See, in your Bible dictionary, "faith" and cross-references; and try same in a theological dictionary. Since biblical faith is easy to confuse with many other life-scenarios, i.e. ways of seeing and living in the world, this thinksheet is a catalog of "the faiths." A detailed elaboration appears as worksheets in #317.

TRUST IN THE BIBLICAL GOD IS NOT....

1. Magic, for what distinguies magic from religion is that in the former, the control center is in the magician. Even if a god were to yield to the control commands of a magician, in that instance that god would cease to be a god. For a god is no god the moment of failure to be in charge. And an exgod, a god from whom the control has been wrested, by magician or another god [or, in ancient times, monarch-general of the armies, "the hosts"], is--the Hebrew word for such is--"a nothing." The Coming One is *an sich*, the one who comes without our causing, or being able to cause--even though the Coming One comes *pro nobis*, for us. And the Coming One comes not only to save us who cannot save ourselves, but us who cannot even save ourselves from ourselves. I believe his name is Jesus, the Unconjurable Lover, in and through whom God addresses us, accosts us, beckons us, initiates the dialog with us, but does not coerce us any more than granting us the power to compel God or even to initiate the dialog. "God is love" is not a definition of God, but of love. Toward us, God's omniscience is his perfection in the ways of love, and God's omnipotence is the unconquerability of his love [viz., nothing but our will can interfere with the success of his love]. This action of God's Being-toward-us models for our action of being-toward-God and God's creation, including our own being, our own self. "Prayer" is the word for the inside of such action, and is therefore the intention passive/active-reverse to that of magic: the magician does not pray, but conjures, and thus is not "religious." Diametrical Simons: Peter, and Magus.

2. Trust in humanity. This is to be distinguished from belief-faith-trust *about* humanity, people, i.e. from extensive knowledge normally of futuric value: "People can be trusted to...." Rather, "trust" in the highest sense of the word, viz. wholehearted belief *in* [in contrast to mere belief *that*....], centers in conviction that what/whoever is trusted, i.e. is the center of hope, is/will be "the source of human good," of *my* good, in the highest sense of "good." Note the pathetic circularity, then, of trust in humanity, and its ambiguous results in the Fr. Encyclopedists and the Fr. Revolution. Further, "trust in humanity" does not mean in the mass of flesh of this species h.sapiens, but trust in the human potential-- and thus trust in an abstraction, and thus "trust" only in a philosophically qualified sense, for trust in the religious sense is confidence in, commitment to, the real-actual-concrete. For surely it means not trust in human potency, i.e. in the ways human beings concretize their powers since Eden! But this ethical mysticism of humanity's latency for being good to itself, of humanity's here-and-now becoming, though veiled, "free" [the word loaded with the religious connotation of "saved"]--how much of today's politics, of all ideologies, are engined by this faith! Yet--as spiritual stirrings in today's USSR show--this trust *that* humanity *will*, even when it is wholehearted and thus half religious, leaves "trust" with more work to do if the soul is to be satisfied with full religion. "Trust in humanity" can stand the pummelings of life even less than it can the analyses of logic.

3. Trust in one other human being or group, or one movement. The trusted person or surrogate(s) is imperfect in nature (so may prove inadequate), finite in structure (so may die on you), sinful potential (so may betray you).

4. Trust in [Pascal] "the God of the Philosophers," i.e. reason, the human mind.*

5. Trust in oneself [cf. Jung's "soul"-"self"]. Add, to the liabilities of scenario #2, self-delusion and the absence of criterion-norm-criticism beyond the self.

6. Trust in [Wieman] "the person-making process"--though this is closest to biblical.

Trust in the biblical God is (7) trust in "the God of A, I, J," Moses, Jesus.

*This often combines with other scenarios [except #7!] as trust in ideology.