

THE WAY OUT

From Flesh to Fruit

FAITH

πίστις (pistis)

Faithfulness

A Biblical Guide to Walking in the Spirit

Galatians 5:16-25

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

— Galatians 5:22-23 (KJV)

Introduction

We live in an age of radical uncertainty. Institutions we once trusted have failed. Leaders we once believed have disappointed. Truths we once accepted have been questioned. The result is a generation that finds it increasingly difficult to believe anything confidently—and increasingly exhausting to maintain certainty through willpower alone.

This is because we have confused faith with certainty.

The world offers us two counterfeits: blind credulity (believing without reason) and radical skepticism (refusing to believe without proof). The first is naive; the second is exhausting. But biblical faith—*pistis*—is something categorically different: not certainty we manufacture but trust we receive. Not the absence of questions but the presence of a Person who is trustworthy. Not willpower holding onto beliefs but relationship resting in Someone reliable.

And here is the crucial truth that changes everything: **faith is both God's gift and our response**. He opens hearts (Acts 16:14); we step in trust (Hebrews 11:8). He gives the capacity to believe (Ephesians 2:8-9); we exercise that capacity by releasing control to His will. This is not contradiction but cooperation—divine gift meeting human response.

The way out is not trying harder to believe. It is receiving the gift and responding with the step.

What follows is a comprehensive guide to understanding what biblical faith actually means (not the blind belief skeptics mock or the fragile certainty believers fear losing), recognizing how the flesh counterfeits and corrupts our longing for trust, and practically walking in the Spirit so that divine *pistis* flows through you—not as forced belief, but as fruit.

"Now faith is the substance of things hoped for, the evidence of things not seen."

— Hebrews 11:1 (KJV)

Part One: The Longing

TRUST

To rely on something solid and unchanging

Before we can understand how the flesh corrupts faith or how the Spirit produces it, we must first acknowledge the ache that drives us: the longing for trust.

This is not the desire for certainty about everything—that's control. It is the desire to rest in something solid, to depend on something that will not shift, to anchor our lives to something secure enough to hold. It is the ache to stop white-knuckling our beliefs and instead relax into the arms of Someone faithful.

This longing is not naivety. It is design.

We were created for trust—Eden was the environment of perfect reliance on a trustworthy God. Adam and Eve walked with Him in complete dependence, needing nothing but what He provided. The fall was fundamentally a failure of trust—believing the serpent's suggestion that God was withholding something good, that self-reliance was safer than God-dependence.

Ever since, humanity has oscillated between gullibility (trusting too easily in the wrong things) and cynicism (refusing to trust anything at all). Both are distortions of the created design. The longing remains: to find *something*—Someone—solid enough to bear the weight of our full reliance.

The Psalmist knew this ache: *'My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved'* (Psalm 62:5-6). The language is structural—rock, defence, unmoved. This is the language of foundation, of something solid enough to build a life upon.

This longing is legitimate. It is holy. And it is precisely because we need to trust so desperately that the flesh can corrupt it so devastatingly—either by grasping for false certainties or by refusing to trust at all.

Faith is the art of holding on to things your reason has once accepted, in spite of your changing moods... You have to go on trusting when you feel like not trusting.

— C.S. Lewis, *Mere Christianity*

Part Two: The Word

PISTIS (πίστις)

What Faith Actually Means

The Greek word *pistis* is far richer than our English word 'faith' typically conveys. It means not mere intellectual belief but active, trustworthy reliance on God and His promises—a reliance that transforms the one trusting. *Pistis* carries a remarkable dual meaning: both 'faith' (trust in someone) and 'faithfulness' (being trustworthy oneself). This is not accidental—in biblical thinking, those who genuinely trust a faithful God become faithful themselves. Trust produces trustworthiness.

The Greek Vocabulary of Faith

πίστις (*pistis*) — Faith, trust, belief; also faithfulness, reliability, fidelity. Active reliance that produces trustworthiness in the one trusting.

πιστός (*pistos*) — Faithful, trustworthy, reliable, believing. Applied both to God ('He is faithful') and to believers ('be faithful').

πιστεύω (*pisteuō*) — To believe, to have faith, to trust, to entrust oneself to. The verb form of *pistis*.

ἀπιστία (*apistia*) — Unbelief, unfaithfulness, lack of trust. The opposite of *pistis*.

ὑπόστασις (*hypostasis*) — Substance, confidence, assurance. Literally 'standing under'—faith gives solid ground to hoped-for things (Hebrews 11:1).

ἔλεγχος (*elenchos*) — Conviction, proof, evidence. Faith is the 'evidence' of unseen things (Hebrews 11:1).

Notice the richness of Hebrews 11:1: 'Now faith [*pistis*] is the substance [*hypostasis*—literally 'standing under'] of things hoped for, the evidence [*elenchos*—proof, conviction] of things not seen.' Faith is not wishful thinking—it has *substance* (something solid beneath it) and provides *evidence* (conviction about reality). This is not anti-intellectual; it is supra-rational—a way of knowing that goes beyond but not against reason.

The Hebrew Background

The Hebrew concept underlying *pistis* is אָמַן (*āman*)—to be firm, stable, trustworthy. From this root comes 'Amen' (so be it, truly) and עֲמִנָּה (*ʿmînâ*)—faithfulness, steadfastness. Another crucial Hebrew word is בָּטַח (*bāṭaḥ*)—to trust, rely on, feel secure.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

— Proverbs 3:5-6 (KJV)

The word 'trust' here is *bāṭaḥ*—to lean your full weight on, to place complete reliance in. The contrast is clear: 'lean not unto thine own understanding.' Trust in God is set against self-reliance. You cannot do both.

Faith as Gift and Response

Here is where many stumble: Is faith something God gives us, or something we do? The biblical answer is both—and this is not contradiction but cooperation.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

— Ephesians 2:8-9 (KJV)

Faith is God's gift (*δῶρον* / *dōron*). He opens hearts—as with Lydia, whose 'heart the Lord opened' (Acts 16:14). The capacity to believe is not something we generate through effort; it is something we receive through grace.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

— Hebrews 11:6 (KJV)

Yet faith is also our response. We must 'come' to God. We must 'believe.' We must 'seek.' Abraham 'went out, not knowing where he was going' (Hebrews 11:8)—a step of trust, releasing control of outcomes to God's will. This is not works-righteousness; it is the response that receives what grace offers.

The pattern is clear: **God gives the gift; we take the step.** He enables; we respond. He opens the heart; we walk through the door. As Bonhoeffer put it (and Lewis echoed): 'Only he who believes is obedient, and only he who is obedient believes.'

The Divine Pattern

"Faithful is he that calleth you, who also will do it."

— 1 Thessalonians 5:24 (KJV)

The word 'faithful' is *πιστός* (*pistos*)—trustworthy, reliable. Notice: our faith rests on God's faithfulness. We don't manufacture trust through willpower; we respond to Someone who has proven Himself reliable. The foundation of biblical faith is not our grip on God but His grip on us.

This divine faithfulness is demonstrated throughout Scripture: God keeps His promises (Joshua 21:45), remains faithful even when we are faithless (2 Timothy 2:13), and completes what He begins (Philippians 1:6). Our *pistis* responds to His *pistos*. He is

unchanging (Malachi 3:6)—and this unchanging character is the bedrock on which our trust rests.

What Pistis Is Not

- **Pistis is not blind credulity.** Biblical faith is not believing without evidence; it is trusting in the evidence of God's character and actions. Hebrews 11 recounts God's faithful acts as the basis for ongoing trust.
- **Pistis is not the absence of questions.** Faith does not mean you'll never doubt. Mark 9:24 captures this: 'Lord, I believe; help thou mine unbelief.' Faith and doubt can coexist in the same heart.
- **Pistis is not willpower forcing belief.** You cannot work up genuine trust through effort. That's why it's fruit—produced by the Spirit, received as gift, expressed in response.
- **Pistis is not mere intellectual assent.** Faith that never acts is dead (James 2:17). But the action flows from trust, not the other way around—it is response, not achievement.

Part Three: The Trap

HOW FLESH CORRUPTS FAITH

Recognizing the Counterfeits Before They Destroy You

The flesh does not simply oppose faith—it counterfeits it. This is Satan's consistent strategy: offer a convincing imitation that promises what only the Spirit can deliver. The works of the flesh that corrupt our longing for trust include idolatry (εἰδωλολατρία / eidōlolatria)—misplaced worship masked as 'solid reliance'—and witchcraft (φαρμακεία / pharmakeia)—manipulation masked as 'hidden knowledge.' But they rarely announce themselves honestly.

They arrive disguised as 'wisdom,' 'discernment,' 'being responsible,' or 'protecting yourself.'

The Two Flesh Responses

When the longing for trust is frustrated—when life feels uncertain, when God seems silent, when the ground shifts beneath us—the flesh offers two paths. Both promise security. Both deliver bondage.

Path One: Grasping for Certainty

This is faith corrupted into control. The flesh whispers: *'You can't trust until you're certain. Gather more evidence. Demand more proof. Build a case so airtight that faith becomes unnecessary—you'll simply know.'*

The Lie: 'If I gain more knowledge or proof, I'll have real faith—no blind trust needed.' 'I can't surrender until I understand everything—it's responsible.' 'My questioning makes my faith stronger—others are naive.'

The Signs: Endless research before decisions. Paralysis from fear of being wrong. Arguments that are really attempts to convince yourself. Moving the goalposts—no evidence is ever quite enough. Treating doubt as intellectual virtue and faith as intellectual failure.

The Result: Certainty never arrives because certainty requires omniscience. You don't have all the information, and you never will. The quest for certainty becomes an endless loop—more research, more doubt, more research. Meanwhile, you never actually rest. This leads to spiritual blindness and deception—ever learning but never arriving at truth (2 Timothy 3:7).

Path Two: Retreating into Self-Reliance

This is faith corrupted into independence. The flesh whispers: *'You can only count on yourself. Trust is for the naive. Others will disappoint you—even God seems to. Just depend on your own efforts.'*

The Lie: 'God helps those who help themselves—my efforts build solid certainty.'
'Doubt is smart—blind faith is for the weak; I need answers first.'

The Signs: Difficulty asking for help. Prayer that feels like talking to yourself. Plans that don't factor in God. Pride in handling things alone. Deep exhaustion from carrying everything yourself.

The Result: You become your own false god—and discover you're a terrible deity. You cannot sustain yourself. Self-reliance eventually collapses under the weight of circumstances beyond your control. And you are utterly alone when it does. A restless, unstable heart—guarded, testing, suspicious.

Secondary Corruptions

These primary corruptions spawn others. *Heresies* (αἵρεσις / *haireisis*)—false teaching masked as 'wisdom'—promises clarity but delivers deception. Variance and strife (ἔρις / *eris* and ἐριθεία / *eritheia*)—contention masked as 'truth-seeking'—promises certainty but delivers turmoil.

The Warning Signs

How do you know if you're in the flesh trap rather than walking in Spirit-produced faith? Here are diagnostic questions:

1. **Are you waiting for certainty before you trust?** Spirit-faith can move with incomplete information. Flesh-grasping demands certainty before stepping.
2. **Do you pray expecting God to act, or just to feel better?** Spirit-faith rests in Someone. Flesh-reliance depends on self.
3. **Does doubt drive you toward God or away from Him?** Spirit-faith sees doubt as an invitation to trust deeper. Flesh sees doubt as disqualification.
4. **Are you exhausted from trying to figure everything out?** Spirit-faith produces peace even in uncertainty. Flesh produces anxiety in the quest for control.
5. **Are you actually obeying, or just analyzing?** Spirit-faith steps despite fear. Flesh waits until fear is gone.

Part Four: The Hard Questions

WHEN FAITH SEEMS NAIVE OR IMPOSSIBLE

Addressing the Objections That Keep Us Trapped

The flesh is clever. It does not simply tempt us with obvious unbelief but with reasonable-sounding objections that seem wise, even intellectually honest. Until these are addressed, they become the excuses that keep us in bondage to doubt or self-reliance.

"Isn't Faith Just Believing Without Evidence?"

This objection equates faith with credulity. 'Shouldn't I have reasons for what I believe? Isn't faith just for people who can't think?'

The Biblical Response:

The definition of faith as 'belief without evidence' comes from critics, not from Scripture. Hebrews 11:1 says faith is 'the substance [hypostasis] of things hoped for, the evidence [elenchos] of things not seen.' Faith is itself described as evidence—conviction about unseen realities.

Consider: faith is trust in a *Person*, based on that Person's character and track record. You don't trust a stranger with your life savings; you trust someone who has proven reliable. Biblical faith rests on God's demonstrated faithfulness—in creation, in Scripture, in history, in personal experience. Hebrews 11 catalogs the evidence: Abel, Enoch, Noah, Abraham, Moses, and countless others who trusted based on God's proven character.

Faith is not the absence of reason; it is trust that goes beyond what reason alone can establish—but not against reason. It is the appropriate response to evidence about Someone's character.

"What If I Just Don't Feel Faith?"

This objection struggles with faith as emotional experience. 'I want to believe, but I don't feel it. I feel doubt, uncertainty, anxiety. How can I have faith when I don't feel faithful?'

The Biblical Response:

C.S. Lewis distinguished two levels of faith. The first is intellectual—accepting certain truths as true. The second is deeper: 'the art of holding on to things your reason has once accepted, in spite of your changing moods.' This second level is what most of us struggle with.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief."

— **Mark 9:24 (KJV)**

This is one of the most honest prayers in Scripture. Notice: the man doesn't pretend to have faith he lacks. He brings his doubt to Jesus, not away from Him. And Jesus doesn't rebuke him for mixed faith—He heals the child anyway.

Your feelings are not the measure of your faith. You can doubt and still trust. You can be afraid and still step forward. Faith is not the absence of doubt; it is action despite doubt—bringing your 'unbelief' to the One who can help it. This is why faith is both gift (ask Him to help your unbelief) and response (you still came to Him).

"If God Is Sovereign, Does Prayer Actually Change Anything?"

This objection struggles with the relationship between God's sovereignty and human agency. 'If God has already decided everything, why pray? Can I actually sway God?'

The Biblical Response:

This is not contradiction but mystery—and Scripture holds both truths together. God is unchanging in His character (Malachi 3:6: 'I am the Lord, I change not'). Yet God is also relational—and prayer is part of how He works within His sovereign plan.

Consider: Moses interceded for Israel, and 'the Lord relented' (Exodus 32:14). Hezekiah prayed when told he would die, and God added fifteen years (2 Kings 20:1-6). These are not God changing His mind because He learned something new; these are examples of prayer being part of God's eternal plan. As C.S. Lewis put it in *Letters to Malcolm*: our prayers are part of how God ordained things to happen.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."

— **1 John 5:14 (KJV)**

Prayer aligns us with His will even as it participates in His purposes. We ask boldly (Hebrews 4:16—with *παρρησία* / *parrēsia*, confidence) but we submit fully ('Thy will be done,' Matthew 6:10). Faith releases expected outcomes to God's wisdom while actively engaging His promises. This is not passivity; it is trust.

"What About When God Seems Silent or Absent?"

This is perhaps the hardest question. 'I've trusted before, and God seemed absent. I prayed, and nothing happened. How can I have faith in someone who doesn't seem to show up?'

The Biblical Response:

The Psalms are full of this cry: 'My God, my God, why hast thou forsaken me?' (Psalm 22:1). Jesus Himself quoted this on the cross. The experience of God's silence is not a sign of failed faith—it is a shared experience with the saints through all ages.

But notice what the Psalmist does with his experience of absence: he brings it *to God*. 'Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?' (Psalm 10:1). The very act of crying out is an act of faith—addressing Someone he believes is there, even when he feels alone.

God's silence is not God's absence. Sometimes He is silent because He is working in ways we cannot perceive. Sometimes He is silent because we are asking for the wrong things. Sometimes He is silent because the answer is 'wait.' But Hebrews 13:5 remains true: 'I will never leave thee, nor forsake thee.'

Faith in silence is not pretending you feel God's presence. It is trusting His promise over your experience—holding on to what you know to be true even when you don't feel it. This is Lewis's higher faith: holding on when moods change.

Part Five: The Way Out

FROM FLESH TO FRUIT

The Practical Path of Yielding

We come now to the heart of this guide: not understanding faith (though that matters), not recognizing counterfeits (though that's essential), but actually walking in Spirit-produced pistis. This is not a technique for believing harder but a posture of receiving the gift and responding with the step.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

— **Hebrews 12:2 (KJV)**

Notice: Jesus is both the 'author' (ἀρχηγός / archēgos—originator, pioneer) and 'finisher' (τελειωτής / teleiōtēs—perfecter, completer) of faith. He starts it and He completes it. Your job is not to generate faith but to look to the One who gives it and produces it.

Step One: Recognize the Trap

What am I actually doing?

Before you can yield the flesh, you must identify it. The flesh disguises control as 'wisdom,' self-reliance as 'responsibility,' and endless research as 'discernment.' Name what is actually happening.

Examine yourself with these questions:

- Am I waiting for certainty before I trust?
- Is my 'research' actually trust avoidance?
- Do I depend on God or on my ability to figure things out?
- Am I paralyzed, waiting for more information?
- Does my faith feel like exhausting willpower or restful trust?

Write it down. Name it specifically. 'I am refusing to trust until ____.' 'I am relying on myself because ____.' 'I keep researching because I'm afraid of ____.'

This is not condemnation—it is diagnosis. You cannot yield what you haven't identified.

Step Two: Yield the Flesh

Stop grasping for what only God can give

Yielding is not passive. It is the active decision to stop feeding the corruption. For faith, this means releasing the demand for certainty and the illusion of self-sufficiency.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

— **Proverbs 3:5 (KJV)**

The Hebrew word for 'lean' is נָשָׂא (shā'an)—to support oneself, to rely on. The command is to stop leaning on your own understanding as if it were sufficient. It is not.

Confess specifically. Not 'I lack faith' but 'I have been demanding certainty before trust. I have been relying on my own understanding instead of Your faithfulness. I have been trying to control outcomes because I don't really trust You with them.'

Release the demand for control. Say it aloud: 'Father, I release my need to understand everything before I trust You. I release my grip on certainty. I choose to trust Your character over my comprehension.'

Practical: When doubt or the need for control rises, pause. Name it: 'This is flesh grasping for certainty I cannot have. Lord, I yield this need for certainty to You. I choose trust over control.'

Step Three: Abide in Christ

Receive His gift of faith

The branch does not produce fruit through effort but through connection. Faith grows from abiding in the Faithful One—receiving the gift He gives.

Meditate on God's faithfulness (pistos). Before you try to generate trust, remember His track record. Recall times He has come through. Read stories of His faithfulness in Scripture. Let the evidence of His character build your confidence.

Suggested meditation: Lamentations 3:22-26

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him."

— **Lamentations 3:22-24 (KJV)**

Pray for the gift. 'Lord, I believe; help thou mine unbelief' (Mark 9:24). Don't pretend to have faith you lack. Ask Him to give what only He can give. He opens hearts (Acts 16:14); ask Him to open yours.

A prayer: 'Father, I confess I have been trying to generate faith through willpower. I have been demanding certainty before trust. I have been leaning on my own understanding. Forgive me. I look to Jesus, the author and finisher of faith. Give me

the gift I cannot produce. Open my heart to receive what You offer. Let Your faithfulness become my rest. Amen.'

Step Four: Cooperate Practically

Take Spirit-prompted steps

Abiding is not passive mysticism. The Spirit prompts; we respond. Faith grows through obedient action—not to earn trust, but to exercise the gift we've received. Remember: God gives the gift; we take the step.

In heart:

- Release expected outcomes. 'If the Lord wills, we shall live, and do this, or that' (James 4:15). Trust isn't passive—it's actively letting go of what you cannot control.
- Fix eyes on Jesus (Hebrews 12:2). Faith grows by fixing attention on its object. Gaze at Christ; glance at circumstances.

In prayer:

- Ask boldly. 'Let us therefore come boldly [parrēsia] unto the throne of grace' (Hebrews 4:16). Confidence in prayer is not arrogance; it's trust in the One who invited you.
- Submit fully. 'Thy will be done' (Matthew 6:10). Bold asking and humble submission are not contradictions; they are the two hands of faith.
- Bring honest doubt to God. David did: 'How long wilt thou forget me, O Lord? for ever?' (Psalm 13:1). Honest doubt brought to God is not unfaith; it is relationship.

In action:

- Take the next obedient step. 'By faith Abraham, when he was called to go out... went out, not knowing whither he went' (Hebrews 11:8). Obey what you know; trust God with what you don't.
- Start small. Mustard-seed faith moves mountains (Matthew 17:20). You don't need more faith; you need to use the faith you have.
- Test the spirits (1 John 4:1); hold fast what is good (1 Thessalonians 5:21). Faith is not gullibility. Discernment and trust are companions, not enemies.

Step Five: Expect God's Glory

Watch for fruit, not performance

Faith is fruit—organic, growing in its own time. Your role is not to manufacture trust but to receive the gift, respond with the step, and then watch expectantly.

"Faithful is he that calleth you, who also will do it."

— 1 Thessalonians 5:24 (KJV)

What does Spirit-produced faith look like when it matures?

- **Trust** — the capacity to rest in God without demanding certainty.
- **Faithfulness** — becoming reliable because you trust Someone reliable.
- **Obedience** — action despite incomplete information, because you trust the One who knows.
- **Peace in the unknown** — calm in uncertainty because your anchor holds.
- **Others seeing Christ** — others seeing in you the faithfulness of the God you trust.

This is not 'trying harder to believe.' This is yielding: receive the gift, respond with the step, abide in God's faithfulness, cooperate through obedient action. The Spirit produces pistis; you bear it.

Conclusion

THE FAITHFUL ONE

The most remarkable thing about biblical faith is not what we do but who we trust. Our faith is only as good as its object. A strong faith in a weak object will fail; a weak faith in a strong object will hold.

The object of Christian faith is not a doctrine, not an institution, not a feeling—but a Person. And that Person has declared Himself: 'Faithful is He who calls you' (1 Thessalonians 5:24). The foundation is not our grip on God but His grip on us. Not our faithfulness to Him but His faithfulness to us.

And this is where the gift-and-response dynamic brings freedom. You don't have to manufacture faith through effort—He gives it. But you do respond—with the step of trust, the release of control, the obedience despite uncertainty. 'Only he who believes is obedient, and only he who is obedient believes.'

On the flesh side, we grasp for certainty we cannot have or rely on ourselves until we collapse—and either way, we never rest. On the Spirit side, God produces trust in His own faithfulness, and that trust makes us faithful in turn. We do not generate pistis; we receive it from the Pistos—the Faithful One.

This is why the 'way out' is not a belief-strengthening technique. It is a return—to the God who has proven Himself faithful, to the Savior who endured the cross for us, to the Spirit who produces trust in untrusting hearts. It is looking unto Jesus, the author and finisher of faith.

You will fail. The flesh does not die quietly. The doubt will return; the self-reliance will creep back. But each failure is an invitation—not to try harder but to receive again, to step again, to rest again in the arms that will not let you fall.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

— 1 Corinthians 1:9 (KJV)

The choice is daily, sometimes hourly. Grasp or receive. Control or release. Flesh or Spirit. But the power to walk in faith is not yours to generate—only to receive and respond.

Abide in Him. Receive the gift. Take the step. And trust will come.

Key Scriptures for Faith (Pistis)

Hebrews 11:1 — Faith is substance (hypostasis) and evidence (elenchos)

Ephesians 2:8-9 — Faith is God's gift (dōron)

Hebrews 11:6 — Without faith it is impossible to please God

Proverbs 3:5-6 — Trust (bāṭaḥ) in the Lord, lean not on understanding

Mark 9:24 — Lord, I believe; help my unbelief (apistia)

Hebrews 12:2 — Jesus, author (archēgos) and finisher (teleiōtēs) of faith

1 Thessalonians 5:24 — Faithful (pistos) is He who calls you

Lamentations 3:22-23 — Great is Thy faithfulness

Acts 16:14 — The Lord opened her heart

Hebrews 11:8 — Abraham went out, not knowing

1 John 5:14 — Confidence: if we ask according to His will

James 4:15 — If the Lord wills

2 Timothy 2:13 — He remains faithful

1 Corinthians 1:9 — God is faithful

Galatians 5:22 — Faith as fruit of the Spirit