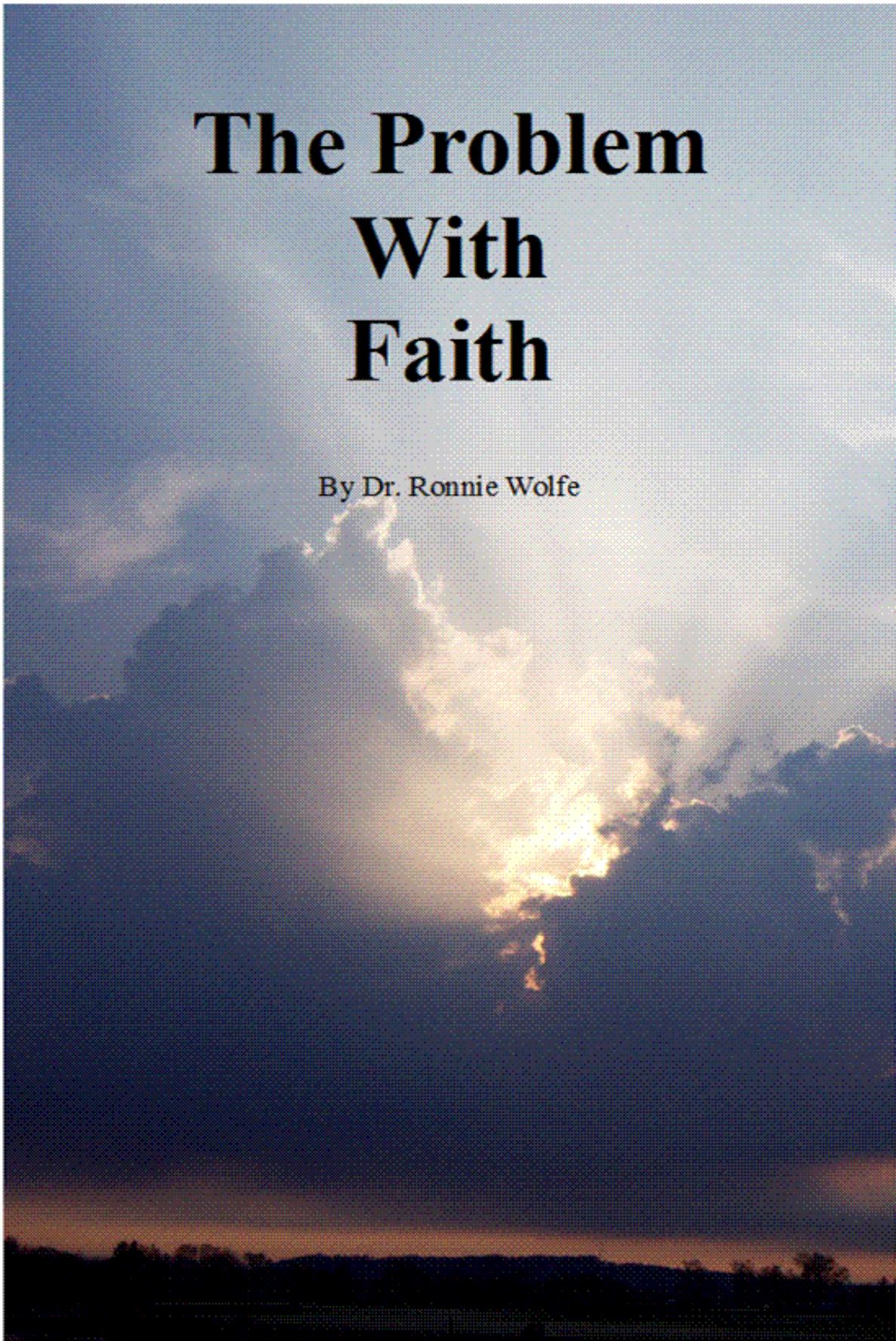


The Problem With Faith

By Dr. Ronnie Wolfe



The Problem With Faith
A Series On Faith – Beginning 1-11-2012

I. ANATOMY OF FAITH – 1/11/2012

A. Faith of Hyper-Calvinism

1. One popular theological dictionary defines Hyper-Calvinism like this:
“Hyper-Calvinism is a system of theology framed to exalt the honour and glory of God and does so by acutely minimizing the moral and spiritual responsibility of sinners . . . It emphasizes irresistible grace to such an extent that there appears to be no real need to evangelize; furthermore, Christ may be offered only to the elect. . . .”
2. Hyper-Calvinists believe in what is called “eternal justification.”
 - a. This view states that the elect were saved before the foundation of the world.
 - b. But we were not saved before the foundation of the world.
 - c. Luke 19:10 *For the Son of man is come to seek and to save that which was lost.*
See also Matt. 18:11.
 - d. Luke 15:6 *And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.*
 - e. Eph. 2:1-5 *And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
 - f. 1 Cor. 6:9-11 *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*
3. Hyper-Calvinism is not Calvinism
 - a. The word Calvinism comes from a man by the name of John Calvin, who lived from 1509 to 1564.
 - b. He followed the teachings of Augustine and taught predestination, foreknowledge, and election.
 - c. Later his followers at the Council of Dort (1618-1619) made official the popular five letters that spell TULIP.
 - (1) Total Depravity
 - (2) Unconditional Election
 - (3) Limited Atonement
 - (4) Irresistible Grace

- (5) Preservation and Perseverance of the Saints
 - d. Calvinism as a theological term includes people who are not Calvinistic in the strictest sense of the word but believe the basic tenets of the theology.
 - e. Calvinism as a theological term that allows for and demands the preaching of the Gospel to every creature, whereby Hyper-Calvinism does not.
 - f. Also we must note that the doctrines listed in these five points of Calvinism were not new to Calvin nor to his students. Some of these were taught in churches prior to Calvin's time: Martin Luther, other Protestant churches, and churches that later became known as Baptist churches.
4. Hyper-Calvinism Faith
- a. Faith is completely a gift from God and is not (as taught by some) known by the elect one, who was saved before the foundation of the world. Neither can it be known.
 - b. There is no such thing as "saving faith" to the Hyper-Calvinist.
 - c. Faith for the elect ones is only the growing in knowledge of Scriptures and of knowing God in a more intimate way.
 - d. The Gospel is preached to the elect, and they hear it, because they are already regenerated from before the beginning of the world.
 - e. The Gospel is not to the lost but only to the "elect ones."
 - f. Bible faith that we teach from Scripture is more like Calvinism than it is Hyper-Calvinism. We believe the Gospel must be preached and the Great Commission is necessary for the salvation of souls. We believe regeneration comes at the time of repentance, faith, and conversion.
- B. Faith Of Arminianism
1. Then we have what seems to be the almost opposite view of faith in what is called Arminianism.
 2. Jacobus Arminius (otherwise known as James Harmensen) in Holland lived from 1560 to 1609, and he made five remonstrants (or oppositions to) the five points of Calvinism.
 3. Arminianism doctrine was not new. It was the old semi-Pelagianism, or the Unitarian Creed.
 4. The five points of Arminianism are:
 - a. Total Free Will & Ability
 - b. Conditional Election
 - c. Universal Redemption - General Atonement
 - d. Grace Can Be Resisted
 - e. Falling From Grace
 5. Arminian faith
 - a. So, the faith of the Arminian is a faith that is conjured by the believer.
 - b. This faith is a human faith and can be applied or denied.
 - c. This is a faith that may be sinned away or forgotten.
 - d. This is not the faith of the Bible.
 - e. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is*

the gift of God:

C. Three Kinds Of Faith

1. A Dead Faith – James 2:17 *Even so faith, if it hath not works, is dead, being alone.*
 - a. Heb 13:7 *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*
2. A Devilish Faith – James 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*
 - a. Matt 8:29 *And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?*
3. A Dynamic Faith (or living faith) – James 2:23 *And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

D. Conclusion

1. We believe that faith comes from God
 - a. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - b. Gal. 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*
2. We believe that faith is in Jesus Christ
 - a. 1 Tim. 3:13 *For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*
 - b. 2 Tim. 3:15 *And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*
3. We believe that faith saves
 - a. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - b. Acts 15:9 *And put no difference between us and them, purifying their hearts by faith.*
 - c. Rom 3:28 *Therefore we conclude that a man is justified by faith without the deeds of the law.*
4. We believe that faith works
 - a. Rom 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - b. Heb 11:4 *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. (Note the whole of Hebrews Chapter 11)*
5. We believe that faith lasts
 - a. Heb 7:25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
 - b. Luke 22:32 *But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*

6. How about your faith?
 - a. Gal. 3:26 *For ye are all the children of God by faith in Christ Jesus.*
 - b. Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

End 1-11-2012

II. SIMPLE FAITH, 1-18-2012

A. Sandamanianism

1. We must be very careful about speaking of “simple faith,” because there is a doctrine that is not familiar to many today, although its teaching is very familiar.
2. This doctrine is called Sandamanianism named from a man by the name of Robert Sandaman, who lived from 1718 to 1781.
3. He was son-in-law to John Glas, who began the propagation of this doctrine, teaching that the simple faith in our minds concerning Jesus Christ was enough to save the soul and to bring divine righteousness to the soul.
4. Robert Sandaman was the man who introduced this doctrine all across Europe and even brought this teaching to America in the 18th century in a period called The First Great Awakening.
5. Remember this name: Sandamanianism

B. Andrew Fuller Against This Doctrine

1. Andrew Fuller lived between 1754 and 1815. He wrote a book entitled “Strictures on Sandamanianism,” which I have downloaded free from “www.books.google.com.
2. Fuller said in his book, *In calling the sentiments I oppose Sandemanianism, I mean nothing invidious. The principle taught by Messrs. Glass and Sandaman, about half a century ago, did certainly give a new turn and character to almost every thing pertaining to the religion of Christ, as must appear to any one who reads and understands their publications.*¹
3. Notice what one Sandamanian follower said, “*Let us believe as we can, in obedience to God's command, and while we are doing so, although the act be at the beginning but natural, yet in the very act, promised and purchased grace strikes in and turns it into a supernatural act of believing.*”²
4. Andrew Fuller answers this with: “*If we follow their example, God may honour his own ordinances by accompanying them with his Holy Spirit; but as to any thing being done in concurrence with the endeavours of the unregenerate, we have no such idea held out to us in the oracles of God.*”

C. Simple Faith

1. The doctrine of simple faith puts both the responsibility and the ability to believe in

¹Fuller, Andrew, *Strictures on Sandamanianism*, Richard Scott, New York, New York, 1812, pg 3

²Ibid, pg 5

- Christ for salvation on the unbeliever and teaches that simple faith, faith in the mind, or logical faith will save him.
2. First, note the inability of the lost to believe or to do anything righteous:
 - a. Gal. 5:17 *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
 3. Second, note the responsibility of man and his motives:
 - a. Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
 - b. John 5:40 *And ye will not come to me, that ye might have life.*
 4. So, simple faith is not sufficient for salvation.
 5. Heb 10:39 *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*
 6. With simple faith, we are saved **IN** our sins, not **FROM** our sins, because . . .
 7. Simple faith does not necessitate repentance.
 - a. Luke 13:3 *I tell you, Nay: but, except ye repent, ye shall all likewise perish.*
 - b. Matt 4:17 *From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*
- D. Believing To The Saving Of The Soul
1. First God gives a sinner a hatred for sin.
 - a. We call this conviction
 - (1) John 16:8 *And when he (the Comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment:*
 2. Then God reveals Jesus Christ, his Son, to us
 - a. Gal. 1:15-16 *But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:*
 - b. Christ, then, is the **OBJECT** of our faith:
 - (1) John 3:15 *That whosoever believeth in him should not perish, but have eternal life.*
 - (2) Acts 10:43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*
 3. Then God gives the sinner a desire for God.
 - a. Heb 12:2 *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.*
 4. He gives us a desire, also, for the word of God
 - a. 1 Peter 2:2 *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
 5. He gives us faith
 - a. Rom 12:3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.*

- b. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 - 6. These are the firstfruits of regeneration: Eph 2:5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
- E. Faith and Works
- 1. Andrew Fuller illustrates the ineffectiveness of this simple faith: *“The consequence is, as might be expected, a living to themselves rather than to him that died and rose again; and a mind either elated by unscriptural enjoyment, or depressed by miserable despondency.”*³
 - 2. If the faith that saves is simply from the human mind and the human heart, then our service will also come from the human mind and the human heart.
 - 3. It will also reflect our emotions and feelings rather than the purpose of God in our lives. This smacks hard at “simple faith.”
 - 4. No wonder we have opinionated Christians. No wonder we have “seeker-sensitive” churches. No wonder Christians wallow in Christian entertainment. No wonder Christians sway to and fro with every wind of doctrine.
 - 5. Maybe it is because all they have is “simple faith.”
- F. Conclusion
- 1. So, then, simple faith is not sufficient. If it is by grace that we are saved, then our own personal, self-willed faith cannot save, but it must be a faith that is given through grace, and Christ must be the author and the finisher of our faith (Heb. 12:2).
 - 2. What kind of faith do you have in Christ? Is it self-willed and personal, or is it divine and effective to the saving of the soul?
 - a. Simple faith is self-prompting and self-determinative
 - b. Simple faith does not change the sinner
 - c. Simple faith gives no incentive for service
 - d. Simple faith is a dead seed and produces no fruit
 - (1) See Matthew 13:1-9
 - (2) Seed fell by the way side - no faith
 - (3) Seed fell on stony places - speculative faith
 - (4) Seed fell among thorns - spiritual faith
 - (5) Seed fell on good ground - saving faith
 - e. Simple faith does not require nor demand love
 - f. Simple faith allows for the depth of worldiness
 - g. Simple faith does not have God’s love in it
 - h. See 1 Cor 15:14 *And if Christ be not risen, then [is] our preaching vain, and your faith [is] also vain.*

III. THE OBJECT OF OUR FAITH

³Ibid, pg. 9

A. Introductory Thoughts

1. You can just believe, but that does not amount to much.
2. You can believe in something that is not real:
 - a. Philosophy
 - b. Religion
 - c. Make-believe
3. But even in human faith, there should be an object.
 - a. Parents
 - b. Reality of wind, rain, snow, sounds, baby rabbits
4. Why should divine faith be any different?
 - a. Without the object there is no substance – Heb 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*
 - b. The substance of things hoped for is Jesus Christ, for he was not hoped for in our human and carnal mind, nor did it approach unto our senses that he is the Savior of the soul.
 - c. 1 Cor. 2:9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

B. What Is The Object of our Faith?

1. Faith is in God – Mark 11:22 *And Jesus answering saith unto them, Have faith in God.*
2. Faith is in his name – Acts 3:16 *And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*
3. Faith is in Christ – Acts 24:24 *And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.* Rom. 3:25; Gal. 3:26; Eph. 1:15; Col. 1:4; Col 2:5;
4. Faith is in his blood – Ro 3:25 *Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

C. Christ Is The Author and Finisher of our Faith

1. Heb 12:2 *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.*

D. Because Our Faith is in Christ, it is Effective in our Lives

1. Heb 10:23 *Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;)*
2. 1 John 5:4 *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith.*
3. Acts 6:8 *And Stephen, full of faith and power, did great wonders and miracles among the people.*
4. Rom. 3:27 *Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

5. Eph 6:16 *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*
- E. Righteousness Comes Through Faith
1. Rom. 4:13 *For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith.*
 2. Ro 9:30 *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*
 3. Ro 10:6ff *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down [from above]:) . . .*
 4. Ga 3:12 *And the law is not of faith: but, The man that doeth them shall live in them.*
- F. So Many Concepts of Faith
1. The joy of faith – Phil. 1:25
 2. The work of faith – 1 Thess. 1:3; 2 Thess 1:11
 3. The breastplate of faith – 1 Thess. 5:8
 4. Unfeigned faith – 1 Tim. 1:5
 5. The words of faith – 1 Tim. 4:6
 6. The fight of faith – 1 Tim. 6:12
 7. The assurance of faith – Heb. 6:1
 8. The prayer of faith – James 5:15
- G. This is all because Christ is the object of our faith.

END 1-18-2012

IV. FAITH OR FEELING? **2-8-2012**

A. Popular Movements

1. The Pentecostal Movement
 - a. What is known as the Charismatic Movement began with the Pentecostal Movement which had men like Charles Parham and Charles Wesley at the helm.
 - b. Charles Parham opened a college in 1900 to perpetrate or teach his views. He was the first to teach that the “tongues are the initial evidence of ‘the baptism of the Holy Spirit.’”
 - c. This movement stressed the “feeling” of religion. In other words, “If you don’t feel it, you don’t have it.”
 - d. The old so-called “camp meetings” stressed feeling rather than truth. Many long for the days of feeling the gospel, the olden days when people wept and responded to feeling-oriented sermons by illustrative preachers who gave persuasive sermon illustrations to sway the feeling of the audience.
 - e. This is not all bad; but when the excitement, the weeping, and the feeling become the main portion of the sermon, then it leads into a false faith many times.
2. The Charismatic Movement
 - a. The Charismatic Movement started in 1960 in California in St. Marks’

Episcopalian Church. This movement moved into the mainline denominational churches and even into the Roman Catholic Church.

3. The Third Wave Movement
 - a. This movement began with and is nowadays called the Vineyard Movement.
 4. The Signs And Wonders Movement
 - a. This is simply a continuation of the “waves” or movements of the Pentecostal and Charismatic nature.
 5. The Newest movement is probably the Seeker Sensitive Church movement.
 - a. All of these movements base much of their theology upon feeling rather than on truth and true and genuine, divinely originated, faith.
- B. Religion Based Upon Feeling
1. Natural Feelings
 - a. People “feel” that they are in love
 - b. People “feel” that they are right
 - c. People “feel” like going to church
 - d. People “feel” like reading their Bible
 - e. People “feel” like staying home from church
 - f. People “feel” like going to bed or getting up from bed
 - g. A religion based upon feelings is no more sound than these feelings I have just mentioned.
 2. Feel vs Reach
 - a. Acts 17:27 *That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:*
 - (1) The word feel here is PSELAPHAO, a complicated Greek word, which means to reach out to grasp something, to handle, or to touch.
 - (2) It does not mean a feeling like the ones assumed in the “feelings” movements.
 3. Feeling
 - a. Now some can be “past feeling,” turning oneself over to sin – Eph 4:19 *Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.* In this a person cannot feel the pain of guilt, because he has turned all of God’s natural law away from his heart in idolatry.
 - b. Also, Jesus is touched with the feeling of our infirmities – This word for “feeling” means compassion.
 4. There is nothing in the Bible that even insinuates that our salvation is based on feeling.
 - a. We can feel one way today and an opposite way tomorrow.
 - b. We can change our feelings with the slightest psychological prompting in many cases.
 - c. Feelings are not lasting unless they are settled in the true Gospel of Jesus Christ.
- C. True Religion
1. James 1:26 *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.*
 2. James 1:27 *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*

3. Just as in Simple Faith, a feeling faith cannot and will not produce consistent service to God; for we may feel like serving God today and NOT feel like serving him tomorrow.
4. Pure religion presumes action prompted by the working of the Holy Spirit in our hearts and lives.
5. I read of a Buddhist monk who felt he should have other monks kick him down a flight of over 250 stairs. They did. Afterward he said he "felt a great sense of peace with God." Did his feelings prove God was pleased with him?
6. Does this prove his salvation? Does this mean that he knew God in a free pardon of sin? Does this mean that he was justified with God? Of course not!
7. Sometimes we think we must be pleased with God, but the question is, "Is God pleased with us?"

Satisfied with Jesus

B.B. McKinney

I am satisfied with Jesus,
 He has done so much for me:
 He has suffered to redeem me,
 He has died to set me free.

Chorus

I am satisfied, I am satisfied,
 I am satisfied with Jesus,
 But the question comes to me,
 As I think of Calvary,
 Is my Master satisfied with me?

D. What Is Wrong With Feelings?

1. There is nothing wrong with feelings in themselves, but feelings just simply cannot be trusted coming from our individual selves.
2. Here are some feelings that the Bible warns us about:
 - a. Fear – 2 Tim 1:7 *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*
 - b. Anger – James 1:19-20 *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: 20 For the wrath of man worketh not the righteousness of God.*
 - c. Hatred – 1 John 3:15 *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*
 - d. Love – 1 John 2:15 *Love not the world, neither the things [that are] in the world. If any man love the world, the love of the Father is not in him.*
 - e. Joy – 1 Cor 13:6 *Rejoiceth not in iniquity, but rejoiceth in the truth;*
3. Nothing wrong with true feelings of . . .

- a. Reproof or Conviction – This is not a good feeling, but it is a needed feeling.
 - (1) John 16:8 *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*
 - (2) 2 Tim. 4:2 *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*
 - b. Regeneration
 - (1) Titus 3:5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*
 - (2) This is the new birth upon faith in Christ, and this knowledge along with the renewing of the Holy Ghost is a wonderful feeling, a feeling of assurance.
 - c. Knowledge
 - (1) 1 John 3:2 *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.* This is a wonderful feeling, also.
 - d. Praise - After we are truly born again
 - (1) Phil. 1:11 *Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*
 - (2) Praise is a wonderful feeling if it comes from a regenerated heart.
4. Conclusion
- a. There is nothing wrong with feelings. They are a part of our being.
 - b. But feelings must be based upon truth and not on our own desires and plans.
 - c. God is glorified in our feelings only if they are after him, prompted by him, and redound to the glory of God – 2 Cor 4:15 *For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.*

END 2-8-2012

BEGIN 2-15-2012

V. A PERSISTENT AND PERSEVERING FAITH

A. Faith Throughout Our Christian Life

- 1. Ephesians 2:8-9, We are saved by faith.
 - a. Eph. 2:8-9 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
 - b. Ac 15:9 . . . *purifying their hearts by faith.*
 - c. Ac 26:18 . . . *sanctified by faith*
 - d. Gal. 3:26 *For ye are all the children of God by faith in Christ Jesus.*
- 2. Rom. 1:17, We live by faith.
 - a. Romans 1:17 *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*
 - b. Galatians 3:11 *But that no man is justified by the law in the sight of God, it is*

- evident: for, The just shall live by faith.*
- c. Hebrews 10:38 *Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*
 3. Rom. 4:13, We receive righteousness by faith.
 - a. Rom. 4:13 *For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith.*
 - b. Rom. 3:22 . . . *the righteousness of God which is by faith.* Phil. 3:9
 4. Rom. 5:1, We are justified in Christ by faith
 - a. Rom. 5:1 *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*
 - b. Rom. 3:28 . . . *man is justified by faith.* Rom. 5:1; Gal. 3:24
 5. Rom. 5:2, We have access to God's grace by faith.
 - a. Rom. 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
 6. 2 Cor. 1:24, We stand firm in our belief by faith.
 - a. 2 Cor 1:24 *Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.*
 - b. Rom. 5:2 *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*
 - c. 1 Cor 16:13 *Watch ye, stand fast in the faith, quit you like men, be strong.*
 - d. Phil 1:27 *Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*
 7. Gal. 3:14, We receive the promise of the Spirit by faith.
 - a. Gal. 3:14 *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*
 - b. Rom. 4:13, 14, 16, 20 – 13 *For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith. – 14 For if they which are of the law [be] heirs, faith is made void, and the promise made of none effect: – 16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, – 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*
 8. 1 Tim. 1:4, We do God's work by faith.
 - a. It is interesting that the word “works” in the New Testament most always refers to the works of the flesh and of sin, but the word “work” usually refers to the work of Christ on the cross and in our hearts.
 - b. 1Tim. 1:4 *Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: [so do].*
 - c. 2 Thess 1:11 *Wherefore also we pray always for you, that our God would count you worthy of [this] calling, and fulfil all the good pleasure of [his] goodness, and the work of faith with power:*

9. Gal. 5:5, We wait for the return of Christ by faith.
 - a. Gal. 5:5 *For we through the Spirit wait for the hope of righteousness by faith.*
 - b. Heb 11:1 *Now faith is the substance of things hoped for, the evidence of things not seen.*

END 2-15-2012

BEGIN 2-22-2012

VI. FAITH A GIFT OF GOD, Eph. 2:8-10

- A. Eph 2:8 *For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:*
 1. Faith does not work alone. It is not a lonely and individual thing that works without any power behind it.
 - a. There is grace behind faith – Acts 18:27 *And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:*
 - b. There is love behind faith – John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - c. There is purpose behind faith – God did not save you by accident but on purpose. Rom. 8:28 *And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.*
 - d. There is foreknowledge behind faith – 1 Peter 1:2 *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*
 - e. There is predestination behind faith – Eph 1:5 *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . .*
 - f. There is a gospel behind faith – Rom. 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
 2. Therefore, faith is not of ourselves; it is the gift of God.
 - a. Rom. 5:15 *But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.*
 - b. Gal. 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*
- B. Eph 1:19 *And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*
 1. God’s grace is powerful, and it works to “usward,” an old word that means his power is exercised toward us.

2. So, then, faith does not come from us; it comes from the power of God in order that we might believe “according to the working of his mighty power.”
 3. This is the exceeding greatness of his power: that he can take a wicked sinner, a desperate and helpless human being with no power of his own, and work his power toward us to give us the gift of faith by his grace that we might be saved.
- C. Heb 7:25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
1. The word “able” in this verse is translated from the same word in Romans 1:16 where it says that the gospel is the power of God unto salvation. It is the word DUNAMIS and is the word from which we get “dynamite.”
 2. God is able:
 - a. God is able of these stones to raise up children unto Abraham. (Mark 3:9)
 - b. God is able to graff them in again. (Romans 11:23)
 - c. God is able to make him (the one being judged) stand. (Rom. 14:4)
 - d. God is able to make all grace abound toward you (2 Cor. 9:8)
 - e. . . . he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Heb 7:25)
 - f. . . . he is able even to subdue all things unto himself (Phil. 3:21)
 - g. . . . he is able to keep that which I have committed unto him against that day (1 Tim. 1:12)
 - h. . . . he is able to succour them that are tempted (Heb. 2:18)
- D. 1 Peter 1:21 *Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*
1. By him (Christ) we believe in God.
 2. Therefore, our faith is more than just a human faith; it is a divine faith.
 3. Again we see God’s power illustrated in this verse, because it mentions the fact that God raised Christ up from the dead and gave him glory.
 4. Therefore, our faith and hope is in God, not in ourselves.
- E. 1 John 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*
1. Romans 1:17 tells us that “the just shall live by faith.”
 2. Accompanied with faith is life.
 - a. A faith without God’s power is a dead faith.
 - b. A faith exercised by demons is a demonic faith.
 - c. A faith exercised by true believers in Christ is a dynamic (a living) faith.
 3. God has given us eternal life. That is why we have a “lively hope” (1 Peter 1:3).
 4. We have died to the law that we might live unto God – Gal. 2:19 *For I through the law am dead to the law, that I might live unto God.*
 5. 1 John 5:11 continues to tell us that this life is in his (God’s) Son.
 - a. John 1:4 *In him was life; and the life was the light of men.*
 - b. John 5:26 *For as the Father hath life in himself; so hath he given to the Son to have life in himself;*
 - c. Col 2:12 *Buried with him in baptism, wherein also ye are risen with [him] through*

the faith of the operation of God, who hath raised him from the dead.

- (1) Without faith baptism has no real meaning. We simply get wet.
- (2) But with faith it takes on a wonderful and important meaning.
- (3) We are buried in baptism, just as Christ was buried.
- (4) We are raised in baptism, just as Christ was raised from the dead.
- (5) His death and resurrection were real and physical. Ours is only symbolic.
- (6) But our water baptism symbolizes a wonderful relationship with Christ.
- (7) When he was buried, he took our sins with him – “buried he carried my sins far away” the song says. We were, in essence, buried with him.
- (8) When he was raised from the dead, he physically came back to life. “Rising he justified freely forever” the song says.
- (9) Don’t take your baptism for granted. It shows a spiritual relationship with Jesus Christ, who gave us faith as a gift supported by the power of God’s amazing grace, love, and purpose.

END 2/22/2012

BEGIN 2-29-2012

VII. FAITH THAT WORKS BY LOVE, Gal. 5:6

A. Faith

1. Gal. 5:6 *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*
2. Faith in salvation is not by works – Gal. 2:16 *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
3. But faith must work – James 2:14 *What [doth it] profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*
4. James 2:17 *Even so faith, if it hath not works, is dead, being alone.*
5. James 2:18 *Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*
6. James 3:13 *Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*
7. 1 Thes 1:3 *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*
8. 2 Thes 1:11 *Wherefore also we pray always for you, that our God would count you worthy of [this] calling, and fulfil all the good pleasure of [his] goodness, and the work of faith with power:*
9. Heb 11:6 *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.*
10. Eph 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which*

God hath before ordained that we should walk in them.

B. Love

1. Gal. 5:13 *For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.*
 - a. Many people use grace as an excuse to continue in sin and still be saved.
 - b. Rom. 6:1-2 *What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?*
 - c. Our love one for the other will keep us from using grace as an excuse to sin.
2. Rom. 13:10 *Love worketh no ill to his neighbour: therefore love [is] the fulfilling of the law.*
 - a. The law needed to be fulfilled, not only in the death of Christ, but also in our lives. We are required in our duties to fulfill the law, but we cannot fulfill the law by keeping the commandments of God, because we are always sinners.
 - b. When we love our neighbor, we are fulfilling the law, for love is the purpose and the essence of the law. Because God loved us, he sent his only Son to fulfill the law through his love.
 - (1) John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - (2) Matt 5:17 *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*
3. 1 John 5:3 *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*
4. John 14:15 *If ye love me, keep my commandments.*
 - a. Love was created in timeless eternity past. Love was manifest through Providence, giving the law, demanding its obedience, and supplying grace to men who could not keep it, through Incarnation, bringing the Son to earth to fulfill the law, through justification to everyone who will believe upon him, through the security of the Holy Spirit in his sealing, and in the second return of Jesus Christ to deliver us from this present evil world. This is love.

The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the highest star,
And reaches to the lowest hell;
The guilty pair, bowed down with care,
God gave His Son to win;
His erring child He reconciled,
And pardoned from his sin.

O love of God, how rich and pure!
How measureless and strong!
It shall forevermore endure

BEGIN 3/7/2012

VIII. THE TRIAL OF YOUR FAITH, 1 Peter 1:7

A. Our Trials Are Precious – 1 Peter 1:7 *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

1. First, there is a trying of our faith
 - a. The trial of our faith is more precious than gold, because it strengthens us and gives you endurance as a believer.
 - b. It is tried with fire just as gold is refined by fire, figuratively our faith will be tried by fire.
2. Second, trials should be expected
 - a. 1 Peter 4:12 *Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:*
 - b. In our current society many have the attitude that nothing should happen to God's people, that no one should suffer at any time and that we should just slide through life with no problems; and if we do have problems then God is supposed to just jump in and fix them very quickly.
 - c. But that is not what the Bible tells us. Listen to the Apostle Paul:
 - (1) 2 Co 11:23-30 . . . *in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities.*
 - (2) Heb. 11:32-40 *And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in*

sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.

B. Our Trials Have Comfort

1. In our times of trials throughout our weary lives, there is comfort from God that reassures the saints of his presence and protection.
2. The rod is a comfort -- Psalm 23:4 *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou [art] with me; thy rod and thy staff they comfort me.*
 - a. This rod is not a rod of correction (Prov. 22:15) or of trials. This is a rod used by the shepherd to herd and count his sheep, and it is used to chase away wolves and dogs that may put the sheep in danger.
 - b. It is quite a comfort to know that God counts us as his own, takes possession of us through purchasing us with his blood, the ultimate price (1 Cor. 6:20; 7:23), and are protected with his own rod, which some make to be the word of God, since it is by the word of God that false teachers are put away from us, by the word of God we find comfort for our souls, and we find proper correction of our wrongs. This is a great comfort.
 - c. Not only does the Lord “know them that are his” (2 Tim. 2:19), but he has also counted the very hairs of our heads. This is intimate knowledge and gives great comfort to the believers.
3. Some scriptures on comfort
 - a. Matt 5:4 *Blessed [are] they that mourn: for they shall be comforted.*
 - b. John 14:16 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*
 - c. John 14:18 *I will not leave you comfortless: I will come to you.*
 - d. John 14:26 *But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*
 - e. John 15:26 *But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:*
 - f. Acts 9:31 *Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*
 - g. Comfort in mutual faith -- Rom 1:12 *That is, that I may be comforted together with you by the mutual faith both of you and me.*
 - h. Comfort in the scriptures -- Rom. 15:4 *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*
 - i. Comfort in prophecy (preaching) – 1 Cor 14:31 *For ye may all prophesy one by one, that all may learn, and all may be comforted.*

- j. Comfort from God himself –
 - (1) 2 Cor 1:3 *Blessed [be] God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;*
 - (2) 2 Cor 7:6 *Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;*
 - k. Comforted so we can comfort others – 2 Cor 1:4 *Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.*
 - l. Exceeding joyful in tribulation – 2 Cor 7:4 *Great [is] my boldness of speech toward you, great [is] my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.*
 - m. Comforting one another concerning Christ’s coming – 1 Thess 4:18 *Wherefore comfort one another with these words.*
- C. Other Thoughts On Trial
- 1. Every man’s work will be tried – 1 Cor 3:13 *Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.*
 - 2. We are to try the spirits (put them on trial) – 1 John 4:1 *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*
 - 3. Safe from the hour of temptation – Rev. 3:10 *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*
 - a. I am not sure just what this temptation is; there are several opinions by writers concerning it.
 - (1) John Gill calls it “the last struggle of the beast of Rome.”
 - (2) One writer says that this temptation is the persecution of Nero, which did not reach Philadelphia because of God’s protection of them.
 - (3) Jamison, Fausset, and Brown says it is the great tribulation that is to come upon the world “before Christ’s coming.”
 - (4) I believe this temptation might be the great “falling away” mentioned by Paul in 2 Th 2:3 *Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;*
 - b. During this temptation (the temptation to turn away from the truth, which the Galatians did), will be a strong temptation; and only in God can we overcome this temptation. This keeping comes from our keeping the word of God’s patience, trusting him throughout the temptation to turn from the truth.
 - c. If we keep his word, he will keep us from this hour.

IX. ASSURANCE OF FAITH – 3/14/2012

- A. Remembrance of Truth Brings Assurance – 2 Peter 1:12-15 *Wherefore I will not be*

negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

1. The word “truth” is found 109 times in the New Testament 115 times in the Old Testament.
 2. This must be a pretty important word.
 3. This is a “present truth (13), but that does not mean that it is a different truth than a previous truth but a truth to which has been added the mystery of the Gospel, which Paul preached along with others in the New Testament.
 4. The truth is important, because we do not live forever; so it is important that we pass on the truth to our offspring, giving them assurance through their remembrance of the present truth.
 5. Many have forgotten the truth, because that truth was not carried from one generation to the next.
 - a. God told Israel in Deut. 6:6 -7 *And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*
 - b. In Lev 10:11 we read, *And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.*
 - c. Psalm 34:11 *Come, ye children, hearken unto me: I will teach you the fear of the LORD.*
 - d. Psalm 132:12 *If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.*
- B. Continuing In Truth Brings Assurance – 2 Ti m.3:14 *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned [them];*
1. Continuing in the word – John 8:31 *Then said Jesus to those Jews which believed on him, If ye continue in my word, [then] are ye my disciples indeed;*
 2. Continuing in the faith – Acts 14:22 *Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. (See Col. 1:23)*
 3. Continuing in doctrine – 1 Tim 4:16 *Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. – Psalm 119:91 They continue this day according to thine ordinances: for all [are] thy servants.*
 4. Continue in prayer – Col 4:2 *Continue in prayer, and watch in the same with thanksgiving;*
 5. Continuing in love – Heb 13:1 *Let brotherly love continue.*
 6. Continuing in the Son and Father – 1 John 2:24 *Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.*

- C. Christ's Resurrection Gives Assurance – Acts 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.*
1. All men does not mean “all men” as we usually think of it.
 2. Mark 13:13 *And ye shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved.* (See Luke 21:17)
 3. We know that not all men, including saved men, will hate believers for Christ's sake.
 4. The assurance here is not to “all men” everywhere but to the “all men” that will believe on Jesus Christ, in that he has raised him from the dead.
 5. In his resurrection we find assurance, because our life is hid with Christ in God, and that is in his resurrection.
 - a. Luke 20:36 *Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*
 - b. John 11:25 *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*
 - c. Rom 6:5 *For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:*
- D. Understanding and Acknowledgment Give Assurance – Col 2:2 *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;*
1. Mark 12:33 *And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbour as himself, is more than all whole burnt offerings and sacrifices.*
- E. The Gospel Brings Assurance – 1 Thess 1:5 *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*
1. Rom. 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*
- F. Our Hope Brings Assurance – Heb 6:11 *And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:*
1. Acts 24:15 *And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
 2. Rom 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*
 3. Rom 12:12 *Rejoicing in hope; patient in tribulation; continuing instant in prayer;*
- G. Having A High Priest Brings Assurance – Heb. 10:21-25 *And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

1. The phrase “high priest” is found 16 times in the book of Hebrews
2. Heb 3:1 *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*
3. Heb 4:15 *For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.*
4. Heb 7:26 *For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

X. REPENTANCE AND FAITH, Acts 3:19; Matt 12:33-37 **March 21, 2012**

A. Repentance and Faith Together

1. Acts 20:21 *Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*
2. Heb 6:1 *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

B. Repentance and Believing Together

1. Matt 21:32 *For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen [it], repented not afterward, that ye might believe him.*
2. Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*
3. Acts 19:4 *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

C. Repentance And Conversion

1. Ac 3:19 *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

D. Baptism of Repentance

1. Acts 13:24 *When John had first preached before his coming the baptism of repentance to all the people of Israel.*

E. Good Tree vs Corrupt Tree

1. Matt 12:33-37 *Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.*

F. Those Who Do Not Repent

1. Luke 13:1-3 *There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall*

- all likewise perish.*
2. Matt 3:8 *Bring forth therefore fruits meet for repentance:*
 3. Matt 9:13 *But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*
 4. Luke 24:47 *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*
- G. Repentance Comes From God - A Spiritual Concept
1. Read and discuss Hebrews 12:1-24
 - a. Verse 2 – Looking unto Jesus the author and finisher of our faith . . .
 - b. Verse 7 – For whom the Lord loveth he chasteneth . . .
 - c. Verse 8 – *But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*
 - d. Verse 15 – Looking diligently lest any man fail of the grace of God . . .
 - e. Verse 17 – Esau was rejected . . . found no place of repentance, though he sought it carefully with tears. This was in the flesh, earthly repentance, not Godly repentance. 2 Cor. 7:8-10 *For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*
 - f. Verse 18 – We have not come to Mount Sinai . . . they could not endure that which was commanded.
 - g. Verse 22 – But ye are come unto Mount Sion . . . (spiritual, not carnal)
 - h. Verse 24 – And to Jesus the mediator of the new covenant . . .
 - i. Verse 28 – Let us have grace. That is what we need: grace.

XI. THE GOOD FIGHT OF FAITH, 1 Tim. 6:12

- A. TEXT: 1 Tim. 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*
- B. Paul is here encouraging a young preacher to stay in the fight and not to give up when things get hard and when people object to your work no matter what comes.
- C. The word “good” is used 19 times in 1 Timothy and six (6) times in 2 Timothy.
 1. Good conscience – 1 Tim. 1:5; 1:19
 - a. Acts 23:1 *And Paul, earnestly beholding the council, said, Men [and] brethren, I have lived in all good conscience before God until this day.*
 - b. Heb 13:18 *Pray for us: for we trust we have a good conscience, in all things willing to live honestly.*
 - c. 1 Peter 3:16 *Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*
 - d. 1 Peter 3:21 *The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience*

toward God,) by the resurrection of Jesus Christ:

2. Good law – 1 Tim. 1:8
 - a. Rom. 7:12 *Wherefore the law [is] holy, and the commandment holy, and just, and good.*
 - b. 1 Tim. 1:8 *But we know that the law [is] good, if a man use it lawfully;*
 - c. Heb 10:1 *For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*
3. Good warfare – 1 Tim. 1:18
 - a. 1 Cor 9:7 *Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?*
 - b. 2 Cor 10:4 *(For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;)*
 - c. 1 Tim 1:18 *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;*
4. Good works – 1 Tim. 2:10; 5:10, 25; 6:18; 2 Tim. 3:17
 - a. Matt 5:16 *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*
 - b. John 10:32 *Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?*
 - c. Eph 2:10 *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
 - d. 2 Tim 3:17 *That the man of God may be perfect, thoroughly furnished unto all good works.*
 - e. Titus 2:7 *In all things shewing thyself a pattern of good works: in doctrine [shewing] uncorruptness, gravity, sincerity,*
 - f. Titus 3:14 *And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.*
 - g. Heb 10:24 *And let us consider one another to provoke unto love and to good works:*
 - h. 1 Peter 2:12 *Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by [your] good works, which they shall behold, glorify God in the day of visitation.*
5. A good work – 1 Tim. 3:1; 2:21
 - a. 2 Cor 9:8 *And God [is] able to make all grace abound toward you; that ye, always having all sufficiency in all [things], may abound to every good work:*
 - b. Col 1:10 *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;*
 - c. 2 Tim 2:21 *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, [and] prepared unto every good work.*
 - d. Titus 3:1 *Put them in mind to be subject to principalities and powers, to obey*

- magistrates, to be ready to every good work,*
- e. Heb 13:21 *Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen.*
6. Good behavior – 1 Tim. 3:2
 - a. 1 Tim. 3:15 *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*
 7. Good report – 1 Tim. 3:7
 - a. Cornelius the centurion was a man of good report, Acts 10:22
 - b. Ananias was a man of good report, Acts 22:12
 - c. We are to think on things that are of good report, Phil. 4:8
 - d. Demetrius was a man of good report, 3 John 1:12
 - e. The soldier must have a good report – 1 Tim. 3:7 *Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*
 8. Good degree – 1 Tim. 3:13
 - a. God has brought us up from a low degree – Luke 1:52 *He hath put down the mighty from [their] seats, and exalted them of low degree.*
 - b. We should rejoice, not that we are exalted, but that we have been exalted – James 1:9 *Let the brother of low degree rejoice in that he is exalted:*
 9. Good minister – 1 Tim. 4:6
 - a. A minister is a servant – Mt 20:26 *But it shall not be so among you: but whosoever will be great among you, let him be your minister;*
 - b. Jesus came to be a servant (book of Mark) – Matt 20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*
 10. Good doctrine – 1 Tim. 4:6
 - a. Prov 4:2 *For I give you good doctrine, forsake ye not my law.* Matt 7:28 *And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:*
 - b. Deut 32:2 *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:*
 11. Good fight – 1 Tim. 6:12; 2 Tim. 4:7
 - a. 1 Tim. 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*
 - b. 2 Tim. 4:7 *I have fought a good fight, I have finished [my] course, I have kept the faith:*
 12. Good profession – 1 Tim. 6:12
 - a. Heb 4:14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast [our] profession.*
 - b. Heb 10:23 *Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;)*
 - c. This is pretty much the theme of the book of Hebrews “Let us hold fast our

profession.”

13. Good confession – 1 Tim. 6:13

- a. Ezra 10:11 *Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.*
- b. 1 Tim. 6:13 *I give thee charge in the sight of God, who quickeneth all things, and [before] Christ Jesus, who before Pontius Pilate witnessed a good confession;*

14. Good foundation – 1 Tim. 6:19

- a. 1 Cor 3:10 *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.*
- b. 1 Cor 3:11 *For other foundation can no man lay than that is laid, which is Jesus Christ.*
- c. Eph 2:20 *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];*
 - (1) The foundation of the apostles is the written New Testament, since the writers of the New Testament were either apostles or had personal contact with the apostles.
 - (2) The foundation of the prophets is the Old Testament, since the Old Testament was written by prophets or those personally connected with them.
- d. Heb 6:1 *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

15. Good thing (ministry) – 2 Tim. 1:14

- a. 2 Tim 1:14 *That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.*
- b. Phil. 1:6 *That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.*
- c. Heb 13:9 *Be not carried about with divers and strange doctrines. For [it is] a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.*

16. Good soldier – 2 Tim. 2:3

- a. 2 Tim 2:3 *Thou therefore endure hardness, as a good soldier of Jesus Christ.*
- b. 2 Tim 2:4 *No man that warreth entangleth himself with the affairs of [this] life; that he may please him who hath chosen him to be a soldier.*

17. Good people – 2 Tim. 3:3

- a. 2 Tim. 3:3 *Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,*
- b. Luke 6:45 *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*
- c. Rom 5:7-8 *For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

D. How Do We Fight This Good Fight

1. 1 Cor. 9:26-27 *I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*
2. 1 Tim. 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.*
3. Heb 10:32 *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;*

XII. INTELLECTUAL FAITH

A. Fine points of theology

1. Read 2 Tim. 3:1-9
 - a. 2 Tim. 3:7 *Ever learning, and never able to come to the knowledge of the truth.*

B. You must pass my test, Read Matt. 7:1-6

1. Luke 6:37 *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:*
2. Intellectualism concentrates on the mind and not the heart. Therefore, there is little effort to feed the heart and every effort to feed the mind.
3. In this there is a temptation to feed the carnal mind and not the “mind of Christ,” which we all should have.

C. Become watchdogs

1. In Elijah’s day – 1 Kings 19:14 *And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, [even] I only, am left; and they seek my life, to take it away.*
2. Some of these watchdogs seem to think they know who God’s elect are, but notice what John Gill says on Romans 11:4 – “God has always some true worshippers of him; and that he never casts away his foreknown people, whose numbers are generally more than they are thought to be by the saints themselves; good men, as Elijah, may be mistaken in this matter;”

D. Refined Theology

1. Delicate parsing of words, phrases and implications become their theology. They must cross each “t” and dot each “i” in order to be a proven believer, one of the elect. They must adhere to every comma, semicolon, colon, question mark, explanation point, and period in order to understand the gospel.
2. The gospel is more than the death, burial, and resurrection of Jesus Christ but becomes a detailed explanation of reasons, expostulations, and exegetes.
3. These intellectuals must be the caretakers and dispensers of the gospel, for no one who does not preach, teach, and witness their gospel in every detail is not a true witness of Christ, and the gospel is “another gospel” if it does meet their criteria.

E. Comparing Carnal Things With Carnal

1. Weapons are not carnal but mighty through God to the bringing down of strongholds.
 - a. 2 Cor 10:4 *(For the weapons of our warfare [are] not carnal, but mighty through God to the pulling down of strong holds;)*

- b. 1 Tim. 1:18 *This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;*
 - c. 1 Cor 2:13 *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*
- F. A Passionate And Practical Theology Is Needed
1. Sometimes intellectualism is called “dead orthodoxy, proud orthodoxy, or academic orthodoxy.”
 2. Some of these theologians are merely parrots of their favorite writers or speakers. They are not independent thinkers. This is a mental religion and not a heart religion.
 - a. James 4:17 *Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin.*
 - b. Here we see the crux of the matter: knowing to do good is not enough; one must do it. If he does not do what he knows, then it is sin.
 3. Our faith must be a passionate, or a feeling and working faith, not simply a mental belief.
 - a. James 2:16 *And one of you say unto them, Depart in peace, be [ye] warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [doth it] profit?*
 - b. Matt 16:26 *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*
 4. James Kennedy has said, “... it is the preservation of the saints, not the preservation of the wicked.”
 - a. Carnal and intellectual theology may lead to unholy living, claiming that, since grace is great than our sin, we may practice whatever pleases us and still retain that grace that saved us.
 - (1) John 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*
 - (2) John 14:15 *If ye love me, keep my commandments.*
 - b. When we get to heaven, we will be judged, not according to our sins, for that has been judged in Jesus Christ; but we will be judged according to our works.
 - (1) Rom 14:12 *So then every one of us shall give account of himself to God.*
 - (2) Rev 14:13 *And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*
 - (3) Matt 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*
- G. Serving Christ Through Gratitude
1. The passion in our religion comes from our gratitude to God for saving our souls.
 2. Read Luke 7:40-43 in the case of the woman who was washing his feet and anointing him with the oil in the alabaster box.
 3. See what forgiveness does. This is practical, not merely dry, cold, dead theology.
 4. C. H. Spurgeon said, “... he keeps me dear to him by simple gratitude.”

H. Isaiah Chapter 6

1. Grace perceives holiness
2. Grace admits sinfulness
3. Grace experiences forgiveness
4. Grace reacts with faithfulness and service “Here I am; send me.”
5. Salvation has to do with transformation, not information.
6. Since we all have a proclivity, or a tendency, to bend toward intellectualism, having our religion in the mind only, we should focus on experiential salvation, not an intellectual one.
7. The only way we can do this is through dedication to Bible study, prayer, and surrender to the will of God. This is pure religion (James 1:27).