the abundant life that Jesus promised.

#### Glossary of Terms Used

*Knowledge*: information of a factual nature leading to acquaintance with a subject or person

*Faith vs. Believe*: faith is the translation of the Greek noun form and believe is the translation of the Greek verb form of the same concept; the words may be substituted for each other in most biblical passages such as John 3:16 without changing the essential meaning of trust

*Commitment-making Process*: the gathering of information (knowledge) necessary to make an informed choice and response to something or someone; the three steps which entail faith in Jesus Christ

Answers to the numbered, objective questions are available at the end of each chapter.

\* Page numbers are from the third edition of *Surprised by Faith*. In the second edition, see pp. 71-83; and 91-96.

**Here's where we're headed**

The purpose of this section is to guide the participant to make their own *Ah-ha!* Discovery number one.

Subjective question on page 61  
of the *Study Guide*

Subjective question on page 62  
of the *Study Guide*

**Author's Comment**

The Romans 10:13-17 passage is the foundation for Jesus' mandate of evangelism and missions (see Matthew 28:19-20 and Acts 1:8). It is imperative that Christian messengers be sent

Subjective question on page 63  
of the *Study Guide*

out so people can hear about Jesus, profess faith in Him through prayer, and be saved. Without the proclamation (transmission of knowledge) of Jesus, there can be no valid saving faith. Therefore, "knowledge" is an essential component of faith. And the Church must continue to put a priority on preparing and sending messengers of Jesus Christ if His Kingdom is to grow in this world.

**Making the DISCOVERY**

# Ah-ha!

## The DISCOVERY

# #7

The purpose of this section is to help the participant make their own *Ah-ha!* Discovery number seven.

**Introduction**

Is Christianity more exclusive than other religions by claiming that Jesus is the only way to God?

Read my brief answer to this question in the essay on page 62 in the *Study Guide*. The accusation that Christians are narrow minded often raises the issue of "tolerance." Many people practice a false definition of this concept. In the Bible, tolerance means to seek the good of each person and treat them with respect and dignity because they were created in the image of God. The false tolerance of today maintains in addition that all views must be accepted as equal and as equally valid. This false tolerance was rejected by Jesus in His dealings with the scribes and Pharisees (Matthew 23) the Sadducees (Matthew 22:29) and even His own disciples (Matthew 16:23).

From the explanation of the noun and verb forms of faith just given, read it once using "believes" and again using "has faith." Why does this substitution not change the essential meaning of "trust" in this or other Bible passages?

Changing the part of speech in this case does not change the theological meaning. However, it does change the dynamic a bit. A noun is a "person, place or thing" while a verb connotes "action." Thus, using the verb form of faith can mean that we are not talking about a concept separate from ourselves, but we are active participants. Interestingly, the apostle John uses the verb form of faith in his Gospel about ninety-eight times, but does not use the noun form even one time. It seems that John is calling his readers actively "to believe" and not merely to "have faith," even though the theological truth is the same in both cases.

**The Essential Components of Faith**

Read Romans 10:13-15 in a Bible or the margin of this page. Identify the logical sequence in this passage by answering the questions below.

Who will be saved?

Whoever will call upon the name of the Lord

Who will call?

Whoever will believe

Who will believe?

Whoever hears

How will they hear?

By those who tell (preachers)

What must be done with those who tell (preach)?

They must be sent out

If you had an opportunity to ask the apostle Paul, based on his teaching here, “Is it necessary to hear in order to believe (have faith)?” what do you think he would say? (See Romans 10:17)

The apostle Paul has already told us in Scripture what he would say: “Yes!” Since Jesus is the object of the Christian faith, there can be no faith in Him without knowledge of Him. The apostle says that in Romans 10:17–“faith comes by hearing [receiving knowledge].”

What was keeping the blind man from believing in Jesus (as the Son of Man)? (John 9:35-36)

He did not know who He was; that is, the man did not know that Jesus was the Son of Man. Therefore, without knowledge of the “object” of faith, the man could have no faith.

What did Jesus do? (v. 37)

Jesus identified Himself as the Son of Man—the object for the man’s faith.

What was the result? (v. 38)

The man believed and worshiped Jesus.

Explain briefly how this illustrates the point of the apostle Paul in Romans 10:13-15 above.

The man could not have saving faith in Jesus as long as he had no knowledge of Him. When it became clear to the man who had healed him, he then had an object (Jesus) to confess faith in. So faith comes from hearing, and hearing by the word concerning Christ.

Read Acts 4:12 (Peter and John to the Jews), Acts 8:35 (Philip to the eunuch God-fearer), Acts 10:42-43 (Peter to the Gentiles), John 3:16 (John to all) in a Bible. What is the object which all of these proclaimed when calling people to believe or have faith?

All identified Jesus Christ as the only object of faith.

For whom is it intended that Jesus should be the object of their faith? (See Romans 10:11-12)

According to the apostle Paul, “whoever” (v. 11) includes everyone, both Jew and Greek (v. 12). The reason is that “the same Lord is Lord of all” (v. 12). This is also confirmed by Peter and John in Acts 4:12.

Using the biblical examples of Thomas (John 20:24-28) and Saul, who became the apostle Paul (Acts 9:1-20), explain briefly how knowledge was an essential component that resulted in a confession of faith.

Thomas required seeing firsthand (knowledge of) the wounds of Jesus before he would believe. He made it clear that without this

**Author’s Comment**

The concept of the Son of Man was Jesus’ most common expression for Himself as recorded in the four Gospels. There is a lot that could be said about this concept, but to avoid misunderstanding this passage in John 9, here is a short explanation. The title, Son of Man, did not have much theological “baggage” among the Jewish leadership of Jesus’ day. This is in contrast to the title, Messiah, which did have a well established expectation—people of the day expected a powerful political ruler who would lead the Jewish nation to

**Subjective question on page 64 of the Study Guide**

independence and world prominence. So Jesus chose the title, Son of Man, to include both His humanity and His deity. My purpose in this comment is to make sure your class understands that Jesus was claiming to be God in the use of this title for Himself. The basis for this (and for the Jews of His day) would have been the identification of this title with the deity figure of Daniel 7:13-14. There the Son of Man stands in the presence of the “Ancient of Days” (Jehovah) and is declared to be given a dominion and kingdom that is all inclusive and eternal. Note that Jesus identified Himself in this way before the High Priest Caiaphas (Matthew 26:64) who asked if He was the “Son of God” (v. 63). Jesus identified Himself as the Son of Man of Daniel 7. Caiaphas, the high priest, rightly understanding

**Subjective question on page 64 of the Study Guide**

that Jesus was claiming to be God, interpreted it as blasphemy—and used it as the justification for condemning Him

**Subjective question on page 64 of the Study Guide**

to death. This is even clearer in Luke’s account (Luke 22:66-71). In response to Caiaphas’ question whether He was the Messiah (v. 67) Jesus chose instead to identify Himself as the Son of Man of Daniel 7. But when asked, “Are you the Son of God, then?” Jesus responded, “Yes, I am.” The Jewish leadership was clear that the Son of Man of Daniel 7 was a deity figure.

knowledge (object) there could be no faith. When Jesus presented Himself, Thomas believed. It is important to understand what Jesus meant when he later said, "Blessed are they who did not see, and yet believed" (v. 29). He did not mean that some people believed in Him without knowledge of Him, for that would be a contradiction of other passages of Scripture which we have already considered. He meant rather that some trusted Him on the basis of the authority of His Word without first demanding proof (compare the faith of the centurion whom Jesus commended in Luke 7:2-9; or even the faith of the royal official in John 4:46-53, especially vv. 50 and 53).

Before his conversion, Saul would have denied the reality of the resurrected Jesus. This is shown in his question on the Damascus Road, "Who art Thou?" The answer he received, "I am Jesus whom you are persecuting," was the identity of the needed object (knowledge) for his faith. Obviously, Saul knew of Jesus (as a man) previously, but had denied that He was the resurrected Lord. The confrontation on the Damascus Road for Saul was somewhat like the appearance of Jesus to unbelieving Thomas. In both cases it was the undeniable and visible presence of the resurrected Jesus which provided the needed knowledge that broke through their wills and led to a profession of faith.

Subjective question on page 65  
of the *Study Guide*

Following the passage about Thomas, John summarized his reasons for recording in his Gospel the signs (miracles) that Jesus performed in His ministry. Read John 20:30-31 in a Bible or the margin of this page. What purpose did he have?

So the reader would be encouraged to believe in Jesus.

What did Jesus Himself teach should result from knowledge of His miracles? (See John 10:37-38 and 14:11.)

Even if we do not believe Him or His word, the miracles should be a sufficient basis for us to believe that He and the Father are one. Jesus fully expected His miracles would lead us to faith in Him.

Subjective question on page 65  
of the *Study Guide*

Read 1 Corinthians 15:13-14 and 17 in a Bible or the margin of this page. What happens to the value and validity of your faith if the claims made about its object, Jesus Christ, are false?

If the object of our faith is not certain and true, then the apostle Paul says our faith is vain and worthless. Even if we are sincere about our faith in Jesus, if He did not rise from the dead, then we are still in our sins and separated from God.

#### For Additional Discussion

Identify some of the criteria you would normally use to determine whether something is trustworthy? Then list some of the evidence which supports the worthiness of the Christian faith. How does this evidence compare to what you have relied on to respond to other situations involving trust?

The basis on which we choose the objects of our trust certainly may vary. But none of us want to be accused of believing in something which has been clearly shown to be foolishness. Therefore, objects of faith must be credible, as demonstrated by some set of reasonable criteria such as consistency. That is why we spent so much time in this study establishing that Jesus

was credible in His claims. His credibility—not whether we are emotionally sincere—determines the legitimacy of our faith in Him. (See SBF, pp. 74-75.)

The list of evidence supporting the Christian faith will include factors like the credibility of the eyewitness Gospel sources and the extent of archaeological confirmation of historical facts. These are objective factors and are of the same nature as factors we rely on for most situations calling for trust. (Personal experience, though subjective, also supports the validity of faith. This will be discussed in chapter 8.)

Read Romans 10:21 in a Bible or the margin of this page. Who is Paul talking about here?

He is talking about his people, Israel.

Israel wandered forty years in the wilderness because they did not believe or trust that God could take them into the Promised Land. Did Israel have knowledge of God and His promises to them at that time? (See Romans 10:16, 18-19.)

According to the apostle Paul, Israel *did* have knowledge of God and were told of His promises to them at the time of their wanderings.

Was their lack of faith, then, due to a lack of knowledge?

No, it could not have been.

How does Paul describe Israel's real problem in verse 21? In other words, why didn't their knowledge result in faith?

Paul attributes their lack of faith to their will; that is, they were a "disobedient and obstinate people." In other words, they were unwilling to believe.

While under house arrest in Rome, the apostle Paul was given the opportunity to spend all day with Jews "trying to persuade them concerning Jesus." Read about it in Acts 28:23-28.

What two responses did he get?

Some believed as a result of the things Paul said about Jesus. Others would not believe.

Concerning those who "would not believe" (v. 24) Paul applied an Old Testament prophecy (vv. 26-27, quoting Isaiah 6:9-10). Does this prophecy attribute a "knowledge" or a "will" reason that they didn't believe (have faith)?

It is clear that the prophecy takes the view that their unbelief is due to the will; for example, "heart...has become dull"; "ears...scarcely hear"; and they have "closed their eyes." In other words, Paul was holding the unbelievers personally responsible for their unbelief, something he would not do if they lacked knowledge (Paul would have then been responsible to tell them).

Subjective question on page 66  
of the *Study Guide*

Subjective question on page 67  
of the *Study Guide*

Why will the salvation of God include the Gentiles? (v. 28)

The reason given in this passage is that they “will listen.” The implication is that Israel would not listen—again, a matter of the will.

Read John 11:45-46 in a Bible or the margin of this page. What two responses did Jesus get from those who observed this miracle? [raising Lazarus from the dead] (vv. 45-46)

Many of the Jews who witnessed this miracle believed in Jesus. Others went away and told the Pharisees what Jesus did (the sense here is that they did not believe in Jesus).

Subjective question on page 67  
of the *Study Guide*

What evil intent did those who did not believe plan? (See vv. 46-48 and 53)

They were mostly concerned with political considerations (v. 48) and together they plotted Jesus' death (v. 53).

What essential component of faith does this suggest was keeping them from believing?

It is clear that they had hardened their hearts (will) against Jesus and the truth. They knew what Jesus had done, yet they refused to submit their wills to the reasonable conclusion of faith in Him.

#### For Additional Discussion.

Universalism teaches that all people are saved and God will accept them into heaven regardless of their response to Him during their lives. How does this undermine the significance of each person's free will? If Universalism were true, discuss how that would impact the definition of faith developed in this session.

If personal choice is a factor in having genuine biblical faith, then saving faith is limited to those who respond to Jesus' call to follow Him. Not responding is a “No” response. The point should be made that if God were to include everyone in heaven, whether they have chosen to trust Jesus Christ or not, then the significance of humankind as a free agent is eroded. Our choices would not matter to God. Of course, the definition of faith as a “commitment-making process” would also be eliminated. The Bible teaches, however, that the choices we make are so important that they can actually impact our eternal destiny.

Subjective question on page 67  
of the *Study Guide*

This is also the point of Jesus' parable of two house builders recorded in Luke 6:46-49. Read it in a Bible or in the SBF text (p. 78). In your own words, identify the essential difference between the two types of people Jesus was illustrating.

The only difference between the two types of people is in their obedience (action). They both heard and seemed willing, but only one was commended for acting on Jesus' words. As Jesus prefaced in the parable, there is no point in calling Him Lord if you “do not do what I say.” Faith is not complete without obedient response.

Subjective question on page 68  
of the *Study Guide*

Does including the third component—that response is essential to the definition of faith—support the argument that good works are necessary in order to earn heaven? Write down what you would say to support a “No” answer to this question.

The critical issue here is how to come into a saving relationship with God through faith in Jesus Christ. Thus, “knowledge” is concerning Jesus, “will” is concerning a conviction to acknowledge personal sin and Jesus as Savior, and “response” is concerning a prayer of commitment and following Him. Some people find it simpler to combine will and response to equal following Jesus. People often conveniently equate faith with intellectual assent without any thought of a changed life of obedience. Jesus said, “Follow Me,” which certainly calls for a response to His person and teachings. This is what James 2:14ff is addressing as well. There is no thought here that good works are added to faith in order to be acceptable to God. Rather, one’s response is a product of “knowledge” and “will,” and qualifies them as genuine works of the Holy Spirit within.

Another difference from “good works being necessary for eternal life” is in the sequence of the three steps: “Response” cannot be considered first because it puts the focus upon ourselves, and our merit before God. But when it follows the other two components of the faith triangle, the focus is upon Jesus Christ (initial salvation) or the Word of God (spiritual growth process). The “response” becomes the expected action derived from a proper understanding of Jesus and His Word.

The three components apply to Christian growth as well. For example, once we have trusted Jesus Christ, the three components are applied to spiritual growth. We may read that we are to forgive one another (Colossians 3:13). This is “knowledge” concerning God’s Word. We must decide (“will”) if we agree with God and then do it (“response”). We are to set our minds on things that are true, pure, excellent, etc. (“knowledge,” see Philippians 4:8). Unless we choose that (“will”) and act upon it in practice (“response”) it is not a step of faith. Faith growth occurs as we study the Word of God and obey it. Thus, our **faith potential** is in proportion to our *knowledge* of the Word of God. But, our **faith walk** is in proportion to our *obedience* to the Word of God. It is not biblical faith until it is true in our lives! Of course, it is the power of the Holy Spirit within us which makes spiritual growth possible at all.

### For Additional Discussion

Having learned about the three components of faith, discuss how a person’s commitment to become a Christian can be considered rational (based on an informed choice).

We will need to understand that evidence and reason are not the same as faith (see SBF, pp. 73-75). According to the apostle Paul (Romans 10:13-17) Christian faith cannot even start without knowledge of its object Jesus Christ. We must use our mind and interact with the evidence to determine if Jesus is a worthy object

of our faith. We also must determine why we should believe in Jesus instead of other religions and religious leaders. The fact that Jesus came into history means that we can analyze and test the legitimacy of His claim to be God. On that rational foundation, faith is not blind, nor is it an irrational leap into the dark. Rather, it is an informed choice.

### Application and Reflection

Subjective question on page 68  
of the *Study Guide*

Which of the three components of faith do you think is most often neglected in the lives of people in the Church? Why do you think this is true?

The third component (response) is often omitted. In the West we are quite cognitive. We tend to think that if we “know” and “agree” with truth, then we have settled the matter. But stopping after being “willing” in the faith triangle can result in nothing more than good intentions. The Word of God insists that you only *know* something if you also *do* it (or obey it) (see James 1:22; Matthew 7:21; 21:28-31). The omission of this third component is also part of the basis for the accusation that Christians are hypocrites. When Christians do not walk the talk, they are guilty of false faith. The reason for this failure is that the disciplined life of obedience is a lot harder, is easily ignored, and takes years for consistent maturity.

Jesus said that to follow Him means having a faith that includes obedience to His teaching (John 14:15; Luke 14:27). He speaks of the reality of demons and of the devil as our tempter and enemy. In view of the teaching in this chapter about faith being valid because it is based on a certain object (Jesus Christ) write a brief answer to someone who asks how you are being reasonable to believe in such things as demons and a devil.

The essay which follows this question in the *Study Guide* answers certain aspects of this question, but there is a further point I will add here. We have already concluded that it is reasonable to believe that Jesus is the incarnation of God to earth. We have also shown the three components of a faith commitment to follow Him as Lord (which includes a “knowledge” component). How is faith in the existence of the devil reasonable? First, it is reasonable because the reality of the devil and demons is taught in the Bible. Why should we believe what the Bible says about this? Here we must understand an important principle of our faith: It is first and foremost faith in Jesus; and second, it is faith in what He has authorized as truth. We have established the evidence that Jesus is God incarnate. Our faith is in Him, and by extension, in everything that He taught. He gave authority to both the Old and New Testaments as His truth (see Matthew 5:18; 24:35; John 12:48-50; 16:12-15; 17:17; Revelation 22:18-19). Therefore, the teaching of the Bible is considered “God’s Word.” To follow it obediently is not “blind faith,” but a reasonable extension of our faith in Jesus Christ.

Subjective question on page 69  
of the *Study Guide*

Read and reflect on John 6:66-69. You may have had times of hardship, discouragement or confusion in your Christian life as faced by the disciples of Jesus here. At times like that in the past, were you ever tempted to “toss in the towel” because your faith didn’t seem real, because it didn’t work,” or because you didn’t feel you could keep it up? Describe your response briefly.

This question provides an opportunity for some honest discussion about the struggles which your attendees may have along their faith journey. During the sharing, you should note the causes given.

For example, as indicated in the question, is the struggle caused by feelings (discouragement, confusion, coldness, etc.) or by failure (lack of discipline, sin, loss of courage), etc. This can then be used for the discussion in the next question.

How can what you have learned about faith in this chapter help you at times like that in the future? Is your faith less certain because you feel weak or even because you may have failed? Has the object of your faith (Jesus) changed? Write down your thoughts and some ideas for a new plan of action for your future response in your Christian walk.

We want to acknowledge that our life experience is very real (feelings, failures, etc.) but it is a mistake to use them as a thermometer to measure our faith. Your input to the discussion might include the perspective that the legitimacy of our faith is not determined by how we feel at any moment, by our consistency of action, etc. The fact that the object of our faith, Jesus Christ, is the same yesterday, today and forever (Hebrews 13:8) gives a stability to the truth of our faith that does not change with moods, success, etc. Certainly we all want to “experience” our faith and its promise of the fruit of the Spirit in our lives (Galatians 5:22-23) but the fact that we have a certain object who is not subject to change (and who understands us in all our weaknesses—see Hebrews 4:14-16) should be comforting. A plan of action might be to resolve not to allow Satan or our sinful nature to torment us when we have doubts or failure, but to confess Jesus as our King and the indwelling Holy Spirit as our Comforter. In God our faith is secure and unchanging.

*FaithSearch* Discovery demonstrates that the Christian faith is reasonable. But suppose a friend said to you, “If I had reasons, I wouldn’t need faith.” How would you answer?

I would say that the friend had missed an important point. Evidence and reason are needed to discern the difference or legitimacy of various objects that compete for our commitment. Why trust Jesus rather than Mohammed, Buddha or Joseph Smith? Without apologetic support, this choice becomes arbitrary. John W. Montgomery in *Faith Founded on Fact* (New York: Thomas Nelson, 1978, p. 40) is clear on this point:

Evidently, what is necessary for effective Christian witness in a pluralistic world is an objective apologetic—a “reason for the hope that is in you”—that will give the non-Christian clear ground for experientially trying the Christian faith before all other options. Absolute proof of the truth of Christ’s claims is available only in personal relationship with Him; but contemporary man has every right to expect us to offer solid reasons for making such a total commitment. The apologetic task is justified not as a rational substitute for faith, but as a ground for faith; not as a replacement for the Spirit’s working, but as a means by which the objective truth of God’s Word can be made clear...

(See also 1 Peter 3:15; John 16:8.) Without this perspective, the faith of our friend could be just sentimentalism, sincerity or even bias. It could be a faith he/she grew up with (tradition) or accepts on the basis of someone else’s authority. In contrast, evidence can establish a faith which is validated by truth and is personally owned.

Subjective question on page 70 of the *Study Guide*

Subjective question on page 70 of the *Study Guide*

Subjective question on page 70  
of the *Study Guide*

What would you do first to determine if the restaurant is a good idea?

You would conduct market research on the eating preferences of people in the area, the number of competing businesses already operating, the availability of a building site and financing, etc. In other words, you would gather facts to get the knowledge you need for an informed decision.

If you are certain that it is a good idea, what must you do next in order to get the project started?

Based on the knowledge from the market research, you must choose whether or not to go forward with the restaurant.

Having built a fast-food restaurant, what must you do in the last step of the process that is necessary to bring your idea to reality, i.e., serving burgers, fries and malts?

To have a business you must respond by doing what is appropriate to the choice that has been made, for example, building, hiring, contracting for services and food, etc.

Write down some of your thoughts about the parallels you see between this process and helping someone move from unbelief to faith in Jesus Christ.

Yes, the marketing research is equivalent to the “knowledge concerning Jesus” component of the faith triangle. When people got acquainted with Him, He called them to follow Him. To do this, we must be willing to make an affirmative choice. We then respond to confess faith in Him as Savior and to obey Him as Lord. This is a spiritual commitment-making process somewhat comparable to the steps of starting a business, building a house or changing jobs—though of eternal rather than temporal significance.

Subjective question on page 71  
of the *Study Guide*

Read pages 94-96 in SBF and refer to the diagram on page 101. What must a person in each of the forms of unbelief above do to get out of that condition?

Ignorant unbelief – “I would search for, be open to, and receive the readily-available information concerning the object of faith—Jesus.” (See Hebrews 11:6) This position needs knowledge.

Doubt – “I must decide how much information is enough to give relative certainty about Jesus’ identity, and to say either “yes” or “no” to Him as my Savior and Lord.” This position needs an affirming will.

Decisional unbelief – I must reconsider my position by “returning to the “doubt” position where I again examine the evidence to see if a “yes” to Jesus is not more reasonable and appropriate than a “no.” This position needs a new response.

### Confirming the Discovery

Bible confirmation on page 71  
of the *Study Guide*

Read the references below in a Bible, or as provided here in the margin. Write after each one how it relates to or confirms the discovery made in this chapter.

The summary which follows the verse listing in the *Study Guide* is the author’s view of the main teaching of these passages. Refer to that for the answers to this section.

**Looking Ahead**

**Related Reading**

- Lee Strobel, *The Case for Faith: A Journalist Investigates the Toughest Objections to Christianity* (Grand Rapids: Zondervan Publishing, 2000), pp. 7-23.
- Walter Kaiser, Jr. et. al., *Hard Sayings of the Bible* (Downers Grove: InterVarsity, 1997, electronic edition), General Introduction, nos. 1-12.

**Author's Comment**

Please note the paragraph under this heading in the *Study Guide* (p. 72). It is important not to end the discussion of the definition and nature of faith here at the conclusion of chapter 7. The supernatural element of faith taught in chapter 8 is an essential balance to the teaching here in chapter 7. As you go through the next chapter, you will understand this point.

