

FAITH

Biblical Faith # 1-10

**Compilation of all 10 lessons
given June 10, 2001 to January 6, 2002**



by **Hal Molloy** at



Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith # 1

Four Aspects of Biblical Faith

Given June 10, 2001

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Introduction – Four Aspects of Faith – Biblical Faith # 1 - June 10, 2001

As we come to scripture and as we read scripture, we have a frame of reference, and our frame of reference comes from things that we've read, comes from things we've heard, been taught, etc.

If I were to ask you about love, you would immediately in your frame of reference, have an understanding in your own mind in terms of what love is. And if I asked you the same thing about grace or righteousness or faith, any one of those things, you have in your mind a frame of reference that you would speak from.

LOVE

So, if I take an example, like love, and the key word in the New Testament, and the key word in Christianity, is the word love. In Greek it is agapae, or agapeo, which is the verb form of agapae.

We know that as we read scripture over in first John where it says that God is love. If we go to John chapter 3 verse 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. And if we went over to Romans 8 verse 35, it says that nothing, nothing in this entire universe, can ever separate us from the love of Christ, the agapae of Christ.

So, if you would ask me, I would come to you and say something like, my frame of reference about love is the fact that it's the essence of God, God being the Father, the Son, and the Spirit, and they all have the same essence which is infinite, and it manifests itself in infinite goodness, infinite grace, infinite mercy, infinite kindness towards man.

Would you say that would be an acceptable definition of love?
The Answer is **no!**

Turn to John 3:18. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God".

This is the passage of scripture that convicted me that I was all that God said I was, a sinner, lost in my sins.

My reasoning was this, for God so loved the world.. yeah, but I'm not going to reject Him, but neither am I going to accept Him. So I was walking this line, I'm not going to accept Him, but I'm not going to reject Him. And then somebody shared this passage of scripture with me, and it convicted me on the spot, that there is no line that you can walk.

Go to verse 19; "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil". The word love there is, agapeo. Men loved darkness rather than light.

So as you go through scripture and you look at this word love, agapae, you always think of it in a very positive sense, God's love, Christ's love for us, our love for one another, but yet, it's used here in a very negative sense. So that, in our definition of love we've got to also account for this love of darkness rather than light.

The same can be said about the word righteousness, because scripture talks about the righteousness of God, but it also talks about the righteousness of man. And it uses it in the negative sense. And when it talks about the righteousness of man in its negative sense, it's talking about his unrighteousness, diametrically opposed to the righteousness of God.

So, depending upon the context of the passage of scripture we're reading, we have to determine what that word means.

1 John 4:8 He that loveth not knoweth not God; for God is **love**

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.

Romans 8:35-39 Who shall separate us from the **love** of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through Him that **loved** us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the **love** of God, which is in Christ Jesus our Lord.

John 3:18. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men **loved** darkness rather than light because their deeds were evil.

FAITH

Now, how about faith, the word faith, and that's the word we're going to be concentrating on, faith.

What's the first thing that comes to your mind about faith, like if I asked you, what does agapae mean, what does love mean? What's the first thing that comes to your mind about faith? ...Belief, trust, confidence, dependence, rest, proof.. ok.

Now when we talk about trust, rest, dependence, whose trust, whose rest, whose dependence are we talking about? .. Ours! So when we talk about faith, we usually think of faith in terms of our faith, us, the focus is on personal faith. Nothing wrong about that, and nothing wrong about any one of those definitions.

What I want to do is take a look at some passages of scripture, and see if the definition you just gave me matches the definition that the passage teaches us.

Turn in your Bibles to Matthew chapter 8, verse 5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy ...

Look at the mental attitude of this centurion soldier. Now, who was in charge? Were the Romans in charge? They were in charge. A centurion is a leader of a hundred men, he's a leader in the Roman army, he's got jurisdiction over the people there, jurisdiction over the Lord Jesus Christ. And he says, I am not worthy, (what a correct assessment)

...that You should come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, & he does it.

...When Jesus heard this, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel... As the Lord Jesus Christ, from His frame of reference, looks at all of Israel, he hasn't found that kind of faith, and He looks at those outside of Israel, to those outside the seed of Abraham, and He says, I have not found so great faith.

...And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the sons of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as you have believed, so be it done unto thee. And his servant was healed in the very same hour.

Question. This centurion's faith, was it trust, dependence, reliance, and all of the things that you've mentioned? .. All of the above. True! So our definition, our understanding of faith so far, it holds.

Now I want you to turn to one more. Just turn over to the book of Hebrews, and chapter 11. What I like to call the "hall of famers" of faith. God has His own hall of fame. And He puts believers in His hall of fame.

And so you start out with verse 4; by faith Abel offered unto God a more excellent sacrifice than Cain.

Then you go to verse 5, by faith, Enoch was translated that he should not see death.

Matthew 8:5-13

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great **faith**, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Hebrews 11:1-5

1 Now **faith** is the substance of things hoped for, the evidence of things not seen.
2 For by it the elders obtained a good report.
3 Through **faith** we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
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.
5 By **faith** Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

And then verse 7, By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.

Verse 8, By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing where he went.

Verse 20, by faith Isaac blessed Jacob and Esau concerning things to come.

Verse 21, by faith Jacob, when he was dying, blessed both the sons of Joseph.

Verse 23, by faith Moses, when he was born, was hidden three months of his parents.

Verse 24, by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

Verse 30, by faith the walls of Jericho fell down, after they were compassed about seven days.

Verse 31, by faith the harlot Rahab perished not with them that believed not, when she received the spies with peace.

Verse 32, And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David, and of Samuel, and the prophets.

They all walked by faith.

Hebrews 11: 6-32

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.

7 By **faith** Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by **faith**.

8 By **faith** Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By **faith** he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through **faith** also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in **faith**, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city. 17 By **faith** Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

20 By **faith** Isaac blessed Jacob and Esau concerning things to come.

21 By **faith** Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22 By **faith** Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By **faith** Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By **faith** Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By **faith** he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible. 28 Through **faith** he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By **faith** they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30 By **faith** the walls of Jericho fell down, after they were compassed about seven days Hebrews 11:31-37

31 By **faith** the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, 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;

And you know, God gives a commentary about man. Whether its unbelieving man or believing man. He has His frame of reference about man. And the wonderful thing is this, that He shares it with us. Whether it be negative or whether it be positive. And look at God's frame of reference on those who walk by faith. And we're asked to walk by faith. And here is God's commentary about walking by faith.

Look at verse 38, of whom the world was not worthy, they wandered in deserts, and in mountains, and in dens and caves of the earth. But, those words there, of whom the world was not worthy.

Hebrews 11:38 (**Of whom the world was not worthy:**) they wandered in deserts, and in mountains, and in dens and caves of the earth.

What is interesting is this; as we walk by faith, and that's all the Lord ever asks us to do, is to walk by faith, moment by moment in our lives. And God will say about us, "and the world was not worthy of us".

Isn't that a wonderful commentary, don't you want to be in this hall of fame, with all of these others? I do. I would love to have the Lord say of me, that the world was not worthy of me. But it's the Lord Jesus Christ in me. It's not me! But it's the Lord Jesus Christ in me.

I'm going to close here, but I want to tell you where we're going, and what we're going to be doing in the next couple of weeks. We're going to be looking at faith. And next week I'm going to show you that there are many aspects of what I've indicated here as Biblical faith. And understand, there's a whole category of non-Biblical faith which is also listed in scripture.

4 MAJOR ASPECTS OF BIBLICAL FAITH

- 1. FAITH - ITS ESSENCE**
- 2. FAITH - THE FAITH**
- 3. FAITH - PERSONAL**
- 4. FAITH - AS A PRINCIPLE**

And as we look at Biblical faith, we're going to find this; that faith has an essence. And we'll look at the very essence of faith. And when we look at the essence of faith, we're going to find out it has nothing to do with us, zero to do with us. And when we think that faith is trust, dependence, reliance, etc, that's good! But that has nothing to do with faith in its essence.

We're going to look at faith where, in scripture, it's used with a definite article. It talks about the faith. And if you come into a passage of scripture like that and if you're thinking about your faith, your trust, your reliance, your belief, the passage doesn't make sense! And so, you hit these passages of scripture where your frame of reference about faith doesn't make any sense. So, we're going to be looking at that.

But, when we come to passages like we just read in Mathew and in Hebrews eleven, where it talks about personal faith, our faith, then our frame of reference or our understanding in terms of trust, dependence, reliance, and all of that, that's a good definition!

Then there is another aspect of faith as a principle. Because, the scripture talks about, the law of faith. So now if you put, the law of trust, reliance, dependence, it doesn't quite fit!

So, the point is, when we're trying to understand the word faith, there's major aspects of how it's used in scripture. And it's not always used meaning our personal faith.

That's where we're going.

QUESTIONS

- 1. WHAT IS NON-BIBLICAL FAITH?**
- 2. IS FAITH A GIFT?**
- 3. IS FAITH A WORK?**
- 4. ARE FAITH AND BELIEF THE SAME?**
- 5. ARE THERE DEGREES OF FAITH?**
- 6. DOES OUR FAITH GROW OR INCREASE?**
- 7. WHAT'S THE DIFFERENCE BETWEEN FAITH & KNOWLEDGE?**
- 8. DOES GOD TEST OUR FAITH?**
- 9. DOES FAITH DETERMINE OUR WALK?**
- 10. WHAT ENERGIZES OUR FAITH?**

As I've been sitting in studies and talking to people, people have all these questions. And so, I've been logging questions for the last month. Not all of these come from my logging, but my question to you would be, is faith always positive like love, or is faith always Biblical? There is a non-Biblical faith.

Question, is faith a gift? In terms of you believing in the Lord Jesus Christ, the first time you heard the gospel about the person and the work of our Lord Jesus Christ, in order for you to believe, did God give you a gift of faith to believe?

Question, is faith a work? Are you going to get merit badges because of your faith?

Are faith and belief the same? One of your definitions of faith was belief. Can I always substitute belief in terms of the word faith?

Are there degrees of faith, little faith, more faith, a lot of faith?

Does our faith increase and grow?

What's the difference between faith and knowledge? Is there a difference between the two?

Does God test our faith? Believers who go through trials. Could that trial be from God? So does God test our faith?

Does faith determine our walk?

What energizes our faith? Is there something that energizes our faith?

Friday night, I was talking to a young couple. The husband said, you know, there must be more to church than always being bombarded by financial projections, and growth, and how many people that we need to get into this fellowship in order to meet our financial prediction, in order to meet our budget, and to build new stuff, and to start new programs.. and he said, you know, that's all we get bombarded with. And his wife said, you know, I never get to know about the Lord, in terms of.. here's the words she used, in terms of intimacy with the Lord. I said, wooh! Let's talk about intimacy with the Lord. We spent a half hour, talking about many subjects.

FAITH

Intimacy with the Lord

So, that's where we're going, and those are the questions we're going to try to answer.

Biblical Faith # 2 It's Essence Part 1

Given June 17, 2001

by **Hal Molloy** at

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Edition: November 30, 2017

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Biblical Faith – It's Essence - Part 1 - Biblical Faith # 2 - June 17, 2001

Our study this morning is going to be on faith. Personally I believe it is one of the most misunderstood subjects in Christendom today.

**Some of your definitions of faith were:
trust, dependence, rest, reliance on, proof, a gift..**

Last week I asked you, "When you think of faith, what comes to your mind, what's your frame of reference about faith?". You responded that when you think of faith, that it's trust, dependence, rest, reliance on.. and somebody said proof, and somebody said that it's a gift.

We tend to think of faith as ours.

As I thought about those responses, most of them had to do with our faith, our trust, our dependence, our reliance, and that was fine. And what we did is, we went through some passages of scripture to see if your definition and your understanding of faith matched what scripture said.

Matthew 8 - Roman Centurion - personal faith

So we went to Matthew chapter 8 and we looked at the Roman Centurion who believed that the Lord Jesus Christ could heal his servant by just speaking a word, and the Lord Jesus Christ responded that He had not seen so great a faith in all of Israel. And this was a Roman Centurion.

Hebrews 11 - God's hall of fame - personal faith

Then we looked at what I like to call the "hall of famers", God's "hall of famers" in the book of Hebrews. By faith Abel offered a more perfect sacrifice, by faith Enoch was translated, by faith Abraham, by faith Sarah. And we asked the question, does our understanding of faith, trust, reliance, dependence and all of that, does that match with what scripture says about the faith of all of these people?

And we said yes, that's a one to one match.

With the exception of two of the responses, because one of the responses was that faith was proof, and the other response was that faith was a gift. And as we read through those passages, those definitions of faith didn't match the passages that we read, but they will match some other passages.

Faith must have an object

An important observation is this. When we talk about personal faith, which most of you were talking about, faith must have an object. And we never looked at the object of these peoples faith. We didn't focus on the object, we just said that by faith they did this, by faith they did that.

Many words must have an object

I love (verb) . . I have love (noun) . .

When we say that faith must have an object, there are many words that must have an object. For example, if I say that I love, where I use it as a verb, I love. I need to have a direct object to finish that sentence, to complete it, I love what? The Broncos? My wife. I need to complete it, it has to have an object, otherwise, it's not a complete thought.

I have faith (noun) . . I believe (verb) . .

Faith requires an object, so if I use it as a noun, I have faith, I have to tell you what the object of that faith is. So if I say faith and I use it as a verb, you would say, I believe. I have to tell you what I believe, it takes an object.

What was the object of the faith of the "hall of famers"?

So, what was the object of all of these "hall of famers" faith that we read about last week. Now, I want to do this, I want to postpone the answer, and we're going to answer the question. But, my purpose right now is to look at the big picture in terms of faith.

Personal faith

So, so far, we've looked at the "personal" aspect of faith, and our understanding of faith in terms of how it's used personally.

Now what I want to do is look at some other passages, where if we translated faith by dependence, reliance, and rest, and those definitions.. that the definition would be kind of out of place if we put that definition in the passages that we're going to look at. That tells us something. These passages have a different meaning with respect to faith.

I want you to turn to the first one, Ephesians chapter 4 verse 11. The focus of the book of Ephesians is on the Church, the Body of Christ. It describes what God has done for the Body of Christ, all of those who have put their trust and personal faith in the Lord Jesus Christ.

In verse 11, . . . and He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Why did he give them? For the perfecting of the saints. For the work of the ministry, for the edifying or the building up of the Body of Christ, that is, you and me, as the Body of Christ.

Verse 13, till we all come in the unity of **the faith**. Now, is this saying that we all should come into unity in our personal faith? That every one of our personal faiths should be identical? That our trust, that our reliance, and our dependence, that they should be identical somehow? Why the definite article? Till we all come into the unity of the faith. What does the faith mean? When there's a definite article it designates something specific. What faith is it designating here?

Eph 4:11

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

I'm not going to answer it, I just want you to get the big picture, that when you talk about faith, sometimes faith is associated with the definite article, the faith. And it means something different than our personal faith.

And then just to finish the verse, till we all come in the unity of the faith, and of the knowledge of the Son of God. You know, one of the questions was what's the difference between faith and knowledge? Is there a difference between faith and knowledge? Here's a passage that talks about faith and knowledge.

Unto a perfect man. Are we going to be perfect? Let me ask you a question. Are we perfect? How many sitting here today are perfect? Wow! Now, I want you to know that we got a lot of hands raised, and I want you to know that there's a lot of people scratching their heads. How can these people say that they're perfect? How are they perfect?

As you come to scripture, you have to ask the question, is this talking about a positional truth? Something that is true of us positionally? That this truth will never change, it's immutable. That this truth is an everlasting truth. Truth about us now and forever more. That's positional. Or is it conditional? That sometimes I'm perfect and sometimes I'm not as I walk moment by moment.

This is a positional truth. This is true about us as to who we are in Christ, positionally. He sees us as perfect because he also says to us that there's nothing more to be added. If there's nothing more to be added, then we have to be perfect, positionally. But now we are growing, growing to understand what we are and who we are in Christ.

Finishing up verse 13. Unto the measure, and here is the measure, listen to this, unto the measure of the stature of the fullness of Christ. So, there's a passage of scripture that has this definite article.

Now, what I'd like to do is look at another aspect of faith, where it doesn't have the definite article, but it has another word associated with faith, Romans 3:21.

I want you to observe in verse 22 and verse 25 it uses the word faith and ask yourself the question, what faith is it talking about in those 2 verses. Starting in verse 21, but now the righteousness of God apart from the law, or law, there's no definite article in the Greek, is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith.

What faith is that? I think that's personal faith. That when we trust and put our trust and faith in the person and the work of the Lord Jesus Christ, that God imputes His righteousness to us which is by our faith. Our faith of Jesus Christ, and I think that's what is called an "objective genitive". Which you can translate, . . . 'by faith in Jesus Christ', . . . unto all and upon all them that believe, for there is no difference, for all have sinned, and come short of the glory of God. Being justified freely by His grace, through the redemption that is in Christ Jesus. Whom God set forth to be a propitiation, or a satisfaction, through what? Faith. Through personal faith? I think personal faith is involved there.

Through faith, in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare I say at this time, His righteousness, that He might be just, and the justifier of him who **believes** in Him. So, here's the verb form of faith, believing in Jesus Christ.

Rom 3:21

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by His grace through the redemption that is in Christ Jesus:

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; 26 To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

Now, focus on verse 27. Where is boasting then? Answer? It is excluded, by what law? of works? No, by the law of faith.

Here we have another usage of the word faith, by the **law** of **faith**, and you can translate **law** as a **principle**, “by **the principle** of **faith**”. Is it talking about our personal faith? It may be included. It certainly is another aspect of faith when it talks about the **law** of **faith** or the **principle** of **faith**. So, here is another aspect of faith.

Rom 3:27
Where is boasting then? It is excluded. By what law? of works? Nay: but by the **law** of faith.

Personal faith **The faith** **Faith as a principle**

So far, we've seen three aspects of faith. We first looked at the **personal** aspect of **faith**, we then looked at faith with the definite article, **the faith**, talking about something specific, and we just now looked at **faith** as a **principle**. So those are three aspects, so far, of faith.

As you go through every single verse in the New Testament and categorize every single verse, there is one more category of faith.

Heb 11:1

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

Turn to Hebrews chapter 11, verse 1. Now faith is the substance of things hoped for, the evidence of things not seen. Question. Is it talking about **the** faith? Well, there's no definite article there. Is it talking about our **personal** faith? That our personal faith is the substance of things hoped for, the evidence of things not seen? Or, is it talking about faith as a **principle**?

I think we have here another category of faith or another aspect of faith, and that's faith in terms of its **essence**. This passage describes the **essence** of **faith**.

4 MAJOR ASPECTS OF BIBLICAL FAITH

- 1. FAITH - ITS ESSENCE**
- 2. FAITH - THE FAITH**
- 3. FAITH - PERSONAL**
- 4. FAITH - AS A PRINCIPLE**

So, where we're going, is to try to understand these aspects of faith. We're going to start with faith in its essence, because when you talk about the essence of faith, that's the building block. If we understand the essence of faith, we will be able to understand all of the other aspects of faith, the faith, personal faith, and faith as a principle. The essence of faith is the building block, and it is critical. And I just want to drill it into your mind that it's critical that we understand the essence of faith.

QUESTIONS

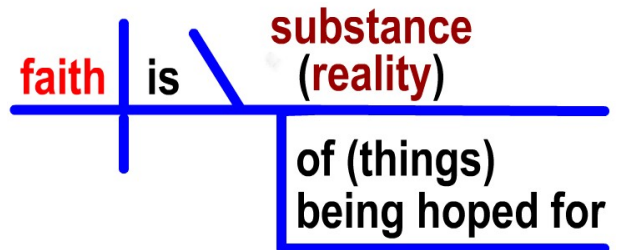
- 1. WHAT IS NON-BIBLICAL FAITH?**
- 2. IS FAITH A GIFT?**
- 3. IS FAITH A WORK?**
- 4. ARE FAITH AND BELIEF THE SAME?**
- 5. ARE THERE DEGREES OF FAITH?**
- 6. DOES OUR FAITH GROW OR INCREASE?**
- 7. WHAT'S THE DIFFERENCE BETWEEN FAITH & KNOWLEDGE?**
- 8. DOES GOD TEST OUR FAITH?**
- 9. DOES FAITH DETERMINE OUR WALK?**
- 10. WHAT ENERGIZES OUR FAITH?**

Remember those ten questions I put up last week? To understand the essence of faith is going to help us understand the answers to every one of those 10 questions.

Heb 11:1

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

We're going to look at Hebrews 11:1. In order to understand this passage of scripture, you have to understand what the subject is, what the verb is, what the direct object is. So, it starts out, subject, "faith". And then, the verb, "is". And then, what we would normally call the direct object, but in this case it is not called a direct object.



Remember from English, when you have the verb "to be" that the object was called what? The word substance, what is that called? This is called a subject complement, and in the Greek this is called a predicate nominative.

"Is" in English is called a linking verb. What it does, it links the subject to the object, or it ties the subject to what we normally would call the direct object, in any other sentence without a verb "to be", or linking verb, the subject is never tied to the object.

So if I say "I hit the ball", "I" is the subject, and "the ball" is the direct object, there's no link between me and the ball. The ball does not describe me, it doesn't identify me, it's independent of me.

In a sentence where there is a linking verb, in the Greek it's called an essence verb, and an essence verb is a verb of status quo. It tells you the state that something continuously exists in, and it ties the subject & complement together. In the Greek this is called the predicate nominative. I don't want to get too complicated here, but if it's a noun it's called a predicate nominative, and if it's an adjective it's called a predicate adjective.

This is a noun, so it ties this noun's state with this noun's substance. It ties them together, and it says, that **the state in which faith continuously exists is substance**.

And the question you have to ask is what's **substance**? If you look at this word, *hupostasis*, it means "reality". One of the definitions of substance is "**reality**". So we can say this, . . . that faith in its essence, . . . **it's intrinsic about faith that it is reality**. It's the state in which it continuously exists, reality.

Now, let me ask the question. Do you think that's describing our faith? Some shake their heads no. In no way! When we're talking about this, we're talking about something that never changes.

Does our faith change? It certainly does! So, it certainly is not talking about our faith. **This is independent of our faith**, totally independent.

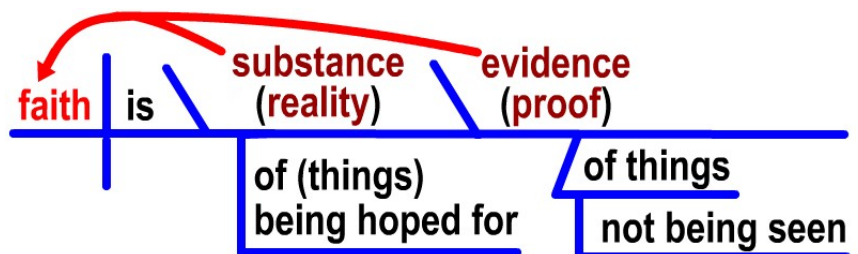
Faith is reality. What's the reality? Faith is reality, faith is something that is real, that is true, 100% of the time it's real. What is that reality?

The verse goes on, of things hoped for. Now the question is, what are the "things"? And, what does "hoped for" mean? Is it things that are wished for? Does hope mean wish?

Let me tell you what I think the answer is, **the things** that it's talking about, in the context here, **are the things of God**, everything that is related to God.

And when we talk about God, we're talking about the Father, the Son, and the Holy Spirit. Everything that is related to them. And then it says, "hoped for", and in our vernacular and in our understanding of the word "hope" we interpret it as wish. It does not have one iota of that meaning in the Greek. That word "**hope**", *elpidzo*, **means confidence, certainty**. Not only certainty but **absolute certainty**. So you can translate it this way, that **faith is reality, reality of the things of God which are an absolute certainty**.

Now, the verse goes on, and it talks about the evidence of things not seen. This is another predicate nominative. See that line pointing back to the subject? It means that this relates to the subject, that "reality" relates to the subject, it defines it, and by this line "evidence" or "proof", relates to the subject.



And someone last week, when I asked the question, "what does faith mean?", one of the answers was "proof". And that's exactly right. Here it is, that faith is proof. Of what? It's of things. What things? Things of God. What things of God?

The things that are not being seen. The verb there for "**seen**" is not the word for perception, it's the word *blepo* in the Greek, which means that which we visually see, or **something that we can't visually see**. It's saying that we can't visually see the things of God. **But, are they real? Absolutely. They are reality.**

Faith is Reality

If I were to put this in a more user friendly fashion. **Faith is reality.** It's reality in the **things of God** and these things of God are an **absolute certainty.**

Now comes your turn. What are these things of God, which are an absolute certainty, which are a proof of the things not seen? What are these things of God? What do you think of when you think of the things of God that are reality? Bob says.. he holds up the Bible and says, how about **His revelation?**

What else? **His essence**, very good! Can you see His essence? What is His essence? The sum total of **who He is**. What are some of the attributes of His essence? Ok, **love, mercy, omniscience, omnipresence, veracity, truth**, the fact that He's **eternal**, that He's **sovereign**.

So, if we think of the things of God that you can't see, that certainly has to do with his essence, the totality of **Who He is**. His **holiness**, His **righteousness**, the fact that He's **just**, the fact that He's **infinite** as some of you said. You can't box God, you can't circle Him in, because He's infinite. But when we think about the things of God, those are some of the things, in terms of Who He is.

How about what He's done? And let me handle it in three parts, not only **what He's done**, but **what He's doing**, and **what He will do**. So, what He has done is **creation**. So when it says the things of God, **creation is reality**.

Here we are. How did we get here? Did we get here through an ape or a chimp? Or did God create us? God says, that He created us in His image and His likeness. That's what He said, and so when Bob held up scripture, and says, everything that's in here. Well, it tells us that He created the universe.

And **He created it in 6 days**, 6 literal days, 6 twenty-four hour days. How do we know that? Because that's what the scripture says, it was the first "yom" the second "yom" and the third "yom". And how do we know that "yom" means a twenty-four hour day? Well, we know it means a twenty-four hour day because every time the word day, "yom" is preceded by a numerical ordinal it always means a literal twenty-four hour day.

Can you prove that from scripture? Sure! You go over to Exodus chapter 20, it says, thou shalt keep the Sabbath day holy. How? Well, just as God created the heavens and earth in 6 days, and rested on the 7th day, that you shall rest on the 7th day and keep the Sabbath day holy. Is it millions and billions of year-days up here in Genesis? Well if it is then you have to translate that we're going to work millions and billions of years, 6 of those, and then rest for millions and billions of years.

So, things of God, what He has done. What else has He done? Did He **judge the earth** at one time, with a world wide flood? Did He tell Noah to build an ark and save eight souls, and flooded the entire earth?

How about the most important thing. He sent the Lord Jesus Christ, to the Cross, and His burial and His resurrection, that's another thing He has done. How do we know that? **The Word of God tells us that**, and so the **only** thing we have to tell us that, in terms of the things of God, is the Word of God.

It tells us not only what He has done, it tells us what He's doing now, and it tells us what He will do. And **He's going to come back**, and God is going to judge this earth again, not by water but there's going to be a terrible judgment on this earth for a period of 7 years.

In all of this, **with respect to the things of God, are any of those things dependent on us?** Were we instrumental in any one of those things? **Zero!** We had absolutely nothing to do with any of them. Nothing!

The essence of **Biblical faith** has zero to do with us

So do you see where faith as to essence, as a reality, has nothing, absolutely nothing, to do with you and me, in terms of the essence of faith.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

This is what is called Biblical faith. Do you want to know what Biblical faith is, **Hebrews 11:1 is what Biblical faith is**. It has nothing to do with us.

Can we enter into this? We sure can. And we're going to see later on how we enter into this. But right now, when we talk about faith, Biblical faith, it has zero to do with us.

FAITH → **REALITY**
HEB 11:1



Biblical Faith # 3 It's Essence Part 2

Given June 24, 2001

by **Hal Molloy** at

Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith - Its Essence - Part 2 - Biblical Faith # 3 - June 24, 2001

4 MAJOR ASPECTS OF BIBLICAL FAITH

- 1. FAITH - ITS ESSENCE**
- 2. FAITH - THE FAITH**
- 3. FAITH - PERSONAL**
- 4. FAITH - AS A PRINCIPLE**

What we've looked at so far as we've gone through this study, is that there are 4 major aspects of faith, in terms of its essence, faith in terms of the faith then personal faith, and there is faith as a principle. We have to distinguish between these 4 aspects of faith, depending on the passage of scripture you are in, and depending on the context of the passage.

I believe that if you just take a look at this first aspect of faith, faith in its essence, that this is the most critical thing that we need to understand. This is the foundation of all the aspects of faith. If we understand faith in its essence, then we're going to understand faith in terms of the definite article, we're going to understand personal faith, and we're going to understand faith as a principle. But, we need to understand faith in terms of its essence.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Turn in your Bibles to Hebrews, chapter 11. "Now faith is the substance of things hoped for, the evidence of things not seen". We went through in some detail what this passage of scripture is saying. And we came up with a picture summarizing Hebrews chapter 11 verse 1.

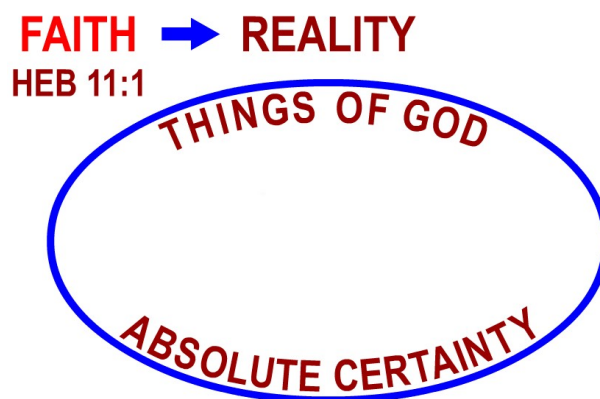
"Faith is the substance of things hoped for". We saw that the word "is" is a verb, it's an essence verb. It's describing the very essence of faith, the intrinsic nature of faith.

And when it talks about faith as a substance, the word substance could be translated "reality". That faith is reality. What God describes as Biblical faith is reality. This has nothing to do yet with personal faith.

Faith in its essence is reality. It's reality in the things of God. And these things of God are an absolute certainty.

Now we're just looking at faith from God's perspective and not our perspective. We're looking at what God reveals to us as to what faith is. It's reality about the things of God. We can say it's an absolute certainty.

Last week I asked you what are the things of God. And one of the responses was, who God is, His essence. What I did here is just to summarize the things of God, because we can't go through, in this study, all the aspects of the things of God, because I'll be here for the next four years.



"THINGS" OF GOD – HIS ESSENCE (Glory) Heb 11:1

HOLY	RIGHTEOUS JUST	Ps 99:9, 145:17, Is 45:21
INFINITE	OMNIPOTENT OMNISCIENT OMNIPRESENT	Gen 17:1, Ps 139:1-7
SELF-EXISTENT	ETERNAL LIFE	Jn :58, 14:6
LOVE	GRACE MERCY	Ex 34:6,7 1 Jn 4:8
IMMUTABLE	TRUTH FAITHFUL	Jn 14:6, Heb 13:8 1 Cor 10:13
SPIRIT		Jn 4:24
SOVEREIGN		Gen 1:1, Rom 9:14-24

He is holy

As we look at some of the aspects of the essence of God, we see that God is holy. Which means that He's **set apart**. God is set apart from every thing that is not consistent with His essential essence.

As I have said before, you cannot "box" God. We're trying to show some of the attributes of His nature on the screen here. And please understand, you can't limit God.

What the scripture reveals is the fact that He's holy. He's set apart from everything.

He's **righteous**. He's absolutely right.

He's **just**. That means that He's fair.

He is infinite

He's **omnipotent**. He's all-powerful. He can speak and create the world just by speaking the word.

He's **omniscient**. He knows everything. There isn't anything that He doesn't know. He knows every one of our hearts, every single one. He knows the sorrows that we have. He knows about the joy that we have. There isn't anything that He doesn't know.

Because He knows everything, doesn't mean that it's causative. Just because He knows the decision we're going to make about something, it doesn't cause us to make that decision.

For example, Adam sinned. Did God know about it ahead of time? He sure did. Before the foundation of the world, God prepared the crucifixion of our Lord Jesus Christ, His death, burial, & resurrection, before Adam ever sinned.

But, because God knew Adam would sin, did that cause Adam to sin? Absolutely not! His omniscience is not causative.

He's **omnipresent**. He's everywhere.

He is self-existent

He needs nothing outside of Himself to exist. We're here this morning, and we need every breath of air to exist. And if we don't get that next breath of air, we don't exist, that is in terms of the physical body. We need all of these things outside of ourselves to exist, in terms of air and food and water, etc. But, He's **self-existent**.

He is love

Scripture reveals to us the love of God. We read this morning in first John chapter three, what manner of love that this is, that we should be called the sons of God. Think about it. Think about the love that God has for you and me. That we can be called the sons of God. But God is **love**. That's His essential essence.

Out from His love comes His **grace**. And His grace, I'd like to summarize it this way, every thing that we don't deserve, God gives us. He gives us everything that we don't deserve.

And then, His **mercy**. We deserve nothing but His wrath and punishment. In His mercy He withholds everything that we do deserve.

He is immutable

He will never change.

He's **truth**. The Lord Jesus Christ said, I am the way, the truth, and the life, no man comes unto the Father but by me. He is truth. He is absolute truth.

He is **faithful**. He is faithful in every aspect of our life. He is faithful in everything that He has ever said, everything that He has ever promised. He is faithful in carrying out every single promise.

He is spirit

God is a **spirit**, and we worship Him in spirit and in truth.

He is sovereign

He's over all. No one needs to counsel God. He is **sovereign**.

Those are some of the aspects, concerning the things of God. I've listed a few others.

“THINGS” OF GOD (Continued) HEB 11:1

GOD'S ESSENCE (Glory)

GOD'S WAYS – Isa 55:8,9

GOD'S THOUGHTS

GOD'S WISDOM – 1 Cor 1:18-21

GOD'S KNOWLEDGE

GOD'S MIND – Rom 11:33-36

WHAT GOD HAS DONE

WHAT GOD IS DOING

WHAT GOD WILL DO

GOD'S ETERNAL PURPOSE

Not only are we talking about the **essence** of God, but we're talking about **His ways** and **His thoughts**. And He tells us in the book of Isaiah in chapter 55, that our ways are not His ways, and that our thoughts are not His thoughts. And as high as the heavens are above the earth, so are His ways above our ways, and His thoughts above our thoughts.

I want you to think about it. Think about the heavens and think about the stars. How high are they above the earth. Pretty big separation isn't there? The scientist tells us that these stars are billions of light years away. Do you know how far that is?

Light travels at 186,000 miles per second, and they're billions of light years away. One light year is light traveling at 186,000 miles per second for one full year. That's a big separation! His ways are above our ways, and His thoughts are above our thoughts. So, He reveals Himself to man concerning His ways and thoughts.

He reveals Himself to man concerning **His wisdom**, **His knowledge**, and **His mind**. If we talk about the first one, wisdom. In first Corinthians chapter one, it says for the message of the cross is to them who are perishing foolishness but unto us who are saved, it is the power of God.

And then it goes on to say, and it's talking about wisdom, that the cross represents the wisdom of God. Would man ever come up with the cross, which includes the death and burial and resurrection of the Lord Jesus Christ?

If you were to tell man, that he has a sin problem, and if he would recognize it, most people would never believe that they have a sin problem, but those who recognize that they have a sin problem, if you ask them what would be the solution to your sin problem.. What would be the solution to satisfy God concerning your sin? What would be our solution?

I know what my solution was. When I was an unbeliever. That I would go to church every Sunday, and that I would genuflect before we walked into the pew. And if I did that, then God would be looking down at me and He would be pleased with me.

But God says, Hal Molloy, that's your wisdom, but let Me tell you My wisdom. My wisdom is in the cross of My Son. I sent My Son to die and pay the penalty for your sin. My wisdom is wrapped up in the cross.

My response is that's foolishness. That's moronic, that's the word in the Greek. It's moronic. It's dumb. Why would God do that?

His wisdom is not our wisdom. As higher are the heavens above the earth, so is His wisdom also higher than ours. We're poles apart. We're light years away. And that's true concerning His knowledge, that's true concerning His mind.

Isaiah 55:8

For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD.

9 For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

1 Corinthians 1:18-21

For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

1 Corinthians 1:22-25

For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

I want you to look at one passage of scripture, concerning this.

So will you turn to Romans chapter 11. Look how it starts out at verse 33; "O the depth of the riches, both of the wisdom and knowledge of God".

O the depth.. We just looked at Isaiah, and it talks about the height, "O the height", and now it's talking about the depth. Whether it be the height or depth, you see the distance we are from God. O the depth of the riches both of the wisdom and knowledge of God.

"How unsearchable are His judgments". And the word there for unsearchable is inscrutable. How inscrutable are His judgments. What that is saying is something like this; that every single judgment that God has made, is making, or will ever make is inscrutable. You don't need to take it to a higher court, because every one of His judgments are inscrutable, they are perfect.

And then it goes on to say, "...and His ways past finding out"! They're so high we can't find out His ways. Verse 34, "for who hath known the mind of the Lord. For who hath been his counselor?" Verse 34 says something like this, that even though we progress in our knowledge about the Lord, we can never come to the end of the knowledge about the Lord. Because here we have an infinite God and finite creatures. We'll never come to that end.

Romans 11:33
 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!
 34 For who hath known the mind of the Lord? or who hath been His counselor?
 35 Or who hath first given to Him, and it shall be recompensed unto him again?
 36 For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen.

But isn't that wonderful? Because we're going to be spending all eternity with Him and we're going to keep finding out things about Him, and we're going to keep growing in our understanding of Him.

Verse 35, "For who hath first given to Him and should be recompensed unto him again?" Verse 36, "For out of Him, and through Him, and to Him or unto Him, are all things."

Notice the word "**things**" there? What do you think "things" means in verse 36? Could it mean **the things of God**? "For out of Him, and through Him, and unto Him are all things",.. these "things" are all the things of God.

I think that's what that is saying. The things that are of God are out from Him, they are through Him, and they return back unto Him. "To Whom be glory forever, Amen".

It's interesting that the passage ends that way. "To Whom be glory forever, Amen". Everything that is out from Him, and through Him, and unto Him, is for His glory.

At this point in time, I want you to recognize, we are not in the equation. **These are all the things of God, out from God, through Him, unto Him.** We are not in the equation yet. We'll come in later on when we talk about personal faith, but we're not there yet. We're just talking about faith in its essence.

So the **things of God** not only consist of **His ways, His thoughts, His wisdom, knowledge and mind.** But it's the things in terms of **what He has done, what He is doing** right now, and **what He will do** in the future. He has revealed all of that to us. All of those are things of God.

GOD'S ETERNAL PURPOSE: 1-TO DECLARE HIS GLORY

The list can go on, but I ended it with the fact that the things of God also relate to His eternal purpose. When we talked about **God's eternal purpose**, we said that there were four aspects of His eternal purpose.

The first aspect of His eternal purpose-- we're talking now about back before the foundation of the world, back before creation, back in eternity past. Number one is **to declare His glory**. How does He declare His glory? How does He announce His glory?

He does it in several ways. He does it **by creation**, because as you look at all of the creation, as you look at the universe. Psalm 19 tells us.. "the heavens declare the glory of God". So one of the ways He declares His glory is through His creation.

How else does He declare His glory? He declares His glory **through the person of our Lord Jesus Christ**.

Psalm 19:1
 The heavens declare the glory of God; and the firmament sheweth His handywork.
 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
 3 There is no speech nor language, where their voice is not heard.
 4 Their line is gone out through all the earth, and their words to the end of the world..

Go to John chapter 1, "In the beginning was the Word, and the Word was with God, and the Word was God". In the beginning.. that "in the beginning" takes you back before the creation of the world. It takes you back into eternity past.

Then in verse 14. .. and the Word became flesh, came into a new state of being, He became flesh and He dwelt among us, ..we beheld His glory, the glory of the only begotten of the Father, full of grace and truth. He declares His glory through the person of our Lord Jesus Christ.

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

14 And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth

GOD'S ETERNAL PURPOSE: 2-TO REVEAL HIS GLORY

Then, **God reveals His glory**. How does God uncover His glory to man? We certainly have **the written Word**. The written Word reveals the glory of God. It reveals all of the things of God, and the things of God, are His glory. That's one way, and the other way He reveals His glory is through the incarnation, through **the person of our Lord Jesus Christ**. God's Glory was revealed through the Lord Jesus Christ.

2 Corinthians 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Then, there's a third way that He reveals His glory to us. And that is through **you and me as believers in the Lord Jesus Christ**. Second Corinthians chapter 3 and verse 3 says that we are epistles of Christ. We are the message of the Lord Jesus Christ.

As we come to know Him, God conforms us into the very image of the Lord Jesus Christ, and the Spirit of God manifests through us the very glory of our Lord Jesus Christ. So He reveals to the world, His glory through us.

GOD'S ETERNAL PURPOSE: 3-TO SHARE HIS GLORY

Then, **He shares His glory**. How does God share His glory?

First, He shares His glory with **the first Adam**. God said, let us make man in our image and our likeness. God shared His very glory with Adam. Adam fell. You could no longer recognize God's glory through Adam.

But God's purpose still remained the same, that He was going to share His glory with man. And even though Adam sinned, and we took on Adam's nature, God's purpose was never ever going to be changed. He never redirected His purpose. He still wanted to share His glory with man.

Then comes **the last Adam**, the Lord Jesus Christ. The Lord Jesus Christ comes to die and pay the penalty for the sins of the world. So God is now free to share His glory with those who believe on the Lord Jesus Christ.

And the first thing that God does is that **He identifies us with the Lord Jesus Christ**. He puts us in union with the Lord Jesus Christ. And He puts us in union with Christ's death, burial, resurrection, ascension, and seating. We're put in that union, and the question is why? Why does God identify us with the person of the Lord Jesus Christ and all His work? Why did He do that?

The answer is, so God could share His glory with us. He puts us in union with the One Who is the glory of God. We are in that living union with Him. That's the way God shares His glory with us, through the person of the Lord Jesus Christ.

I tell you all this. How about proving it. Turn to John chapter 17, verse 20. This is the real Lord's prayer. The Lord Jesus Christ is praying to the Father. "Neither pray I for these alone". Who are these alone? The Lord Jesus is initially praying for the Apostles, and now the prayer takes a turn. "And neither I pray for these alone", that is, the Apostles, but for them also who shall believe on Me through their word". Well, who's that?

John 17:20

Neither pray I for these alone, but for them also which shall believe on Me through their word; 21 That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

It's all of us who believed on the Word. This is the Lord Jesus Christ's prayer for us!

Verse 21. "That they all may be one, as Thou Father art in Me, and I in Thee, that **they also may be one in Us**". Now, notice two things there. That they all might be one. That we may be one. Are we one, all of us one? And how are we one?

We're one because when we put our trust in the person and work of our Lord Jesus Christ, the Holy Spirit baptized us into the body of Christ, in first Corinthians 12:13, and **we are the body of Christ**. So we're one.

Now look at the second part of the prayer. "That they all may be one", first part, "as Thou Father art in Me, and I in Thee, that they also may be one in Us". Are we one in the Father and in the Son? And How did that happen?

Didn't that happen through our identification with Christ? We were baptized into the person and the work of our Lord Jesus Christ. Look at the results. It's so that God can share His glory with us.

Verse 22, "And **the glory which Thou gavest Me, I have given them. That they may be one, even as We are one**".

Every time that I come to this passage, it chokes me up. This is unfathomable. This is one of those deep things of God. That God would share His glory with me!

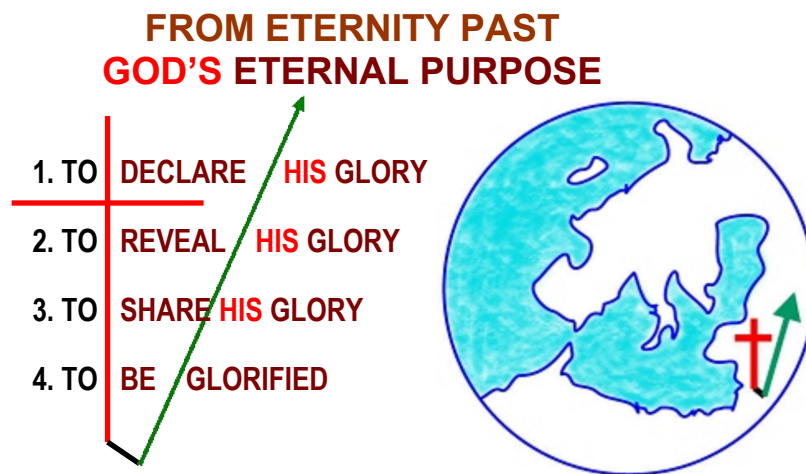
So, one of the purposes of God is to share His glory. And that's how He shares His glory with us, by identifying us with His son. And His Son then giving us the very glory that the Father has given Him.

John 17:22
And the glory which Thou gavest Me I have given them; that they may be one, even as We are one:

GOD'S ETERNAL PURPOSE: 4-TO BE GLORIFIED

Rom 11:36 For of Him, and through Him and to Him, are all things: to Whom be glory for ever.

Then, **He is to be glorified**. We read in chapter eleven in Romans that it was out from Him, through Him, and then unto Him. So it all comes then back to Him. To be glorified means simply that we magnify the glory of our Lord Jesus Christ. We magnify that glory.



So, I had to terminate the things of God with God's eternal purpose.

Let me just summarize. My whole purpose in all of this is that we understand starting out, what the essence of faith is. That the essence of Faith includes all of the things that we've looked at this morning. This is foundational. If we understand faith in its essence, all of the other aspects of faith, will fall into line.

The essence of Biblical faith is the totality of God's revelation to man

Maybe we can say it this way. The essence of Biblical Faith is the totality of God's revelation to man. It's objective truth. It's the facts. It's reality. It's the very reality of Who and What God is and what He has done. And it's independent of us. It's independent of man, whether we believe it or not. Now God wants us to believe it. God wants us to enter into what He has revealed, to enter into those wonderful truths that He has revealed about Him, about His Son, and about us. But, independent of whether we believe or not, it's still reality, it's still truth, it's still facts.

As we've looked at this, you've probably asked the question, why is it God, God, God, God, God, God? Why is it all underlined? Because we want to stress that **this is all out from God**. It has nothing to do with man at this point in time.

As we go on, we're going to build upon this foundation.

Biblical Faith # 4 ***“The” Faith***

Given July 1, 2001
by **Hal Molloy** at
Holly Hills Bible Church
2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith – “The” Faith - Biblical Faith # 4 - July 1, 2001

4 MAJOR ASPECTS OF BIBLICAL FAITH

1. **FAITH - ITS ESSENCE**
2. **FAITH - THE FAITH**
3. **FAITH - PERSONAL**
4. **FAITH - AS A PRINCIPLE**

Our study has been on the subject of Faith. Faith, in terms of its essence, and “the” faith, and personal faith, and faith as a principle, and what we’ve done is look at the essence of faith, and asked the question; What is the essence of Biblical faith? I qualified faith, as Biblical faith, because there is faith that is non-Biblical.

Hebrews 11:1

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

We looked at Hebrews eleven verse one. Faith is the substance of things hoped for, the evidence of things not seen. The word “substance” there means “reality”. It’s the reality of things hoped for, and the word for “hope” there means those things, which are an absolute certainty.

So when we talk about Biblical faith in its essence, we’re talking about reality. We’re talking about those things of God, which are an absolute certainty. All of this so far, is independent of man, independent of our faith. So, we’re separating out the essence of faith from our personal faith, in this initial part of our lesson.

FAITH → REALITY
HEB 11:1



What is the essence of faith? God’s total revelation to man

Most through the Bible, some through general revelation.

We said last week, as we summarized the essence of faith, that it’s God’s total revelation to man. Now, most of the revelation comes through the Bible, it comes through the word of God. But there is some revelation, that God has given to man, in terms of “general” revelation, and every man has been given the knowledge of God within himself. He knows by looking at the creation that there is a God, that He’s omnipotent, that He’s all-powerful. So, every person knows that there is a God, and knows about His eternal power and His Godhead.

So, when we talk about faith in its essence, we’re talking about that which is reality, we’re talking about that which is objective truth, facts. Independent of whether you or I understand them, independent of whether we know them, independent of whether we believe them, independent of all that, independent of us. They are reality and they are an absolute certainty.

Hebrews 12:1

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

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.

What’s the source of the essence of faith?

Now, what I’d like to do is ask the question, What’s the source of the essence of faith? I want you to turn in your Bibles to Hebrews chapter twelve, verse one, “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us. And let us run with patience, the race that is set before us”. How? By “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”.

I told you that we’re going to be building on this basic diagram here, in terms of faith. So the first thing that we’re going to build upon is the source of faith. And it says here in Hebrews 12:2 that Jesus Christ is the author and finisher of *our* faith, and “*our*” is italicized, so it was added by the interpreter. The pronoun “*our*” isn’t there, but there is the definite article. That **Jesus Christ** is the **author** and **finisher** of the faith.

FAITH → REALITY
HEB 11:1



Hebrews 12:2 - Looking unto **Jesus** the **author** and **finisher** of the faith.

What does “The” Faith mean?

So, now the question is, What does the faith mean? Hebrews twelve two is in a context.

Hebrews 11:1 = the essence of Biblical faith (God’s total revelation to man)

Hebrews 11:1 starts off with the **essence of faith**, “...Faith is the substance of things hoped for, or the reality of things hoped for, the evidence of things not seen”, or the proof of things not seen.

Hebrews 11:2-12:1 = personal faith (resting in the essence of faith)

And then from verse two in chapter eleven, through verse one in chapter twelve, it’s talking about **personal faith**. Just go back to Hebrews eleven verse two, “...For by it the elders received witness, through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear”, or which are visible. And then you go through God’s “hall of fame” of the men and women of faith. So you see, by faith Abel, by faith Enoch, by faith Sarah, and as you go down through all of chapter eleven, up through verse one of chapter twelve, it’s talking about personal faith.

Hebrews 12:2 = Jesus Christ is the author & finisher of the faith

So now, there’s a definite article there. It’s talking about **the faith**. When there’s a definite article, it’s pointing out something definite. It’s making it specific. So if I were to say there’s a house. It could be any house. But if I say, there is the house; you know that it’s a specific house.

Now, in the context there’s the essence of faith, and there’s personal faith. Is it the essence of faith that Jesus Christ is the author and finisher, or is it personal faith that He’s the author and finisher, or could it be both, that He’s the author and finisher of both the essence of Biblical faith and of personal faith?

Personal faith = resting in the essence of faith

Personal faith is one resting in the essence of faith. The essence of faith is the things of God, and, in the case of an unbeliever, there are specific things that the Holy Spirit reveals unto an unbeliever. And to a believer, the Holy Spirit’s job description is to reveal all of the things of God to us. So, personal faith is one just resting in the facts, or the truth, or the reality of what God said. Personal faith is where you take ownership of what God has revealed, in terms of the essence of faith. You rest in it. It becomes yours. You’re the owner of it. You believe it, and you’re the owner of that truth.

Hebrews 12:2 is in this context, that Jesus Christ is the **author** and **finisher** of **the faith**. Is it the essence of faith, or personal faith?

“The” Faith in scripture can refer to:

- 1. the essence of faith, the totality of God’s revelation to man**
- 2. a portion of the essence of faith, like the Gospel**
- 3. personal faith, resting in the essence of faith**

The faith, as we go through all of these passages of scripture where there’s the definite article, could be referring to the essence of faith, in terms of the totality of what God has revealed. Or, just a portion of the essence of faith, like for example, the gospel, that Jesus Christ died for the sins of the world, that He was buried and He rose again the third day. The faith can also refer to personal faith. So it can refer to any of those three. What does it refer to here in Hebrews chapter 12 verse 2?

Author is used in 4 passages: Acts 3:15 & 5:31 – prince, Hebrews 2:10 – captain, Hebrews 12:2 – author
Author can mean: originator, founder, prince, leader, captain

The word here for “**author**” is used only four times in scripture in the New Testament. It’s used in Acts 3:15, it’s used in Acts 5:31, it’s used in Hebrews 2:10 and it’s used here in Hebrews 12:2. The word “author” has several ideas: one is “**originator**”, another is “**founder**”, and another is “**prince**”. (If we were to look at the two passages in Acts, it translates it as “prince”). “Author” could also mean “**leader**”, and “author” is interpreted sometimes “**captain**”. And so, if we were to go to the other passage in Hebrews, in chapter two verse ten, we would see it translated, “captain”. So, which idea of the word “author” is it referring to?

Turn to chapter three of Acts. Here the story is Peter & John heal a man who’s been lame from birth. And in verse 11 it says, “as the lame man who was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering”.

And they would have worshiped Peter and John.

Acts 3:11

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering.

But look at the response, ..and when Peter saw that the people were probably about to do that, he answered the people, You men of Israel, why marvel you at this? Or why look so earnestly on us, as though by our own power or holiness we have made this man walk? What they're saying is that; “there was nothing in and of ourselves that made this man walk”.

Verse 13 ..the God of Abraham, and Isaac, and Jacob, the God of our fathers, has glorified His Son Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. But you denied the **Holy One**, and the **Just**. These are the titles that are given to the Lord Jesus Christ, in the Old Testament, and they understood these titles, that this was the Messiah, the Holy One, and the Just.

And he goes on to say in verse 14, “and you desired a murderer to be granted unto you”. You know, let Barabus go and kill the Lord Jesus Christ. Verse 15, and you “killed the **prince** of life”, you killed the **author** of life. “Whom God has raised from the dead. Of which we are witnesses”.

Acts 3:12-15

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the **Prince** of life, Whom God hath raised from the dead; whereof we are witnesses.

So, Peter and John are telling these Jews that they have killed the prince or the author of life. What does “author” mean here? Does it mean “originator”, “founder”, “prince”, “leader”, “captain”? All of those are translations of this word.

Jesus Christ is the originator of physical life

I think Jesus Christ is called the “**prince**” or the “**author**” of life, because He is the **beginning** or the **originator** of God’s creation.

And, just to show you that, turn over to Revelation chapter three verse fourteen. Here, John is instructed to write to the Churches, and He’s writing unto the church of Laodicea in verse fourteen, “and unto the angel of the church of the Laodiceans, write, these things saith the Amen, these things saith the Verily, Verily, the Faithful and True Witness, the **Beginning** of the creation of God”. The word “**beginning**” is similar to the word “**author**”.

Revelation 3:14

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the **beginning** of the creation of God;

And as we go to John 1:3 it says, “all things were made by Him, and without Him was not anything made that was made”; everything was created by the Lord Jesus Christ.

John 1:3

All things were made by Him; and without Him was not any thing made that was made.

So, in Acts 3:15 when it talks about Jesus Christ being the prince or the author of life, He is the “**originator**” of life, He’s the “**author**” or “**originator**”.

Now, turn back to Hebrews, and I want you to look at one of the other passages that uses the word author, and that’s Hebrews chapter two. What’s interesting here is this. Not only is Jesus Christ the author or the originator of all **physical life**, but He’s the author and He’s the originator of all **spiritual life**.

Hebrews 2:9

But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

Jesus Christ is the originator of physical life and spiritual life

Look at verse nine, “but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that He, by the grace of God, should taste death for every man”.

10 For it was fitting for Him, for Whom are all things, and through Whom are all things, in bringing many sons to glory, **to perfect** the **author** of their salvation through sufferings. (NAS)

The message there is this; that Jesus Christ came into the world to die for the sins of the world. For everybody’s sins? Yes, for every single person. It’s an inclusive term here in verse nine. It means every single person. So, He has died and He has paid the penalty for every man’s sin.

And then in verse ten, “for it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory”, to “perfect”, as opposed to “to make”. To perfect the captain or author of their salvation through suffering.

So, He is the captain or He is the author of salvation. And I think what that’s saying is that He is the originator. Salvation originates out from the Lord Jesus Christ.

Hebrews 12:2 - Looking unto **Jesus** the **author** and **finisher** of the faith

So, We’re back to the question; is the faith in Hebrews chapter 12 verse 2, talking about the essence of faith, or is it talking about personal faith, or is it talking about both?

Conclusion: **The faith = the essence of faith + personal faith**

Let me say this. I think for sure, it's talking about the essence of faith, when it talks about the faith. And I also think that it includes personal faith, because these two are intrinsic. You can't separate personal faith from the essence of faith, because personal faith is resting in the essence of faith. So they're tied together.

So, I believe that it's talking about both. That He's the originator of the faith, and in the case of personal faith, He's the leader. He has shown us, and that's what He did in totally resting upon the Father. And He totally rested up unto the Cross. And He rested in God's provision. So, it can be translated both.

So He's "the **author and finisher of the faith**". And the word "finisher" there means a "completer", a "perfecter", one who completes and perfects a thing. One who brings through to final attainment, or **brings to a goal**. The **Lord Jesus Christ brings to a goal the faith**. Essence of faith? Absolutely! Personal faith? Absolutely!

So I think there's no question that the faith definitely refers to the **essence of faith**, and I think it also includes **personal faith**.

How does God convey faith's essence?

How does God convey faith's essence? How does He convey that to man?

Turn to Romans chapter 10, and let's just look at the context for a minute in verse one. It says, "brethren my heart's desire and prayer to God for Israel is that they might be saved". This is Paul's prayer for Israel, his brethren, those who were of the seed of Abraham as Paul was of the seed of Abraham, and He desires that they might be saved.

And so the question is, how can they be saved? Verse 9, That if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God has raised Him from the dead, thou shalt be saved. And there's the gospel. There's the simple gospel: **That Jesus Christ, the eternal Son of God, came into this world, and He came as a man and He was both man and God, and He went to the cross, and He died. He paid the penalty for the sins of the world.**

And there was an agreement between the Father and the Son. And the Son agreed to shed His blood for the sins of the world. And the Father's part of the covenant, the everlasting covenant, or the eternal covenant, mentioned over in Hebrews 13:20, as He said to His Son, "if You lay Your life down for the sins of the world, I'll take it up again. And, I'll resurrect You". **So, the very proof that Jesus Christ died for the sins of the world, (and no one else could do that), the proof is in the resurrection of the Lord Jesus Christ.**

Romans 10:1

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

Hebrews 13:20

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

FROM ETERNITY PAST GOD'S ETERNAL PURPOSE

- | | | |
|-------|---------|-----------|
| 1. TO | DECLARE | HIS GLORY |
| 2. TO | REVEAL | HIS GLORY |
| 3. TO | SHARE | HIS GLORY |
| 4. TO | BE | GLORIFIED |



By **Believing**, which is just resting in God's essence

And so, that's what we're to believe. How do you believe? You just rest in those facts. The reality that comes out from God's essence, we just rest in that.

And so you go on to verse 10, it says, "for with the heart man believes unto righteousness, and with the mouth confession is made unto salvation". And then it goes on, "for scripture saith, whosoever believes on Him shall not be ashamed, for there is no difference between the Jew and the Greek, for the same Lord, overall, is rich unto all that call upon Him, for whosoever calleth upon the name of the Lord shall be saved".

Romans 10:10

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on Him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. 13 For whosoever shall call upon the name of the Lord shall be saved.

And then, in verse 14, it goes into the question that man has today, “How about the people who have ‘no clue’, who have never heard the gospel?” Look at verse 14, “How then shall they call upon Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher”, without one who heralds the message?

Verse 15, “And how shall they preach except they be sent, as it is written, how beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. But they have not all obeyed the gospel, for Isaiah says, Lord, who hath believed our report?” Then in verse 17: so “faith cometh by hearing, and hearing by the word of God”.

In verse 17, there’s a definite article. For **the** faith comes by hearing, and hearing by the word of God.

What faith is it talking about there? Is it talking about the essence of faith? Is it talking about personal faith? Is it talking about both? The faith comes by hearing, and hearing by the word of God. So God comes at man, as we build upon this, and the word of God expresses the reality of Who God is. The things of God, that which is absolute certainty, is expressed in the word of God.

Now I want to skip for a moment, the faith we’ll come back to it in a minute.

So the message, or at least the gospel comes from the word of God. So, here’s the word of God, out from the essence of God, and here comes the hearing. The hearing is by a person. And in this case, what we’re talking about in Romans 10 is the gospel. It is how the person is saved, saved through the gospel of our Lord Jesus Christ. A person hears that by someone who heralds that message. God desires a response & every man is going to respond.

The response may be negative; I’m not going to believe that, that’s dumb. Because as we look at first Corinthians chapter one it says, “for the message of the cross is to them who are perishing, foolishness”. That’s a bunch of foolishness that God would send His Son to die on the cross for the sins of the world. I mean, if I were to have a plan, that wouldn’t be my plan. That’s right, it wouldn’t.

But the cross is the wisdom of God, and as high as the heavens are above the earth, so is His wisdom above our wisdom. So, the cross represents the power of God, and we don’t have that infinite power. But that’s what the cross represents, and that’s the essence of faith. Whether we know it, whether we understand it, whether we believe it or not, if we hear it, we’re going to respond. And the response may be negative; I don’t want to believe that, and that was my response for many many years.

Or the response may be positive, believing it and putting one’s total rest in the facts. God, you said you’ve done it and I rest in what you say. I enter in to the truth that you have revealed.

Romans 10:17 So then **the faith** cometh **out of hearing**, and **hearing** by the **word of God**.

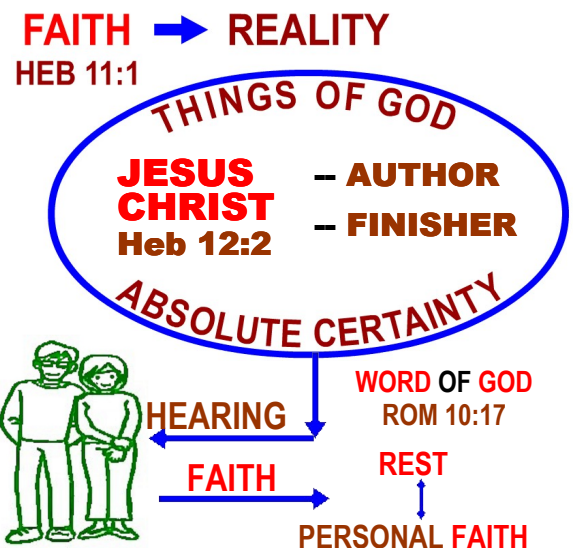
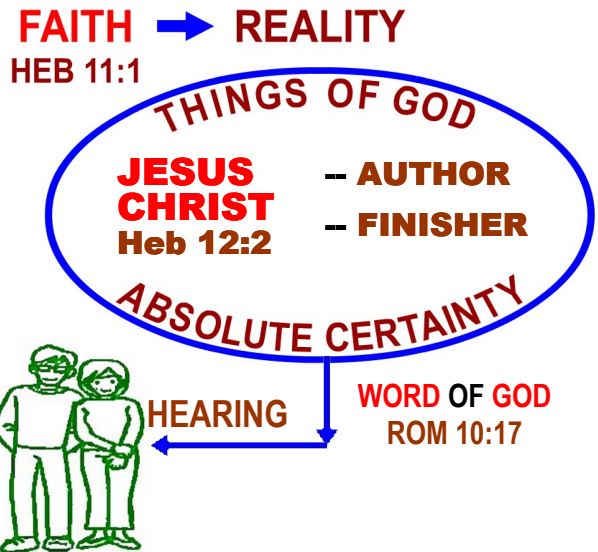
So there’s a response on the part of man. He hears the word, and it says; the faith comes by hearing, and hearing by the word of God.

I believe in this passage of scripture, it’s talking about **personal faith**. Because there’s a little preposition there which says, the faith comes **out of** hearing, and **hearing** by the **word of God**.

Romans 10:16 But they have not all **obeyed** the gospel. For Esaias saith, **Lord**, who hath **believed** our report?

So, man hears the word of God and responds either negatively or positively. In verse 16, man responded negatively. It says; “But they have not all obeyed the gospel”, they have not all “listened under” the gospel, for Isaiah says: “Lord, who hath believed our report?”; or who has heard the message?

Romans 10:14 - How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?
15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
17 So then faith cometh by hearing, and hearing by the word of God.



The Good News and The Bad News

In verse 17 is one who has heard the message and by faith, and by rest and trust, believed the gospel of our Lord Jesus Christ. That is, **rest** or **personal faith** in the facts, that Jesus Christ came, the eternal Son of God, came to this earth as a man, died on the cross, for your sins, for my sins, for the sins of the entire world. And, **that's the good news**.

And the bad news is this; Every single person born into this world, is born in Adam, for by one man, that is, Adam, sin entered into the world, that is, the sin nature entered into the world, and death by sin.

And death there goes back to Genesis 2:17, and it's talking about both spiritual death and physical death. Because God said to Adam, in the day that you eat of the fruit of the tree of knowledge of good and evil, the tree that I told you that you can't partake, "dying you shall surely die". Dying (spiritually) the moment you eat of it, you shall surely die, yet future, physically die. 930 years later Adam died.

Then, in Romans 5:12 it says; For by one man, the sin (nature) entered into the world and the death (spiritual death, physical death) by the sin. And So, death passed upon all men, for all have sinned.

Because we're born in Adam, there's death. We're born spiritually dead. When you were born, you were born spiritually dead. Death means nothing more that separation from God. You were born spiritually dead, separated from God spiritually. And because you were, you were united to that sin nature, and God condemns the sin nature, He has judged it, and because of the sin nature there's eternal condemnation. So we're eternally condemned.

I was explaining this to a couple, this young lady said; That isn't good! I said, yeah, you're right, that isn't good.

But there is good news. And the good news is that God loves us. And He loves us so much that He sent His Son. And I explained the gospel to them both. And I said, now you have a consideration, either to believe it or not. Either to enter in to those wonderful truths, that God has paid for every one of your sins. That He has paid the penalty, but you're still united to that sin nature which is condemned. And you're going to be condemned to go to hell, unless you believe.

**If you believe, the scripture tells us
there is now therefore no condemnation
to those who are in Christ Jesus.**

Amen? Amen

Genesis 2:17 - But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Romans 5:12 - Wherefore, as by one man sin entered into the world, and death by sin; and so **death passed upon all men, for that all have sinned:**

Romans 8:3 – God sending His own Son in the likeness of sinful flesh, and for sin, condemned the sin in the flesh:

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.

Romans 8:1
There is now therefore **no condemnation** to them which are in Christ Jesus.

Biblical Faith # 5

In The Things of God

Given July 8, 2001

by **Hal Molloy** at

Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith – In The Things of God - Biblical Faith # 5 - July 8, 2001

In Hebrews 11:1, it says: “Now faith is the substance of *things* hoped for, the evidence of *things* not seen”. What we’ve said so far, is that this is the Biblical essence of faith. Hebrews 11:1 has nothing to do with our personal faith. What we always do is get mixed up with personal faith and the pure essence of faith.

We looked last week at what is the essence of faith, and specifically we covered what is its source. We looked at Heb 12:2, that Jesus Christ is the author and finisher of our faith.

Then we asked the question: How does God convey this faith? We saw in Romans 10:17 that faith comes by hearing, and hearing by the word of God”.

So, as we pictured this, we looked at it this way: in terms of the pure essence of faith, that faith is the substance of *things* hoped for, and the word “substance” means “reality”: faith is reality. And it is reality of *things*, the *things* that are hoped for, are *things* that are certainty, and I’ve added the word *absolute* certainty. It’s the reality of the *things* of God and that Jesus Christ is the author, or he’s the originator of the *things* of God.

Why are the **things** in Hebrews 11:1 the **things** of God?

A question has come up: How do you know that the *things* there are the *things* of God? Why don’t you interpret this that my faith is the substance of *things* that I hope for, and evidence of *things* that I can’t see?

So, I thought what I’d do is just go through this and show you why I think *things* in Hebrews 11:1 means the *things* of God.

For example, as you go through Scripture, and look at *things*, there are *things* of the law; there are *things* of the flesh. In contrast to that, there are *things* of the Spirit. There are *things* that are present; there are *things* that are to come.

There are *things* for edification; there are *things* that are pure. There are *things* of the world; there are *things* that are seen and *things* that are unseen. There are *things* that are temporal, and Scripture talks about the *things* that are eternal. There are things that pertain to death and *things* that pertain to life. And faith is the substance of *things* hoped for.

So the question is: What does *things* mean? What are the *things*? Are these my *things*?

We have a couple of clues in Hebrews 11:1 that they are not our *things*, but they truly are the *things* of God.

These **things** are **real**, they are **truth**, they have to do with **certainty** & **Jesus Christ** is the **source of truth**

One big clue is this; it says that faith is the substance of *things*, or the reality of *things*. *Things* have to do with reality. This is a very big clue, because reality is truth. We are not the source of truth. The Lord Jesus Christ is the source of truth. He said, “I am the way, the truth, and the life”, (John 14:6).

These **things** are **certain**, **secure**, not wished for, they are **reality**

The *things* in Hebrews 11:1 have to do with *things* that are hoped for, and the word hope has to do with certainty. I have added absolute certainty, because I believe that *things* are the *things* of God.

Question, is there certainty with me? No, there isn’t. But I can tell you what is true of me: that there is doubt in me, there’s questions, “Lord, why me?” Have you ever asked that question? There’s discouragement in my life because of *things* in my life. There’s anxiety. There’s a lack of faith. And I sense that the sin Hebrews talks about, that so often besets me, that surrounds me, that encompasses me, is the sin of unbelief, (Hebrews 12:1).

So, are these my *things*? My *things* have to do with uncertainty and not certainty, and my *things* have to do with unreality, versus reality.

So, the *things* of Hebrews 11:1, by definition, have to do with the *things* of God. Only the *things* of God are certainty. Only the *things* of God are reality, and He is the only source of reality, the only source. There is no other source of reality but God.

So, that’s why I think the *things* of Hebrews 11:1 are the *things* of God.

Will you turn with me to Romans chapter 15 and look at verse 13? “Now the God of hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Spirit”. Now look at what it says: “Now the God of hope” – and there is a definite article there, now the God of the hope; the God of the certainty; the God of the absolute certainty.



Romans 15:13

Now the **God** of the hope fill you with all joy and peace in **believing**, that ye may abound in the hope, through the power of the **Holy Spirit**.

God desires that we simply believe or rest in His certainty, in His reality & the benefit is His joy & His peace

God desires something. God desires that we believe, that we rest, that we simply rest in His certainty, in His reality. God desires that we believe and believing is simply resting, resting in what He reveals to us about His *things*. When we do, there is a benefit, and the passage tells us that the benefit is joy and peace, His joy, His peace.

And His peace is the peace that surpasses all human understanding, (Philippians 4:7). It is not our peace, but it is His peace, this is the fruit of the Spirit. This is the very life of our Lord Jesus Christ. The fruit of the Spirit is love, joy, and peace. This is talking about the several aspects of the fruit of the Spirit.

God's purpose is that we may be abundantly furnished with His absolute certainty

This passage also tells us one other thing. That God has a purpose. He has a purpose in us resting, just resting in the God of hope, in who He is. And the purpose is defined in the text: that we may abound; that we may be abundantly furnished, with what?

Look at the text in Romans 15:13. "Now the God of hope filled you with all joy and peace in believing" – purpose clause – "that you may abound"; that you may be abundantly furnished in hope, and there's a definite article there: in the hope. What hope? Our hope? Our certainty? No, it's His hope, the hope, the very hope that comes out from God, and through the power of the Holy Spirit. So it's His hope, His absolute certainty that we are to rest in.

Now, what I'd like to do is make some other observations on the *things* of God, because we are interpreting this in Hebrews as the *things* of God, that faith is the substance or the reality of *things* hoped for, the *things* of God, which are an absolute certainty. How do we know that? Well, let's correlate Scripture with Scripture.

Turn over to 1 Corinthians 2. We are going to look at this incredible purpose that God has for you and me. Starting at verse 9, "But, as it is written, eye hath not seen, nor ear heard, neither has entered into the heart of man" – notice what it says – "the *things* which God hath prepared for them that love Him". Observe what verse 9 says, that God has prepared *things* for the one loving Him. He has prepared *things* for you and me, the ones loving Him.

1 Corinthians 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. 10 But God hath revealed them unto us by His Spirit: for the Spirit searcheth all *things*, yea, the deep *things* of God.

God has prepared these things for the ones loving Him

And it's an aorist tense, which means that this is a fact, past tense; it's already happened. We can say that this is a done deal, that God has prepared *things* for us that love Him. He has prepared these *things*; they're already prepared. There is nothing more to prepare; He's done it all, and He's made them ready, right now, in your life and in my life.

So, from this passage, what can we say about these *things*? Well, number one, it says that man's eye has not seen these *things* of God, nor has man's ears heard these *things* of God, which were already made for us.

God's prepared things can not be known by man's experience of sight or sound

Do you know what this is saying in our vernacular? This is saying that you can't know the *things* of God by experience. You can't know the *things* of God by observation. You can't know them by the empirical method, and that's the empirical method of seeing, observing, and hearing. You can't know them that way. So the whole scientific method goes out when it comes to the *things* of God.

God's prepared things can not be known by man's logic or reasoning

Look what else it says: that rationalism doesn't work. That you can't rely on any reason within yourself, and understanding within yourself to know the *things* of God, because it says, "neither has entered into the heart of man these *things* of God which God has prepared". It has not entered into man's heart. It's talking about His heart, His mind, His reasoning. So you can't reason these *things* of God, in terms of what they are.

How can we know God's prepared things?

So, if I can't know the *things* of God by my observation, by my experience, by my reasoning, then how can I know the *things* of God, which He has prepared for me? I love Him. I'm one of the ones loving Him. How can I know about these *things*, which were already prepared for me?

Look at verse 10, a wonderful contrast, "But God has revealed them unto us by His Spirit, for the Spirit searches all *things*, yea, the deep *things* of God".

God has uncovered these things He has prepared for us

So, God has revealed them, and the word for “revealed” means to uncover, or to unveil. These *things* were before the foundation of the world, but now they are uncovered, they are unveiled. By the way, that’s in the aorist tense, it’s a fact, indicative mood, it has happened. All these *things* are uncovered, unveiled.

So, here’s my question to you: If these *things* are uncovered and unveiled, and they are prepared for you and prepared for me, do you know what these *things* are? Do you know all about these *things*, yea the deep *things* of God, the *things* that are humanly unsearchable *things* of God? Do you know about all of these *things* in terms of what they are? The *things* that are so profound that, in and of yourself, and in and of myself, we can’t search them out.

The answer is no, we don’t know them. We don’t know them all. We may know some, but we don’t know them all, and in fact, God is infinite and these *things* are infinite. Here we have an infinite God and here we have finite man.

So the question is this: Why does God then say, He’s uncovered them for us and they are all uncovered but we don’t know them?

God’s prepared things can only be known by the Holy Spirit

Look at what it says in verse 10: “But God has revealed them” – done deal – “unto us”. How? It is by His Spirit. So, it’s only through the Holy Spirit that we can know them. God has uncovered and unveiled everything He has for us. His desire is for us to know them and the Holy Spirit searches out all of these deep *things* of God that were prepared for you and me.

How can we personally know the things God has prepared for us?

How can you and how can I personally know them? It is one thing knowing them objectively and another thing knowing them subjectively, or personally.

Man’s spirit knows the things that are of man

Look at verse 11, “For what man knows the *things* of a man, except the spirit of man, which is in him?” What it is saying is this: I know your spirit and you know my spirit, because we have the same human spirit. We’re talking about the human spirit. So, in your life, let’s say at work, someone else gets the job; someone else gets the promotion. I know the temptation that comes into your life: one of discontent, maybe resentment. “Why did he get the job and not me? I mean I’ve been here longer than him!”

1 Corinthians 2:11

For what man *knoweth* the *things* of a man, save the spirit of man which is in him? even so the *things* of God *knoweth* no man, but the *Spirit* of God.

What if a circumstance comes up in your life where somebody blames you? “It’s your fault. No it’s your fault.” The temptation that comes up, first of all, you’re defensive, “Not me!”, and there’s that self-preservation lust, that we must preserve self and how we look. That happens in your life.

You have family problems and the family problems are not easy ones for you to solve. In fact, some of these problems are impossible for you to solve. So what happens? You get irritable because you can’t fix it. Not only do you get irritable, but also you get angry. You get angry because you can’t fix it and you don’t have the control and you want to be in control. So there is anger; there is the temptation of anger.

There are financial problems that come up in your life. The temptation comes that you are discouraged and you can’t understand why this is happening. And it continues on and you get discouraged and anxiety builds up; you get very anxious about it and you start worrying about it.

And there are health problems that come up. And there is the temptation with all of the problems concerning your health to start complaining. There may be some bitterness involved in it. “Why am I going through this problem?” And then there is the temptation of self-pity. “Poor me!” And no one is feeling sorry for you.

How do I know that this is your response to those circumstances in your life?

Because I have the same spirit that you have. I have the same sin nature that you have. I know because I have that same spirit. I know the *things* of man because I’m a man.

Only the Holy Spirit knows the things that are of God

The thing is, I don’t know the *things* of God unless I have the Spirit of God, because only the Spirit of God can know the *things* of God. Look at the second part of verse 11, “even so, the *things* of God knows no man, but the Spirit of God”.

So, if we want to know the *things* of God, we must be given the Spirit of God. So what does God do?

God gave us the Holy Spirit so we can personally know the things God has prepared for us

In God's sovereignty and in God's grace and in God's love and in His mercy, God gives us His Spirit so that we can know the *things* of God that have been prepared for us before the foundation of the world, that have now been uncovered or unveiled to us through the Holy Spirit. So He has given us the Spirit of God to know those *things*.

1 Corinthians 2:12

Now we have **received**, not the spirit of the world, but the **Spirit** which is of **God**; that we might **know** the *things* that are freely given to us of **God**.

And so look at verse 12: "Now we have received not the spirit of the world, but the Spirit Who is of God" – purpose – "that we might know the *things* that are freely given to us of God".

It says that we have received the Spirit of God. It's in the aorist tense, and aorist tense means what? It's a fact. If you put your trust in the person and work of the Lord Jesus Christ, you have the Spirit of God indwelling you. It's talking about the indwelling Spirit of God. You have received the Spirit of God.

Aorist tense; it is a fact, indicative mood. It is a reality. It is a reality in your life and it is a reality in my life. And it's the Spirit which comes out from God – we're talking about the third person of the Trinity – the third person of the Trinity is indwelling each one of us who has put his trust and faith in the Lord Jesus Christ. We have the indwelling Spirit of God.

What's the purpose of the Holy Spirit indwelling us? Look at verse 12 again. The purpose is introduced by that little word "that" in the middle of the verse. "That" – purpose clause – "that we might know the *things* that are freely given to us of God."

The Holy Spirit uncovers to us personal knowledge of the prepared things of God

The word for "know" here is to know factually, to know the facts, and it's making a distinction between knowing the facts and entering into those facts. There is a big difference. We can know all Bible doctrine, and we can be grounded in all of that doctrine, but yet we might not really know it.

The second "know" is to enter into those facts. It's to enter in by resting and appropriating that into your life and my life.

We take ownership of these prepared things of God by faith, by resting in these uncovered realities of God

How do we do that? By faith, by resting, we take ownership of those *things*.

What are these things of God that have been planned for us and uncovered now by the Holy Spirit?

Here is the million-dollar question: We have been talking about these *things*. What are these *things* of God that have been planned for us, that have been uncovered now?

I want you to turn to John, chapter 16, look at verse 12. Here the Lord Jesus Christ is talking to the apostles and He said, "I have yet many *things* to say unto you, but you cannot bear them now. Nevertheless, when He, the Spirit of truth is come, He will guide you into all the truth. For He shall not speak of Himself, but whatever He shall hear, that shall He speak and He will show you *things* to come".

John 16:12

I have yet many *things* to say unto you, but ye cannot bear them now. 13 Howbeit when He, the **Spirit** of truth, is come, He will **guide** you into **all truth**: for He shall not speak of **Himself**; but whatsoever He shall hear, that shall He speak: and He will **shew** you *things* to come. 14 He shall glorify **Me**: for He shall receive of mine, and shall **shew** it unto you. 15 **All things** that the **Father** hath are mine: therefore said I, that He shall take of mine, and shall **shew** it unto you.

Here are these *things* again.

God's prepared things, shown to us by the Holy Spirit, are the things of Christ

Verse 14, "He shall glorify me, for he shall receive of mine", He shall receive that which comes out from Me, that's what the Holy Spirit is going to receive. Remember that the Spirit of God searches the deep *things*, He's searching the *things* that come out from the Lord Jesus Christ. And it says, "and shall show it unto you", He shall reveal it unto you.

Christ's things are all the things of the Father

Look at what verse 15 says, "All *things* that the Father has are mine". So, all the *things* of God that we've looked at in Hebrews 11:1 come out from the person of the Lord Jesus Christ, because all that the Father has are His.

But it doesn't tell us what those *things* are. What are those *things*?

In Christ's Glorious Presence

- | | | | |
|---------------------------|---------------------|---------------------------|---------------------|
| 1. CHRIST'S LIFE | is MY LIFE | 14. CHRIST'S COMPASSION | is MY COMPASSION |
| 2. CHRIST'S DESIRES | are MY DESIRES | 15. CHRIST'S SUFFERING | is MY SUFFERING |
| 3. CHRIST'S GLORY | is MY GLORY | 16. CHRIST'S HOPE | is MY HOPE |
| 4. CHRIST'S WILL | is MY WILL | 17. CHRIST'S GOOD | is MY GOOD |
| 5. CHRIST'S MIND | is MY MIND | 18. CHRIST'S VICTORY | is MY VICTORY |
| 6. CHRIST'S OBEDIENCE | is MY OBEDIENCE | 19. CHRIST'S RICHES | are MY RICHES |
| 7. CHRIST'S RIGHTEOUSNESS | is MY RIGHTEOUSNESS | 20. CHRIST'S WISDOM | is MY WISDOM |
| 8. CHRIST'S ABODE | is MY ABODE | 21. CHRIST'S COMMANDMENTS | are MY COMMANDMENTS |
| 9. CHRIST'S REST | is MY REST | 22. CHRIST'S PEACE | is MY PEACE |
| 10. CHRIST'S SUFFICIENCY | is MY SUFFICIENCY | 23. CHRIST'S THOUGHTS | are MY THOUGHTS |
| 11. CHRIST'S IMAGE | is MY IMAGE | 24. CHRIST'S WAYS | are MY WAYS |
| 12. CHRIST'S THINGS | are MY THINGS | 25. CHRIST'S INHERITANCE | is MY INHERITANCE |
| 13. CHRIST'S LOVE | is MY LOVE | 26. CHRIST'S LIBERTY | is MY LIBERTY |

I just made a partial list here.

We are seated with Him in the heavenlies and looking at the *things* of Christ.

Christ's life is one of the *things*, and therefore, He's my life. Christ's desires are one of the *things* that come out from Christ, and I'm in this wonderful union with Him, and therefore His desires are my desires. Christ's glory is my glory. Christ's will is my will. His mind is my mind.

Now, are these unsearchable *things*? I mean humanly unsearchable *things*? But the Spirit of God searches these *things*, yea the deep *things* of God, yea the deep *things* of our Lord Jesus Christ. You can see, if you go down through any one of these, the depth of any one of them.

Christ's obedience is my obedience. Christ's righteousness is my righteousness. Christ's abode is my abode. His rest is my rest. His sufficiency is my sufficiency. His image is my image.

Now, I want to close by having you turn to Romans 8 and in verse 31 it says, "What do we then say to these *things*?"

The "these *things*" in the context are that God the Father is for us, that God the Son is for us, that God the Holy Spirit is for us. It's talking about those *things*.

Romans 8:31

What shall we then say to these *things*? If God be for us, who can be against us? 32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*?

"If God be for us, who can be against us? He that spared not his own son, but delivered Him up for us all, how shall He not with Him" – notice what it says now – "also freely give us *all things*?"

Conclusion

**All the personal things of our Lord Jesus Christ have been given to us
They are uncovered and shown to us through the word of God by the Holy Spirit
and we may personally own them by personal faith focused on Christ**

And he has given them to us and he has prepared them before the foundation of the world. He has uncovered them to us and the Holy Spirit searches these *things*, and they are for us, *all things*, not one thing has been left out.

Amen? Amen.

Biblical Faith # 6

As a Principle

Given July 15, 2001

by **Hal Molloy** at

Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith – As a Principle - Biblical Faith # 6 - July 15, 2001

This morning what I would like to do is talk about our walk by faith. So if you'll turn in your bibles to Colossians, chapter two, verse six. As ye have therefore received Christ Jesus the Lord, so walk ye in Him.

Now, here is my question: How have we received the Lord Jesus Christ? By faith, we have received Him by faith. How are we to walk? The same way: by faith.

Now, observe something. In verse six the word faith is never mentioned, but it is implied that we received him by faith. We are to walk by faith.

4 MAJOR ASPECTS OF BIBLICAL FAITH

1. **FAITH - ITS ESSENCE**
2. **FAITH - THE FAITH**
3. **FAITH - PERSONAL**
4. **FAITH - AS A PRINCIPLE**

We have seen as we have gone through this study that there are four major aspects of Biblical faith. The essence of faith, faith in terms of *the* faith where there is a definite article with faith, in terms of personal faith, and then faith as a principle of faith.

So far, as we have gone through this we have defined the first three terms, but we have never defined the principle of faith. We've looked at passages, though, on the principle of faith, just to show you that this is one of the major aspects of faith.

In Romans 3:27 it contrasts the law of works with the law of faith. You could translate the word law as principle, "nomos", law or principle. It contrasts the principle of works versus the principle of faith.

Romans 3:27
Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the **law** of faith.

The context of the passage says this: that we are justified by God's grace through faith. So the whole context in that passage is the principle of faith.

What is the principle of faith?

The word "principle" means "the way something functions" or "the way something operates". God has set up a system as to how we function in respect to Him, and it is by this principle of faith. Faith as a principle is talking about all of the three things above: faith in its essence, *the* faith, and faith in terms of personal faith.

Faith as a principle: Faith in it's essence = the Faith + personal Faith

In Colossians 2:6, when it says, "As ye have, therefore, received Christ Jesus the Lord", and you received Him by faith; by the principle of faith, "so walk ye in Him", the same way: by the principle of faith; faith in its essence, *the* faith, and personal faith.

When we talked about the essence of faith we looked at Hebrews 11:1, that faith is the substance of *things* hoped for and the evidence or proof of *things* not seen.

And we saw that the word substance means reality. That faith is reality. And it is the reality of *things* hoped for.

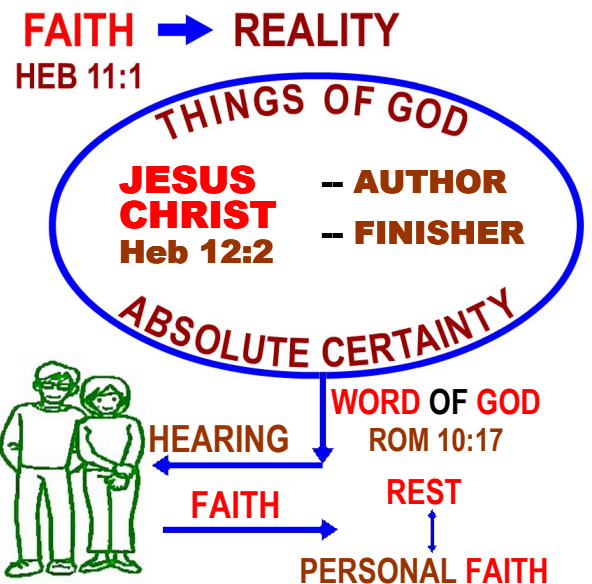
We saw that the *things* were the *things* of God. What is reality are the *things* of God, and those are the *things* that are hoped for; those are the *things* that are *absolute* certainty.

We have also seen that Jesus Christ is the source of faith. He is the author; He is the originator of faith. He is the finisher; He is the One Who completes it.

The essence of faith is God's total revelation to man

So this is the essence of faith: everything that God reveals, the totality of God's revelation is the essence of faith.

The way we know about it is by God's revelation to us, through the Word of God. Man hears it. Faith comes by hearing and hearing by the Word of God. So man hears the Word of God. He hears the essence of faith.



Biblical faith, it is independent of man, it has nothing to do with man. It is totally to do with God, Who He is, what He has done, what He is doing and what He will do; His ways, His thoughts, His mind, His eternal purpose, and who we are, and who we were in Adam. All of that is part of the essence of faith, God's total revelation to man.

But as part of that revelation comes the bad news. In Romans 5:12 it says, for by one man sin (the sin) entered into the world. The sin nature entered into the world and death by sin. And death passed upon all men, for all have sinned.

In the context of Romans chapter five, we find that there is death and there is condemnation. Because we are in Adam as an unbeliever, there is death and there is condemnation. We were condemned as an unbeliever to be separated from God forever, eternally..

But then there is the good news, and the good news is about God's will. God's will is that not one should perish. As part of that essence of faith, it talks about God's love. For God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting, or eternal life.

There is the good news. And part of that good news is that Jesus Christ came and died and paid the penalty for your sin and for my sin on the Cross at Calvary. .

And we also know that Jesus Christ is the propitiation, the satisfaction, not for our sins only, but for the sins of the entire world.

That's the good news that comes out from the essence of faith.

And it is interesting the way God comes at us. Usually, there is the man of God or the woman of God with the word of God. They come to us and explain this essence of faith. They specifically explain the faith, which is the Gospel, that portion of the total essence of faith.

They come at us with that portion of the essence of faith, which is the faith (definite article), and then the Spirit of God comes along side us as unbelievers and convicts us as the Word of God is presented to us. He convicts of sin, because we do not believe on the Person and Work of the Lord Jesus Christ. That is the ministry of the Holy Spirit.

That is the way we receive Jesus Christ. There is a decision to make: We hear the Word of God, now what do we do with it? The faith, here in Romans 10:17, as we have seen, is the personal faith which comes out of, springs out of hearing, hearing the Word of God. What the Spirit ministers to us, we just believe.

Believing is just resting, resting in what the Spirit of God reveals to us. So personal faith is just resting in the facts that have been presented to us by the Holy Spirit.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him." You received Him by this whole principle of faith, the essence of faith, the specific word of faith, the Gospel. You heard it and you responded. You just rested and trusted in the Lord.

You could say, "I've entered into the truth that Jesus presented and I believe it. That's me; I've come short of your glory. I'm a sinner and I trust that Jesus Christ came and died and paid the penalty for my sin". That is personal faith.

Now, as ye have therefore received the Lord Jesus Christ, walk the same way.

So let's just summarize this. We received Christ by faith, faith in His person, that He is the eternal Son of God and in His Work on the Cross.

What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved. Rest in the truth. Rest in the truth about His Person and His Work and you shall be saved.

OUR WALK BY FAITH (PRINCIPLE) COL 2:6

I. WE RECEIVED CHRIST BY FAITH -- IN HIS PERSON -- IN HIS WORK ACTIVE VOICE – YOU PARTICIPATED (BELIEVED VIA THE HOLY SPIRIT) JUSTIFICATION - FACT

I want to highlight something: That it is active voice. That you participate in this. You believe via the convicting ministry of the Holy Spirit. You participate, active voice.

The result of this is justification. Justification simply means that God declares us righteous when we believe in the Person and Work of the Lord Jesus Christ.

Romans 5:12

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

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.

1 John 2:2

And He is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world.

Romans 10:17

So then *the faith cometh* by hearing, and hearing by the *word* of God.

Colossians 2:6

As ye have therefore received Christ Jesus the Lord, so *walk* ye in Him.

II. SO **WALK** IN CHRIST BY **FAITH** -- IN WHO CHRIST IS -- IN WHO YOU ARE IN CHRIST ACTIVE VOICE – YOU KEEP ON (PRESENT TENSE) RESTING IN CHRIST (WHO IS YOUR LIFE) SANCTIFICATION - PROCESS

Now, that's the way we received Christ, and the second part of verse six says, so walk the same way, by faith.

But now the walk is in Who Christ is, and who you are in Christ. Again, it's in the active voice, you do the walking. And it's in present tense; you keep on resting in Christ Who is your very life. When you trusted Christ He became your life, and you rest and you walk in Him Who is your very life. This is a process. This is called sanctification, being set apart moment by moment.

We receive His life by resting in what God reveals about Himself
and His Work on the Cross.

We walk in His life by resting in Who Christ is
and who we are in Christ.

I want you to observe one thing: that there is distinctiveness in the ministry of the Holy Spirit with respect to an unbeliever and a believer. In our receiving Christ, the Holy Spirit bore witness to us of God's love. He bore witness to us of what Christ did on our behalf, and the efficacy, or the value, of the Cross and His death, burial and resurrection.

Now, as we walk by faith there is a distinctiveness that the Holy Spirit reveals to us, Who Christ is, who we are now in Christ. In that process He forms Christ in us. He conforms us to the very image of Christ.

But I want you to notice. The response is the same. For the unbeliever, the response is by faith. For the believer, the response is by faith. The response is always the same, even though there is distinctiveness in the ministry of the Holy Spirit. So we respond by the principle of faith. That's how we walk: by the principle of faith.

Now, what is this walk that we have by the principle of faith, in Colossians chapter 2? Let's go back to verse 6 to get a little context.

Colossians 2:6

As ye have therefore **received Christ Jesus** the Lord, so **walk** ye in Him.

7 **Rooted** and **built up** in Him, and **established** in the faith, as ye have been taught, **abounding** therein with thanksgiving

As ye therefore have received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him and established in the faith. Notice that the word faith is there. In *the* faith – notice the definite article. As ye have been taught, abounding with thanksgiving.

Here personal faith is “ye received”, you believed -- indicative, aorist, active – fact in the same way, “walk ye”, you be walking -- imperative, present, active – process

4 participles tell what “you were taught” -- indicative, aorist, passive -- fact

Verse seven describes four aspects of our walk and it describes it by using four participles, that have tense and voice, like a verb does. Tense and voice are important in this passage and I want to show you why.

1. **“rooted” in Him = planted, have been identified in Him -- perfect, passive -- position**

So, there are four statements, and the first says this: by having been rooted in him. The word rooted here means to be firmly planted. To be established in Him.

This is speaking of our position in Christ. Our position in Christ is immutable; it will never, ever change. It's eternal. It's for all eternity. We are rooted, or established in Christ. So this is talking about our position in our walk.

When were you rooted and firmly established in Christ? And the next question is how were you rooted and established in Christ?

The answer to “when” is when you received Christ. When you rested and trusted in the truth that the Holy Spirit ministered to you in terms of the Gospel, in terms of the Person and Work of the Lord Jesus Christ, you became rooted in Christ. Really rooted? Yeah, really rooted. Full roots.

How did God do that? The “how” is when we were put into Christ. When we were baptized into Christ. Romans chapter six verse three, says that we were baptized into the Person of Christ.

The word baptize “baptizo”, means to be immersed and that immersion is to be immersed and never taken out. You were immersed into Christ and never taken out.

Romans 6:3

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? 4

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of His death, we shall be also *in the likeness of His* resurrection:

So we were baptized and identified with the Lord Jesus Christ, put into this living union with Christ, which is our position in Christ. It's immutable, it will never ever change, and it's for all eternity.

No one can dig down and cut those roots. No one. We can never be uprooted from the Lord Jesus Christ.

I want you to observe that it's in the perfect tense, which simply says that it's a completed action in the past and it has abiding results up until the present time. The completed action in the past is when you and I trusted in the Lord Jesus Christ. At that very moment we were rooted into Christ and it has abiding results right up into the present.

Notice something else: it is in the passive voice. Passive voice simply means that you didn't do anything. God did it. You were acted upon. You didn't do it. If I say that I hit the ball; that is active voice. But if I get hit by the ball, then that's passive voice, I was hit by the ball, the subject received the action.

2. **“built up” in Him = are being edified spiritually in Him -- present, passive -- purpose**

So that is our position in Christ. Look at verse seven. It says rooted and built up in Him, in Christ. So the second statement is by being built up. The word “built up” is to be edified, to be edified spiritually. We are built up, edified in Him.

Now, this is talking about the purpose of our walk. This is God's purpose; to edify us, to build us up in the Lord Jesus Christ.

Now it's present tense. it's a process, and who's performing the action?

It's a passive voice. God is performing it! God is the One Who is building us up, edifying us in the Person of Christ and Who He is.

Turn over to Ephesians four. I want to show you two things in Ephesians four concerning God's purpose in edifying us, building us up, in Christ, and also establishing us in the faith. And I think Ephesians four beautifully summarizes this.

Look at verse eleven, And He gave some apostles, and some prophets and some evangelists and some pastors and teachers. Why? For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.

Notice that God gives gifts to men for the edifying or for the building up of the Body of Christ, which includes you and me.

So if God has a purpose, if His purpose is to build us up and to edify us, guess whose responsibility it is? It's His

responsibility to carry that out. If that's His purpose, (passive voice, we receive the action) then He is going to fulfill His purpose. And He is going to fulfill His purpose by supplying gifts to men to edify the Body.

Colossians 2:7

7 Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving

Ephesians 4:11

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ:

3. **“established” in the faith = are being fixed, stabilized -- present, passive -- result**

Next, in verse seven of Colossians two, the third thing is this: “by being established or fixed in the faith”. It's talking about the result of our walk. Now the word “established” or “fixed” means to be immovable; immovable in the faith; to be stable; to be certain; to be sure.

Why is it critical that we be established, fixed, and certain, in the faith?

The question is, which aspect of faith is that? Is it the essence of faith?

Is it your personal faith, to be fixed, certain, sure?

There's the definite article, the faith. Remember what we talked about that this aspect of “the faith” could mean one of three things.

Colossians 2:7

7 Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving

“the faith” can mean one of three things

1 The totality of the revelation of God

2 A portion of the revelation of God, like the gospel

3 Your personal faith

It could mean the totality of the revelation of God. Or it could mean a portion of that revelation, like the faith or the gospel. Or it could mean personal faith, the faith, referring to one's personal faith.

I believe that it is the first, to be established, fixed, certain, immovable in the faith, in the total revelation of the Word of God. That's where we are to be fixed.

Why are we to be fixed in that? Why are we to be grounded in the total revelation of God?

Look at Ephesians chapter four verse thirteen, til we come in the unity of the faith. Again, this is the whole body of truth here, the essence of faith and of the knowledge. The word there for knowledge is “*epignosis*”, which is intimacy. Until we have that intimacy with the Son of God. Unto a perfect man, a complete man, unto a measure of the stature of the fullness of Christ.

Why? That we henceforth be no more little children who cannot speak, tossed to and fro and carried about by every wind of doctrine, by the slight of men and the cunning craftiness by which they lie in wait to deceive.

So we are to be established in the faith so that someone can't come along with some wind of doctrine.

In our men's Bible study a question has come up about the prayer of Jabez. They have put out this book on the prayer of Jabez and are coming at believers and saying, you should be praying the prayer of Jabez.

Let me read it to you, it says, Jabez called on the God of Israel, saying, Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from evil that it may not grieve me! And God granted him that which he requested.

So, the message that is going out to believers is, if you want to be blessed, then you repeat the prayer of Jabez. But look at what it says, Oh, Lord that you would bless me. Do we have to ask for the Lord's blessing? Or has he already blessed us?

We are in Christ. He has blessed us with every spiritual blessing in the heavenlies. Every single one and not one has been left out; not one. What blessing are we to pray for?

Enlarge my borders. Lord, I'm on a quarter acre now; I would like that to be 40 acres. I think that when it says, “enlarge my borders” it is talking about the physical ground. But, are we to be praying for *things*?

Where should our focus be? Should our focus be here on earth or focused on things above in the heavenlies where we reside spiritually, and not on things of the earth?

Your hand be with me. Is God's hand with you and with me?

In Hebrews, what does it say, that I'll never, never, never (a triple negative, in the Greek the strongest, most emphatic way you can say something), I'll never, never, never leave you.

Is He with you? Is He with me? He said He is never going to leave us.

Romans chapter eight verses thirty-four thirty-five.. it says that nothing, nothing in this entire universe will ever separate us from the love of Christ. Whether it be height or depth, principalities or powers, there is nothing that will ever separate us from the love of Christ. Do we have to pray to the Lord for Him to be with us? Absolutely not.

So, as we're built up and edified in Christ, there is a result: that we get established. We get fixed in the faith, in the totality of the faith. It's an ongoing process in the present tense, passive voice. God does it so we don't get tossed to and fro by every wind of doctrine, by every book that comes out.

Have you noticed that in all these aspects so far, it has been passive voice, passive voice, passive voice? We are acted upon. What did we do? We started out by walking by faith. Active voice. That's all God has required of us so far. Just to walk by faith, rest and trust in what He has revealed to us and what He is revealing to us. In fact, all of the rest He does.

Ephesians 4:13

Till we all come in the unity of the faith, and of the **knowledge** of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. 14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

1 Chronicles 4:10

And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

Ephesians 1:3

Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ.

Colossians 3:1

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God.

Hebrews 13:5

Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never, never, never leave thee, nor forsake thee.

Romans 8:34

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. 35 Who shall **separate us** from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to **separate us** from the love of God, which is in Christ Jesus our Lord.

4. “abounding” therein with thanksgiving = overflowing -- present, active -- response

But there is one more active voice that we participate in: “by abounding with thanksgiving.” So the response of our walk is that we abound with thanksgiving; that we are grateful to Him; that we abound with gratitude; we abound with thankfulness. That is our response and we are the ones who participate in that.

**We receive His life by resting in what God reveals about Himself and His work on the Cross.
We walk in His life by resting in Who Christ is and who we are in Christ.**

4 ASPECTS OF OUR WALK BY FAITH COL 2:7

4 STATEMENTS	4 ASPECTS	4 VERBALS
1. BY HAVING BEEN ROOTED (FIRMLY PLANTED) IN HIM	OUR POSITION IN OUR WALK	PERFECT – PASSIVE
2. BY BEING BUILT-UP (EDIFIED) IN HIM	THE PURPOSE OF OUR WALK	PRESENT – PASSIVE
3. BY BEING ESTABLISHED (FIXED) IN THE FAITH	THE RESULT OF OUR WALK	PRESENT – PASSIVE
4. BY ABOUNDING WITH THANKSGIVING	THE RESPONSE OF OUR WALK	PRESENT - ACTIVE

So we talked about our walk. We have a responsibility. Our responsibility is to walk by faith, active voice. God’s responsibility is that He does the rest. As we walk by faith in the Person of the Lord Jesus Christ and Who He is and who we are in Him, and respond to the ministry of the Holy Spirit as He reveals the Person of Christ to us and conforms us to the very image of the Son, our only response to all of that is one of being thankful.

Thank you, Lord. Amen? Amen.

Biblical Faith # 7

Biblical Vs Non-Biblical

Given July 22, 2001

by **Hal Molloy** at

Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Faith - Biblical Vs Non-Biblical - Biblical Faith # 7 - July 22, 2001

Last week we looked at the *principle* of faith, and we defined it as *the way something functions or operates*. And God has set up a system as to how we function with Him. As to how we operate with Him, by the principle of faith.

Personal faith = resting in the facts presented by the Holy Spirit, it's believing in the Person and Work of our Lord Jesus Christ.

The principle of faith includes that we walk by personal faith, personal trust, rest in what is revealed to us in terms of the essence of faith, the reality which God reveals to us. And that reality is in the Person of our Lord Jesus Christ.

And we also saw that the things of God are the things of the Lord Jesus Christ. We walk by faith in the Person of the Lord Jesus Christ, and Who He is. He is the object of our personal faith.

And so the principle of Faith is walking that way; personally by faith in the essence of faith which God reveals to us.

We looked at an example of walking by the principle of faith, in Colossians chapter two where it says, as ye have therefore received Christ Jesus the Lord so walk the same way.

Colossians 2:6

As ye have therefore received Christ Jesus the Lord, so walk ye in Him.

OUR WALK BY FAITH (PRINCIPLE) COL 2:6

I. WE RECEIVED CHRIST BY FAITH -- IN HIS PERSON -- IN HIS WORK ACTIVE VOICE – YOU PARTICIPATED (BELIEVED VIA THE HOLY SPIRIT) AORIST TENSE – JUSTIFICATION - FACT

Here **personal faith** is “ye **received**”, you **believed** -- **indicative, aorist, active – fact**
We **receive His life** by **resting** in what God reveals about Himself and His Work on the Cross.

We received Christ Jesus the Lord by faith, the principle of faith. It involved personal faith, it involved the essence of faith, and we received Christ that way. The key thing we tried to point out last week is that; this is in the active voice, you participated in that.

II. SO WALK IN CHRIST BY FAITH -- IN WHO CHRIST IS -- IN WHO YOU ARE IN CHRIST ACTIVE VOICE – YOU KEEP ON RESTING IN CHRIST (WHO IS YOUR LIFE) PRESENT TENSE – SANCTIFICATION – PROCESS

In the same way, “**walk ye**”, you be **walking** -- **imperative, present, active – process**
We **walk in His life** by **resting** in Who Christ is and who we are in Christ.

And then it goes on to say, as you have therefore received Christ Jesus the Lord, so walk ye in Him. You walk the same way. The same way you received Him, you walk by faith. Again this is the active voice. You participate in this walk, and you do it. You do it by faith.

Colossians 2:7

Rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

We looked then at verse seven of Colossians chapter two, where it makes these four statements, and it talks about these four aspects.

4 participles tell what you were “**taught**” -- **aorist, passive -- fact**

1. “**rooted**” in Him = **planted, have been identified in Him** -- **perfect, passive -- position**
2. “**built up**” in Him = **are being edified spiritually in Him** -- **present, passive -- purpose**
3. “**established**” in the faith = **are being fixed, stabilized** -- **present, passive -- result**
4. “**abounding**” therein with thanksgiving = **overflowing** -- **present, active -- response**

And the first one says that, by having been rooted or firmly planted in Him. It's talking about our position and our walk. We looked at how we got firmly planted or rooted in the Lord Jesus Christ by our identification with Christ.

And as you look at Romans chapter six, it says that we're rooted, that we have been firmly planted in the death of our Lord Jesus Christ. And there is a purpose to that, so that we can grow in His resurrection. That gets to the purpose of our walk in terms of being edified and being built up in the Lord Jesus Christ.

Romans 6:3

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? 4 Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of His death, we shall be also *in the likeness of His* resurrection:

How do we do that? By beholding Him. Beholding the Lord Jesus Christ through the Word of God is the only way that we can behold the Person of the Lord Jesus Christ. As we behold Him through the word, we are built up, we are edified, and in that whole process, God is then forming Christ in us, Conforming us to the very image of our Lord Jesus Christ.

2 Cor 3:18
But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

The walk is a process, and there is a result of this walk. And we saw last week that we're firmly established. We're fixed in the faith. We get fixed in the essence of faith, the total revelation from the Word of God. And so when some false doctrine comes along, we're not tossed to and fro by every wind of doctrine that comes at us. That we know what the Word of God says. So that's the process.

We walk by the principle of faith, God does the rest

What God desires of us is simply to walk by faith. That's His desire of us. And then He does all of the rest. In terms of rooting us, firmly planting us, so that we grow together with the Lord Jesus Christ, being built up and edified in Him, being established, fixed in the faith. It's all passive voice, we are acted upon. As we walk by the principle of faith, God does the rest. So He desires that we just do that, walk by faith, He does the rest.

And then there's only one thing that we can possibly do as we see what God is doing in our lives through the Lord Jesus Christ. Our only response can be that we abound with thanksgiving, that we are just joyful in terms of what He's doing in our lives. And there is nothing in the world so precious to our Father as a heart that appreciates His Son. And that's where this thanksgiving comes in from a heart that is filled with gratitude toward the Lord Jesus Christ.

Can we walk by a principle of faith, which is non-Biblical?

Ok, I've got a question for you today. Do we, can we walk by a principle of faith, which is non-Biblical?

The interesting thing is this. We live our entire life on a principle of faith. You went to bed last night, and by faith you knew you would get up this morning. And by faith you knew that your heart would keep on beating and your lungs functioning. That was a principle of faith that you operate on. You operate on the principle of faith in that the food you eat is not poisoned, and the water that you drink, you drink it by faith. But you do that all by faith.

Personal Biblical faith versus personal non-Biblical faith

What I'd like to do is just make the contrast: Personal Biblical faith versus personal non-Biblical faith. Now I'm defining a term here, personal non-Biblical faith, Scripture calls it unbelief. It's unbelief in the essence of faith, which is revealed through the word. But never the less, you still believe something. You operate by faith.

QUESTION: WHAT IS PERSONAL BIBLICAL FAITH?

- **IT IS THE SUBJECTIVE TRUST & REST IN THE OBJECTIVE TRUTH FROM THE WORD OF GOD, WHICH IS REALITY.**
- **THE OBJECT OF THIS FAITH IS JESUS CHRIST.**

So personal Biblical faith: it is the subjective trust and rest in the objective truth from the Word of God. We saw that faith is the substance of things hoped for; faith is the reality of the things of God, the things of Christ, which are an absolute certainty, revealed from the Word of God. The object of this faith is the Lord Jesus Christ.



QUESTION: WHAT IS PERSONAL NON-BIBLICAL FAITH?

- IT IS THE SUBJECTIVE TRUST OR FAITH IN THE WAYS AND WISDOM OF MAN, WHICH IS ASSUMED REALITY AND IS UNCERTAINTY, RESULTING IN MAN'S UNREST.
- THE OBJECT OF THIS FAITH IS SELF.

Now as we look at non-Biblical faith: non-Biblical faith is the subjective trust or faith in the ways and wisdom of man, which is assumed reality. Man assumes that it's reality, but in truth it's uncertainty. It is uncertainty. It is not absolute certainty like Biblical faith. And it results in one thing, man's unrest. Man never rests. If we walk in non-Biblical faith, we are not at rest. We haven't entered into His rest. And the object of this faith is self.

THINGS OF MAN	
THINGS OF THE EARTH	SELF ASSURENCE
EXPECTATIONS	SELF WORTH
PERFORMANCE	SELF AWARENESS
HOPE	SELF CONFIDENCE
WISDOM	SELF CONTROL
SELF ESTEEM	SELF WORTH
SELF IMAGE	SELF RELIANCE



All right, what does it look like? Faith which is non-Biblical by definition is unreality. Faith, non-Biblical, is unreality. It defines the things of man, which are uncertainty, total uncertainty. And the source of this non-Biblical faith is self. Self is the author, it is the finisher. Self is the originator and completer of non-Biblical faith. So then coming at us, and coming at everyone are the ways and wisdom of man.

The ways and wisdom of man

We were at a party, and I spent about an hour talking to this psychologist. And I was asking him the kinds of problems that he runs into with people. And he started explaining to me what the problems were. And so I asked him what is your approach in solving peoples problems.

And he says, my approach for the last 32 years, has been to change their behavior. How do you do that? And he works primarily with kids. He said well I've got all these little formulas, all these little things, tricks that I use.

That's the ways and wisdom of man. And when man hears that he responds by personal faith. This psychologist believed what he was taught. He's got his bachelors degree, he's got his masters, he's got his PHD. And he was taught the ways and wisdom of man, and he has put his personal faith in that which is unbiblical, and for the last 32 years, he's been operating that way. But there is no rest in his life. The only response is unrest.

So, we're going to walk moment by moment either in faith which is unreality, non-Biblical, or else we're going to walk in faith which is Biblical which is a reality. And the object of that Biblical faith is the Person of Jesus Christ, the object of non-Biblical faith is self. But we're going to walk by faith in one of these two.

How do we transition, from walking by the principle of Biblical faith to walking by non-Biblical faith? And do we walk here in non-Biblical faith? Can I tell you, you walk here. You know how I know you walk there? It's not because I've been observing you. It's because I walk there.

And remember we read in first Corinthians chapter two, that the spirit of man knows the spirit of man. And I know the spirit of man because I have the same spirit that you do, and I know how you walk because I walk the same way.

1 Cor 2:11 For what man knoweth the things of a man, save the spirit of man which is in him?

We do walk here in non-Biblical faith. How do we get there? What's that transition, and I thank the Lord for revealing to us what this is all about.

You know when you think of the Apostle Paul. You think here's a man who walked strictly by Biblical faith, the principle of Biblical faith. His entire life was characterized by that walk. Was it?

I just thank the Lord for revealing to us that Paul walked here in non-Biblical faith, and he revealed that to us to tell us what it's all about and where it leads.

Turn to Romans chapter seven. I'm going to start with verse seven. And Paul asks the question. What shall we say then, is the law sin? Answer, God forbid! May it never be so! It's impossible that the law is sin.

And then he goes on to say, ..no, I had not known sin.. and by the way, there's a definite article there. So, when there's a definite article I'm going to translate it "the" sin, "the" sin nature.

So, ..no, I had not known the sin nature but by the law. For I had not known coveting or desiring, except the law had said, thou shalt not covet or thou shalt not desire.

But, in verse eight, but the sin taking occasion by the commandment, wrought in me all manner of coveting or desiring, for apart from the law sin is dead. For I was alive apart from the law once, but when the commandment came the sin nature revived and I died.

Romans 7

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law:

for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

The law is not sin, but by the law we know about the sin nature

Now, he's saying that the law is not sin, because Paul tells us that the law is holy, it's righteous, and it's just, and the commandments are the same way, holy and righteous and just. But he had not known about the sin nature, except that the commandment was given.

And then in verse eight he says, but the sin nature taking occasion by the commandment, or the sin nature using the commandment as a spring board, or as a starting point, wrought in me all manner of coveting.

So here comes the commandment. It says, thou shalt not covet. Well until the commandment came, the sin nature didn't react, but when the commandment came, and the commandment said thou shalt not covet, or thou shalt not desire, the sin nature says, what do you mean? I want to desire. I've got the right to desire. I want to desire. You have the right to desire. So it was the commandment that caused the sin nature to spring into action.

In verse nine, Paul says, for I was alive apart from the law once.

Paul was living, he was in fellowship with our Lord Jesus Christ

Now, the word alive, is in the imperfect tense, and he says, I was alive.. imperfect tense, which says continuous action in the past. But then it terminated. So, I was alive.

Often times you'll read some bible expositor and they'll tell you that Romans chapter seven occurred when Paul was an unbeliever. That he wasn't a believer, that Romans chapter seven was when Paul didn't know Christ. Not so.

Paul says, I was alive. Imperfect tense, time, before the present time, continuous action, and then he says, he died.

Paul was alive but the sin nature used the law to kill Paul, he died

Back to verse nine, I was alive and was apart from the law once in the past, but when the commandment came, look what happened. The sin nature revived. It sprang back into activity, and Paul died.

So, the sin nature came to Paul and said, here's the law.. you can do it, you can fulfill the commandment. And so Paul took the bait and Paul died.

Death means separation, here it is loss of fellowship with God

Death means what? Separation. And so what is Paul separated from? Well, he was separated from the fellowship with the Lord Jesus Christ.

So, Paul thought that he could live the Christian life in his own sufficiency by keeping the law. Result? Death. Separation, loss of fellowship with the Lord Jesus Christ.

Now, how do we fall into the same pit that Paul fell into? And we do. How do we do that? And how do we get seduced, like Paul got seduced?

If you would think about what you hear and about what you read in terms of how to live the Christian life. And here's the problem. Today, the totality of the essence of Biblical faith is often not taught, nor clearly presented. And how is that evident. It's evident by exhortations to Christian living.

And there's challenges that are given. To pray more, to study more, to give more, to witness more, to surrender more, to minister more, to consecrate more, to commit more, and to feel sorry about your sin. And you hear that over and over. In summary, these exhortations come at you, that you have to be more Christ like.

And how do you get more Christ like? You start thinking about the situation that you're in, and asking the question, what would Jesus do in this situation? And you should do the same thing.

Really? Is that what the Christian life is all about? Is it that we should be thinking what Jesus would do in the situation, and try to imitate Him?

Is the Christian life imitating Christ? NO! Because imitation turns our focus toward self

That's not the Christian life. Where should our focus be?

When you think of all these things, where is the focus? Isn't the focus here, on self? Versus the object of our faith being the Lord Jesus Christ. The focus is on self.

Now, there's nothing wrong with praying, there's nothing wrong with giving, there's nothing wrong with studying. There's nothing wrong with some of these things I've mentioned.

But they will be a fall out in our walking by faith, and the object of our faith is the Lord Jesus Christ. And they don't precede the walk, they are the result of the walk.

But we always put it backwards. We always interchange them. And that's our problem.

The sin nature is confident it can imitate Christ's life, and loves to be told what to do

So with these exhortations, the sin nature says, well I can do that, I can pray more, and give more, and minister more, and learn more, and commit more, and consecrate more.. and the sin nature loves that! Because the sin nature is always there saying, you just tell me what to do and I'll do it! The sin nature loves that! It says, yep, I can live the Christian life! Well, we take that bait.

We take the bait hook line and sinker, it's so subtle, that we take that bait, and we go from walking by the principle of faith, and the object of our Lord Jesus Christ, to walking with the object of self. That we can live the Christian life.

The Christian life is Christ

The Christian life is Christ! And He's the One that lives the life through us.

We come to that point, when we take that bait, that we think that we have sufficiency in and of ourselves to walk the walk. That somehow there's some sufficiency, something in us that we can walk the walk. And if we do that, boy, God is going to be pleased with me. I'm going to be more acceptable in His sight if I do these wonderful things.

And we never stop to think, what does the essence of faith tell us.

All the acceptance there is, we have, His acceptance

That God is pleased, how? With His Son! And if we're in His Son, identified with His Son, is He pleased with us? You bet He is! Can we be more acceptable to God than we already are? I mean, we're accepted in the Beloved One.

The scripture tells us that we're accepted in Him. And all the acceptance there is, we have, His acceptance. There's nothing more we can do to make ourselves more acceptable to Him.

Look at verse ten, Romans seven. And the commandment, or in our case, the exhortations that come at us, which was ordained to life, I found to be unto death.

And in verse eleven. Because the sin nature taking occasion, using the exhortations that come at us as a spring board, deceives us and slays us.

We take that bait, we try to fulfill all these exhortations. And thinking that our Christian life is going to be enhanced, we're going to be more acceptable, more pleasing to God, but we find out that it becomes a struggle. And we start struggling. And what we thought would be enhancement to life in Christ, we find it to be death. Which is separation from the fellowship of the Lord Jesus Christ.

So these exhortations are used to deceive us and slay us. And we're living in a state of carnality. We are living here with self as our focus.

And Paul then in verse fourteen, look what he says, for we know that the law is spiritual but I am carnal, essence verb, the state in which he is existing after he took the bait. He's existing in the state of carnality.

Ephesians 1:6 To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

Romans 7:10 And the commandment, which was ordained to life, I found to be unto death.
11 For sin, taking occasion by the commandment, deceived me, and by it slew me

Romans 7:14

14 For we know that the law is spiritual: but I am carnal, sold under sin.

We walk in the sin nature or in the Spirit

And either we're carnal or we're spiritual. We're in either one of the two states.

And he goes on to say that he's sold under the sin nature. We're sold out to our sin nature, and we become slaves. We become slaves to the very nature that the Lord freed us from.

The sin nature's control leads to constant unrest

As we attempt to live the Christian life, out from the flesh, we find it to be a constant struggle.

And Paul describes this struggle as we go on into Romans chapter 7.

To summarize it, he says this, the things that I know that I should be doing, those are the very things that I'm not doing. The things that I know that I shouldn't be doing, those are the very things that I'm doing.

And you've got this struggle going on, and it's a constant struggle, and you get worn down, and you get depressed, because you can't hack it, you can't live this life.

The sin nature's answer to failure is you can do it, try harder

We see failure in our lives, and the sin nature, when it sees failure, it says, here's the correction. The correction is, you've got to redouble your efforts. And we try harder.

We come to see that we do not have sufficiency

And guess what? The most wonderful thing happens. It's that we fail again, we come to the point, where we see that we don't have sufficiency in and of ourselves.

And that's the most wonderful thing that has ever happened in my life. To know that I don't have sufficiency! It can't get any better than that! That's the best. To know that we don't have sufficiency because then we have to look to the One Who does have sufficiency. And it's not us!

Look at Romans 7 verse 24. And here's the point we get to. And this is a wonderful place to be.

O wretched man that I am. Wonderful insight, wonderful place to be, wretched man that I am.

What other thing shall deliver me from the body of death? Oh I'm sorry, I misread that.. What does it say?

Romans 7:24
O wretched man that I am!
Who shall deliver me from the body
of this death?

Not what but Who shall deliver us!

Who shall deliver me from this body of death?

The answer? I thank God, **through Jesus Christ our Lord.**

So then, with the mind, I myself serve the law of God, but with the flesh the law of the sin.

The answer is the **Who!** The Person of the **Lord Jesus Christ!**

Amen? Amen.

Romans 7:25
I thank God through Jesus Christ our
Lord.
So then with the mind I myself serve
the law of God; but with the flesh the
law of sin.

God's principle (law of the Spirit of life in Christ Jesus) is to focus our faith on Christ Jesus alone

**We walk in the Spirit by the principle of faith in Christ Jesus
Who has set us free from the sin nature, to live His life in us**

Biblical Faith # 8 In Temptations

Given July 29, 2001

by **Hal Molloy** at

Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith – In Temptations - Biblical Faith # 8 - July 29, 2001

We have been in a study on faith. We have tried to lay the foundation concerning Biblical faith. We saw that as we go through every passage of Scripture in the New Testament on the word faith, we could divide the passages into four major aspects of faith:

4 MAJOR ASPECTS OF BIBLICAL FAITH

- 1. FAITH - ITS ESSENCE**
- 2. FAITH - THE FAITH**
- 3. FAITH - PERSONAL**
- 4. FAITH - AS A PRINCIPLE**

The **essence of faith**. We looked at Hebrews 11:1 where it says that faith is the substance of things hoped for and the evidence of things not seen. That faith, that is pure Biblical faith, is the substance of things hoped for; it is reality. The word “substance” there means reality.

And the things hoped for are the things of God. The word “hope” there means absolute certainty. So the Word of God comes at us and it is reality and it is absolute certainty. That’s where we get the essence of faith.

And then we saw another category of faith, “**the faith**”, where there’s a definite article in front of the word faith. What does it mean when it says “the faith” and there’s a definite article?

The faith in Scripture can refer to:

- 1. the essence of faith, the totality of God’s revelation to man**
- 2. a portion of the essence of faith, like the Gospel**
- 3. personal faith, resting in the essence of faith**

Well, we have seen so far that “the faith” could be referring the entire essence of faith, the entire revelation as given to us from the Word of God. Or, “the faith” could, and often does, refer to a portion of the Word of God. Or, the next and third aspect of the “the faith” was personal faith.

And that was the next aspect of faith; it’s one’s **personal faith**. That is, personal Biblical faith is that faith which rests and trusts in the essence of faith, that which is revealed from the Word of God.

Then, **faith as a principle**. This is the way God wants us to walk the Christian life. In Colossians 2 verses 6 & 7, the Lord gives us the walk of the Christian life. As ye have therefore received Christ Jesus the Lord, so walk ye in Him.

We received Christ by the principle of faith. Personal faith, resting and trusting in what God has revealed through the Scriptures about our condition in Adam, who we were in Adam, and the conviction of sin. And Who Christ is and about the Person and Work of Christ. That is how we received Christ.

We’re to walk the same way. We’re to walk by the principle of faith, personal faith in the Word of God. We have seen that, in the time frame we are in, after we have received Christ, there is a whole process of sanctification. God is setting us apart. The word “sanctification” means to be set apart. He is setting us apart from sin unto Himself, and this is a process. So, that is the foundation we have laid.

Now, many questions have come up and we have documented the questions. We haven’t answered them, except for the first one.

Last week, we looked at what is non-Biblical faith, because you and I, as believers in the Lord Jesus Christ, we are going to walk by faith.

And it’s either Biblical faith or non-Biblical faith, but we’re going to walk by faith, and it’s going to be one of the other.

Now that the foundation has been laid, I think you can answer many of these questions. What I would like to do today and next week is to tackle the last three questions, because these are the questions that most believers have concerning testing, concerning trials in our lives.

Then, the question is, how does faith determine our walk? As I said before, we are going to walk by faith and the object of faith is either going to be the Lord Jesus Christ or self. Those are going to be the two objects which we’re going to walk by, one or the other. Biblical faith is having the Lord Jesus Christ as our object. Non-Biblical faith is having self as the object of faith.

How is our faith energized? Is it by the pastor giving good sermons? I hope you don’t rely on me to energize your faith! But your faith gets energized, and we’re going to look at that next week.

QUESTIONS

- 1. WHAT IS NON-BIBLICAL FAITH?**
- 2. IS FAITH A GIFT?**
- 3. IS FAITH A WORK?**
- 4. ARE FAITH AND BELIEF THE SAME?**
- 5. ARE THERE DEGREES OF FAITH?**
- 6. DOES OUR FAITH GROW OR INCREASE?**
- 7. WHAT’S THE DIFFERENCE BETWEEN FAITH & KNOWLEDGE?**
- 8. DOES GOD TEST OUR FAITH?**
- 9. DOES FAITH DETERMINE OUR WALK?**
- 10. WHAT ENERGIZES OUR FAITH?**

Ok, we want to look at trials and testing.

One of the most puzzling things in a believer's life is when trials and suffering come into their life and it overwhelms them. Does God allow testing? Does God allow trials? You betcha! In fact, in first Thessalonians chapter three, it says that we are appointed to suffering. We are appointed to trials.

We are appointed to trials - We represent Him & our heavenly home

It's a beautiful word there for appointment. It is like the president appoints an ambassador to another nation to represent him and the nation to another nation. We are appointed the same way. We are appointed to trials. We're appointed by the Lord to represent Him and to represent the country from which we come. It is not here, but it is there; our hope is in the heavenlies, seated with Him, and that's the country we represent.

1 Thessalonians 3:2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:
3 That no man should be moved by these afflictions: for yourselves know that we are **appointed** thereunto.

Now, oftentimes believers say, boy, if it weren't for the trials and suffering in my life, I would have no problem living the Christian life. Really? My question is, then who is living the Christian life? Because if you are saying that "I" could live the Christian life if it weren't for these trials and sufferings, if it weren't for the circumstances coming at me, then you are attempting, out of self, to be living the Christian life.

Christ lives His life through us, He is our life

But what does Paul say? It's not I, but Christ. Not I, but Christ, Who lives the life. He is our life. And He is the One that lives His life in us & manifests His life through us. We don't live the Christian life; He lives the Christian life through us.

Galatians 2:20 I am crucified with Christ: nevertheless I live; **yet not I, but Christ liveth in me:** and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me.

In trials, this is the most frequent question I receive: why is this happening to me? Some people say, I thought I was a child of God, and God is allowing all this to happen to me. I'm kind of wondering now if I'm really His child. I can't believe that God would allow this to happen in my life.

Or, some would say: God must be in Hawaii, because He is certainly not with me! Not only that, but He doesn't have a clue about what I'm going through. Then, you see, what happens, all of a sudden, God is no longer omniscient. He no longer knows what is happening to you. He is no longer omnipresent, because He is in Hawaii and you are here, and He's not in your life anymore. All of a sudden, God isn't God anymore.

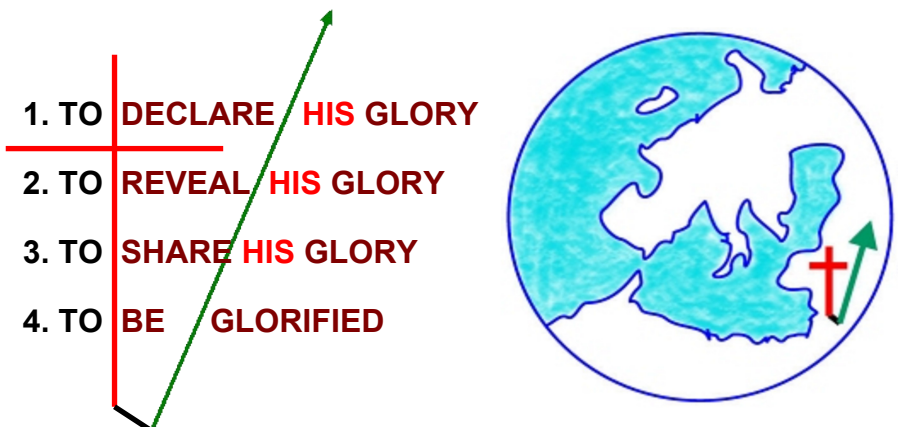
But here is the question we should be asking in the midst of the trials and sufferings: Does God have a purpose in these trials, in this suffering, and in the circumstances that are in my life? Then you have to ask, does God have an eternal purpose? You know He does, because we have covered this. I would like to review two aspects of His eternal purpose in terms of relating to trials and suffering.

As you look at God's eternal purpose, it's **to reveal God's glory**. How does He do that? How does God reveal His glory to you and me? It's **through the Word of God**. The Spirit of God comes along and takes the Word of God and reveals to us the truths of God and makes them very personal. So it's through the Word of God by the Spirit of God that He reveals to us the objective truth.

Another purpose is **to share His glory** with us, the glory that we can read out from Scripture. How does He do that? We've seen that we're to walk by the principle of faith, personal faith, total rest in what God reveals to us and to believe what God reveals to us, just to rest in what He says, we rest in the facts.

And it is through His word that He reveals the Lord Jesus Christ to us.

FROM ETERNITY PAST GOD'S ETERNAL PURPOSE



God's Spirit reveals God's glory through God's Word

God's Spirit shares God's glory by forming Christ in us as our personal faith is focused on God's revelation of Himself

As He does this, there is a process that is going on. **He forms Christ in us.** This is the whole process of sanctification, God forming the Lord Jesus Christ in us. Or, you could say, conforming us to the very image of His Son. And we're not conformed yet!

Is God's purpose in sharing His glory with us, independent of trials and circumstances and suffering in our lives? I mean, if this is His purpose, God's purpose is independent of all that. Yet, He allows trials and circumstances and suffering to come into our lives.

So, we ask the question, is God sovereign? And if the answer to that is yes, which it is, then there is no trial, there is no suffering, and there is no circumstance that comes into your life that doesn't go through the hand of God. Not one, because of His sovereignty.

God is sovereign, so God uses these things to share His glory with us

Then it must follow, that God uses these things to share His glory with us. Because that's His purpose, He must use everything He allows in our life for that purpose, to share His glory.

So we can say, that one of the purposes of trials, suffering and circumstances that come into our life is for God to share the glory of our Lord Jesus Christ with us.

How does He do that? It is a marvelous process! Scripture reveals this process to us. Next week we will go through that process, of how God shares His glory through trials and suffering.

Trials versus Temptations

Today I want to clear up a misunderstanding of the meanings of trials and temptations. The word for "trial" and the word for "temptation" are used synonymously sometimes in Scripture, so you can't tell the difference between the two. But oftentimes the words "trial" and "temptation" are diametrically opposed to each other and are used very differently from one another. We are going to try to understand how they are used in a different sense, not how they are used in the same sense.

So, we need to learn two words. The first word is dakemadzo. The second word is pieradzo. Pieradzo is used for the words temptation, or to tempt. Dakemadzo is used for the words to test or to prove. Dakemadzo is to test or to prove with a view towards approval. It's like if you take ore and heat it up and boil out the impurities. You're testing this; you're proving this, with a view towards approval. You do this because you want the pure stuff to come out and all the impurities to be boiled away. That's the sense of dakemadzo, with a view toward approval.

That's the way God tests us, or proves us, dakemadzo. Now, we're not going to use this word today, except when we close, so just put it in the back of your memory and we're going to be looking at pieradzo, pieradzo as it is used in the negative sense. It is used in the negative sense to tempt one to failure. Ok, one is approval, one is to failure. So you could say that pieradzo is a solicitation to sin. We will be looking at pieradzo in the sense of temptation, a solicitation to sin.

Now, here's an example. The Lord Jesus Christ was led into the wilderness. He was led into the wilderness to be tempted by the devil – pieradzo, with a view toward failure, with a solicitation to sin. So Jesus fasted 40 days and 40 nights. Then comes along the personification of pieradzo, the tempter himself, the devil. The devil comes with three temptations. One of those temptations was to fall down and worship Satan. The Lord responded to those three temptations with Scripture, and after the third temptation the devil left.

Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be **tempted** of the devil. 2 And when He had fasted forty days and forty nights, He was afterward an hungred. 3 And when the **tempter** came to Him, He said, If Thou be the Son of God, command that these stones be made bread. 4 But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, 6 And saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not **tempt** the Lord Thy God. 8 Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; 9 And saith unto Him, All these things will I give Thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. 11 Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

Now, let's look at how we are tempted. James chapter one verse thirteen.

James 1: 13 Let no one say when he is tempted, I am tempted of God. For God cannot be tempted with evil. Neither tempts He any man.

Let no one say when he is tempted.. pieradzo or pierasmos in the noun form. These words will be the verb form, or the noun form or the adjective form, but it's going to be a form of pieradzo. Let no one say when he is tempted, I am tempted of God. For God cannot be tempted with evil. Neither tempts He any man.

God will never tempt to failure, God never solicits to sin

The one thing about pieradzo is that it's used in the negative sense in terms to tempt with the solicitation to sin, with a view towards failure, is that God will never, never, never, ever tempt us with a solicitation to sin. Never with a view to failure. He will never do that.

I want you to listen to some questions and some reasoning as we go through this temptation process.

The first question is: How are we tempted?

Along with that comes another question: Who are we tempted by? Who desires that we fail? Who solicits us to sin? In order for us to be solicited to sin, the "who" has to have the very strong desires, has to have very strong motives. The "who" must be capable of making sin very attractive.

Is the "who" Satan? Because a lot of people will say, "It's been tough. You wouldn't believe what Satan is doing in my life". It's as if believers think Satan is like God, that he is omnipresent.

But Satan is not omnipresent; he can only be in one place at one time. So, if he is at your house soliciting you to sin, he can't be at my house soliciting me to sin. So, who's the who?

Let's look at verse fourteen.

James 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.

But every man is tempted, when he is drawn away.. how? .. of his **own** lust.

The who is ourselves

Who is the who? The who is ourselves! We can't blame Satan, I can't blame my wife, I can't blame my kids, I can't blame the dog. The who is ourselves, and it's out from ourselves that come these lusts.

The word for lust is epithumia; it means very strong desires, inordinate desires. From within ourselves are these strong lusts and strong desires. If you are like me, you know that they keep coming and coming. It's twenty-four/seven, they're always coming at us.

And so there must be a power source behind these temptations and behind these solicitations to sin. So, what's the power source?

The power source of our lust is the sin nature

I think Paul defines the power source in Romans chapter 6 and 7 as "the sin". If you look in the King James, the definite article is not there, but if you look in the Greek Interlinear, you will see the definite article in almost every case. I believe that "the sin", in the context that Paul is talking about, is the sin nature. So, the source of our lust is the sin nature.

Take a look at the process that goes on, in verse fourteen of James chapter one.

We start out abiding in Christ, we are walking in fellowship with Him, in communion with Him and we have this wonderful intimacy with the Lord Jesus Christ as we behold Him in His word, and the Spirit of God makes Him real to us.

But then, as verse fourteen says, we're drawn away by our lusts. So there's the lust, the very strong desires, (and, as I said, I believe the source is the sin nature) and we're drawn away.

The word "drawn away" is to be lured; it's to be lured away from another. We are being drawn away from abiding in the Lord Jesus Christ to not abiding in the Lord Jesus Christ.

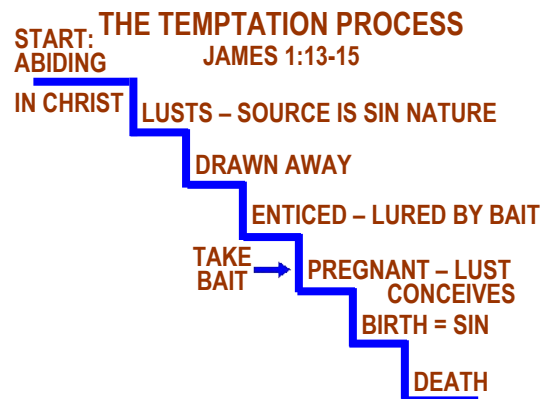
Look at verse fourteen: "when he is drawn away of his own lust, and enticed". The next word there is enticed. The word enticed simply means that now there is a bait. There's a bait out in front of you.

This power source knows what the bait should be. When you go fishing, you have to know what fish are going to be attracted to, worms, spinners, eggs, whatever. That old sin nature knows what the bait should be and puts that bait out in front of us. What are some examples?

The first thing we think of when we hear the word "lust" is sexual lust. Which is a very strong desire, especially with respect to men. There are so many of these desires that come at us every day.

How about self-preservation lust or desire? We're in the business of preserving our image. We don't want to be wrong and we want to look good in front of other people, in front of other believers. We want to look just as spiritual as they are. There's this self-preservation lust.

In my counseling, there are all kinds of desires that come to a person. That they don't realize that they're being drawn away or lured away from the Lord Jesus Christ. For example, women who have been abused, either sexually or mentally abused.



One woman when she was a young girl, was sexually abused by her father. Every time the word “father” came up, it triggered a reaction in her. It triggered a reaction of anger, of bitterness, of resentment. Those were the things that were drawing her away; this anger and bitterness because of memories of what happened to her with her father. These are enticements.

Look at verse 15: When lust hath conceived, it brings forth sin: and sin, when it is finished, brings forth death.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

When that lust, when that desire, conceives and the word in the Greek there is sulambano, meaning to become pregnant.

And so there’s a point where bait is out in front of us. Whether it is that woman walking by, or when we have to tell a little white lie to preserve our self-image, we take the bait.

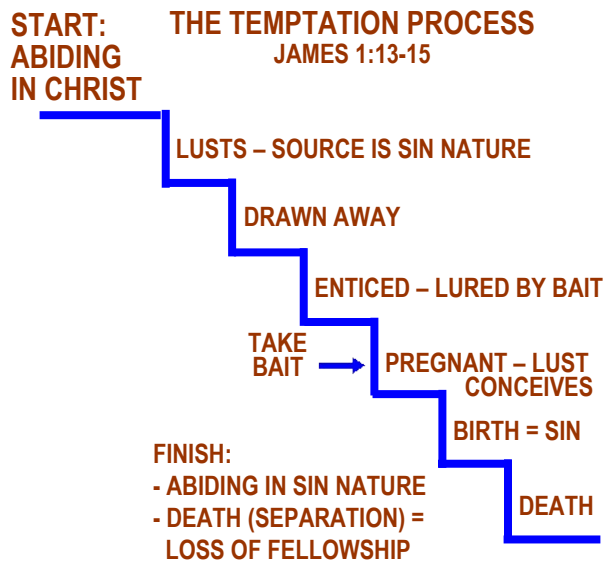
Or when the mention of one’s father causes anger and bitterness and we say, “I should be angry. I have a right to be angry and I have a right to be bitter and I have a right to be resentful!” we have just taken the bait.

So we take the bait, and then we become pregnant and lust conceives. And you know this: that when you become pregnant, there is no going back.

So you must go forward, and what happens? The baby is born and there is the birth. And the birth is sin. What happens then? The text says that sin leads to death. There is the process of temptation.

One woman said to me, “You know, that doesn’t picture my experience when I’m tempted. My experience is that there aren’t any steps going down like that. There’s a ramp and there’s grease on that ramp and I just slide right down it!” Do you find that to be true? I do.

Ok, so the question is, which death is death? Is it physical death? No, death is not physical death. Remember that death means what? Separation. So the question you have to ask is separation from what?



Death = loss of fellowship with God

Here’s the start, we’re abiding in Christ. There’s the finish line; that we’re abiding in that sin nature. That’s death. Death means separation and loss of fellowship with the Lord Jesus Christ.

Now the question is this: How do we get restored back to fellowship and abiding in Christ? How does that happen?

I want you to take a look at how wonderful God’s plan is for us as believers in the Lord Jesus Christ.

So, here’s this temptation process.

Temptation is not sin, taking the bait is sin

Now, prior to taking the bait, this whole process of lust coming at us, these strong desires, this drawing us away from abiding in Christ, and even the bait, being lured by the bait, that’s temptation. That’s pieradzo, a solicitation to sin, but it’s not sin.

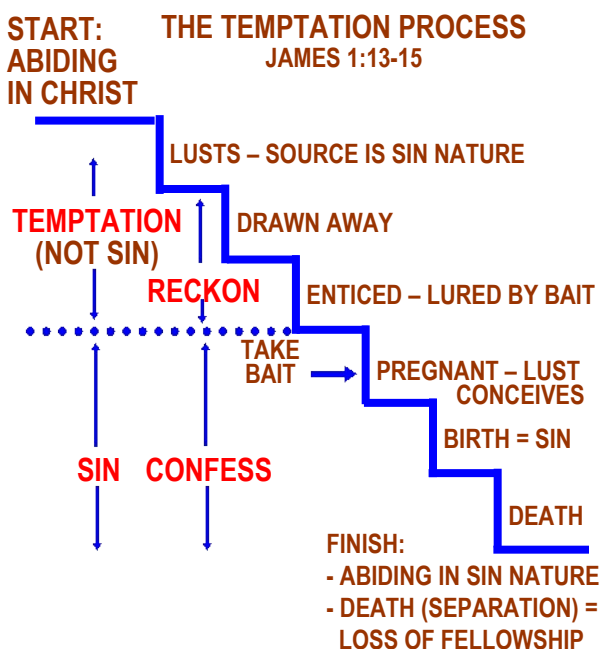
So many believers think that when they are tempted and there is a solicitation to sin that the sky is falling and they just lost their salvation. But temptation is not sin.

But, when we take the bait, then it’s sin. We have missed the mark. Sin is missing the mark. We have missed the mark and the mark is the glory of the Lord Jesus Christ.

How do we get back from death or separation and loss of fellowship with the Lord Jesus Christ? God has provided for us.

In 1st John 1:9 it says, “if we **confess** our sins, He is faithful and just to forgive us our sins and cleanse us from every unrighteousness”. And He may only convict us of one sin, or two sins, but He will cleanse us from every single sin!

Now, is the Christian life, then, going from abiding in Christ down to death, back to abiding in Christ, then to abiding in self, then confession, and then abiding in Christ, and then abiding in self, and then confession, and then abiding in Christ? Many believers live their Christian life that way.



I think I have told you the story of a woman who was here that she counted one day how many times she confessed her sin. I think it was something like 382 times! What does God want us to do?

Well, during the phase of temptation we should **reckon**.

Romans 6:10 & 11 is talking about reckoning. The word “reckon” means just to count it as true. Count what it says as true. How do we do that?

Romans 6:10 For in that He died, **He died unto sin** once: but in that He liveth, **He liveth unto God**.

11 Likewise **reckon** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

**We walk in the Spirit by the principle of faith in Christ Jesus
He has died unto the sin nature to set us free from the sin nature,
He is living unto God through us, because He is our life!**

Well, we walk by the principle of faith; personal rest and trust in the essence of faith, and the essence of faith are the things of the Lord Jesus Christ.

What are the things of the Lord Jesus Christ? In verse 10 it says that one of the things of the Lord Jesus Christ is that He died. And He died unto our sin nature. He condemned it. He rendered it inoperative. He cut us loose from it.

When we were unbelievers we were in union with our sin nature. When we put our trust and faith in the Lord Jesus Christ, He set us free. He cut us loose from the sin nature, so we no longer need to be a slave to the sin nature.

And Romans 6 verse 10 goes on to say not only did He die unto (in relation to) the sin nature, but He lives unto (in relation to) God.

Then verse 11 follows and says, likewise, you, reckon yourselves, dead indeed, unto (in relation to) the sin nature and alive unto (in relation to) God.

**Personal faith when tempted,
is to count it as true that Christ died unto (in relation to) your sin nature,
you no longer are a slave to your sin nature,
and Christ is living His life through you**

Reckon yourselves that you are cut loose, that you no longer need to be a slave to the sin nature. So, when these desires come, when the solicitation to sin comes at you, you can reckon, you can count it as true by faith that you're dead to that sin nature. You don't need to be a slave to it any more.

Then what happens?

James chapter 1 verse 12. Blessed, happy, mature is the man that endures temptation, the solicitation to sin. Blessed is the man that endures that, for when he is tried, he shall receive the crown of life.

Better translated is: “having become approved”, that is by test, he becomes approved. The word in verse twelve for “when he is tried”, guess what that word is.. dakemadzo! A test with a view towards approval.

James 1:12 Blessed (mature) *is* the man that **endureth** (abides under) **temptation**:(to fail) for when he is **tried**, (having become approved) he shall receive the **crown of life**, which the Lord hath promised to them that love Him.

It says blessed is the man that **endures**, another beautiful word, **to abide under**, that can abide under the temptation.

That temptation may be for a long period of time, but one is abiding under it. One is not going on and taking the bait, he is abiding under the temptation and he is reckoning himself dead indeed unto the sin nature, but alive unto God.

He is abiding under the temptation.

And what the Lord says is this: blessed is that man, having become approved, because this becomes, then, a test of one's faith.

Are you, by faith, going to reckon yourselves indeed, dead unto the sin nature, and alive unto God during temptation?

Look what he says in verse twelve:

He shall receive the **crown of life** which the Lord has promised to them that love Him.

God uses these things to share His glory with us

Amen? Amen.

Biblical Faith # 9

In Trials and Suffering

Given August 8, 2001

by **Hal Molloy** at

Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith – In Trials and Suffering - Biblical Faith # 9 - August 8, 2001

For the last couple of months our study has been on faith. We have laid much of the foundation concerning the subject of faith. Someone said here a month ago, "I could see where faith is an unending study." And they're right; I feel the same way.

The question comes up: Does God test our faith? The answer we found is, yes, He does test our faith. He does it by means of trials and suffering.

The next question is: Well, why does God allow trials and suffering in our lives? What's the purpose of God allowing trials and suffering in our lives?

So, today we are going to take a look at faith and testing.

pieradzo = to test or tempt, to solicit to sin, with a view toward failure

Last week we had an introduction concerning testing. And there were two words; one was "dakemadzo", and the other was "pieradzo". And last week we looked at the word pieradzo, to test. When it is used in the negative sense, "pieradzo", it means to tempt. To solicit one to sin. To test with a view toward failure.

dakemadzo = to test or prove, with a view toward approval

"Dakemadzo", which we will be looking at today, is to test with a view toward approval. That is the way God tests us.

God tests for approval, He never solicits to sin, He never wants us to fail

God never, never, ever tempts us. He never solicits us to sin. He never wants to see us fail. But He tests us with a view toward approval.

God wants us to walk in total dependence on Him

His desire, as we walk the walk, is to put our total dependence, moment by moment, on Him in every circumstance in our lives, in the trials that come into our lives, and the sufferings that we go through, and the unplanned circumstances that arise in our lives.

So the question comes up: what's the purpose of these trials?

He has many purposes, but we're going to look at one purpose today, which I believe is the primary purpose as to why God tests us and allows trials and suffering to come into our lives.

We've seen as we looked at God's eternal purpose, that His purpose is to declare God's glory, to reveal His glory, to share His glory, and then, in turn, to be glorified.

Now, we're going to concentrating on this aspect of God's eternal purpose: to **share** His glory. That's what God wants to do with you and me, it's to share His very glory.

Before the world was ever created back in eternity past, this was God's purpose. This was God's plan: to share His glory with you and me. Even though the first Adam sinned, God did not change His plan. It's just that this aspect of His purpose, to share His glory, is now being fulfilled through the last Adam, the Lord Jesus Christ.

How does God share His glory with us in the middle of trials, in the middle of suffering, in the middle of these adverse circumstances that come into our life. And I think the best passage of scripture that describes this is found in Romans, chapter five.

Romans 5:1 **Therefore..**

It starts off in verse one with the word "therefore". "Therefore" is a summary word. It summarizes chapters one through four. Chapter five is going to summarize some truths that were laid down in chapters one through four.

Romans chapters 1-3a = Man without faith in Christ and His Work declared unrighteous

Romans chapters 3b-4 = Man with faith in Christ and His Work declared righteous

Romans chapters one through three declare man unrighteous. At the end of chapter three through chapter four, it declares believers absolutely righteous in Christ.

So there is a declaration to those who have not put their trust and faith in the Person and Work of Christ, they're declared unrighteous. Those who have, they are declared righteous.

FROM ETERNITY PAST GOD'S ETERNAL PURPOSE

- 1. TO DECLARE HIS GLORY**
- 2. TO REVEAL HIS GLORY**
- 3. TO SHARE HIS GLORY**
- 4. TO BE GLORIFIED**



It goes on, it says: “Therefore being justified by faith”. Justified is a term which is actually a judicial act. It’s one declaring something. And when it says, “having been justified by faith”, it’s God declaring the believer absolutely righteous in Christ, that we have the very righteousness of Christ.

It’s through faith. It’s through simple trust and faith in the Person and the Work of our Lord Jesus Christ. So, we have a right standing before God.

Romans 5:1 Therefore being **justified by faith**,

How is that? The means is by His grace and through our response of faith. It’s an aorist tense, which says this: It’s an accomplished fact in your life. It is a positional truth. This is your position in Jesus Christ. And a positional truth is an eternal truth.

Not only is it eternal, but it will never change. It is a truth that will never change about you and about me as believers in the Lord Jesus Christ. We are justified. We are declared righteous from the moment we believe for all eternity.

“Therefore having been justified by faith”, what is the result of that? We have peace with God through our Lord Jesus Christ. The word peace there simply means harmony. It’s the opposite of enmity. We’re no longer enemies with God.

Romans 5:1 Therefore being justified by faith, we have **peace** with God through our Lord Jesus Christ:

As you go through scripture, there’s two aspects of peace. There’s this aspect of peace, the peace “with” God, and there is the peace “of” God.

Peace “with” God = face-to-face peace, positional peace of right standing before God

This peace here, “with” God, is the face-to-face peace. It is the fact that we have been declared righteous and we have this right standing before a holy and righteous God. And so we can stand face to face with God.

So, it’s a positional truth; we have peace, face to face, with God. It’s immutable. That truth is immutable about you and about me. It will never, never, ever change.

Peace “of” God = peace in our hearts, conditional peace in our walk by faith in God

The peace “of” God (which this passage is not talking about) is the absence of conflict in our hearts. It’s the moment-by-moment peace as we walk by faith and trust and rest in the Person of our Lord Jesus Christ, that teaches us His peace, and that peace, the book of Philippians says, surpasses all human understanding. That’s the peace “of” God.

So those are the two aspects of peace, but here, this face-to-face peace is through the Lord Jesus Christ.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By Whom also we have **access** by faith into this grace . . .

As you go on in the text, there is something else that also comes through the Lord Jesus Christ. In verse two: “by Whom, also, we have access by faith.” So, we have access into His grace.

Access into His grace, has the idea of one leading another; that there is one who can lead another into a position because of the merit of the person who’s leading.

access into . . . = led by one into a position because of the merit of the one leading

So the Lord Jesus Christ has led us into God’s grace because of His merit. He’s the only One that is worthy to lead us into God’s grace.

Then it goes on to say: “in which we stand.” And, it’s another perfect tense. Most of these are perfect tenses, perfect tense, remember, is an action that has been completed in time past, but it has abiding results right up to the present, it has the idea of permanence.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By Whom also we have access by faith into this grace wherein we **stand**, . . .

The completed action is when we responded to God’s grace by faith in the Person and Work of the Lord Jesus Christ. At that point we were led into God’s grace and we stand in God’s grace.

Stand = we are entrenched for eternity in God’s grace, led there by Christ on the basis of Who He is

Perfect tense; we are standing, abiding results, in God’s grace for all eternity. It is a positional truth. It will never, ever change.

I need to mention one thing, because in Galatians five verse four, it says that we can fall from grace. Can we really fall from the **position** of grace? Answer: No. We are entrenched in God’s grace, it’s our position.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law (attempt to be declared good by law keeping); ye are **fallen** (**condition** not position) from grace.

But in our **walk**, we may not walk according to our position. We may walk according to the flesh, and if we’re walking according to the flesh we’re not walking according to the Spirit and we’re not walking in the sphere of God’s grace. We’re walking in the sphere of some law system, whatever that may be.

First God shares His glory with us by “positioning” us in Christ

Now, Paul explains our position here in the first part of Romans five. He says that we are justified, we have peace, that we have been led, and that we have access into God’s grace. And not only that, we stand; we’re entrenched. It’s a military term; we are entrenched in God’s grace.

Then God shares His glory with us by a “conditioning” process of trials

What I want to do is look at the incredible process of God sharing with us the glory of Christ during trials.

So, the start of the process starts in verse two: by Whom we have access by faith into the grace in which we stand and we rejoice in hope of the glory of God. It's a present tense. It's talking about our walk.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

1. In His grace, as we walk by faith in Him, we're rejoicing in the hope (confidence) of God, our Lord Jesus Christ

As we walk by faith we are rejoicing in the hope of God. The word “rejoice” could be translated glory; that we are glorying in the hope of God.

The hope is God's

Question: What is this hope? Whose hope is it? Is it our hope? I think the text clearly defines it: it says it's the hope of God. It's not our hope.

When we looked at Hebrews 11:1 and we looked at what the essence of faith was, faith is the substance of things hoped for. And we saw that that word hope was an absolute certainty, an absolute confidence, as to Who God is and Who Jesus Christ is.

Hope = God's absolute confidence in His own glory, Jesus Christ

That's what this word means here, it's that we are rejoicing in Who He is and the absolute certainty, the absolute confidence as to Who He is. And it doesn't come out from us; the hope is His. The absolute certainty comes from Him and not from us.

So, what I'd like to do is look at this in a picture to understand what Romans five says that we're in God's grace. That's our position, in God's grace, and if we walk in God's grace, we're walking by faith.

In God's grace (position) we walk (condition) by faith beholding the Person of the Lord Jesus Christ

And faith has an object and the object is always the Lord Jesus Christ. We are beholding Him. We are gazing upon Him through the Word and the Holy Spirit is revealing the Person of Christ to us. We're rejoicing. We are glorying in the Person of the Lord Jesus Christ.

2. In His grace, as we walk by faith in Him, we're rejoicing in tribulations also: knowing (facts)

Let's take a look at this walk, verse three: “And not only so” – not only are we rejoicing in the hope of the glory of God, but we glory in, or we rejoice, (it's the same word used up above for rejoice), in tribulations.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing (facts)

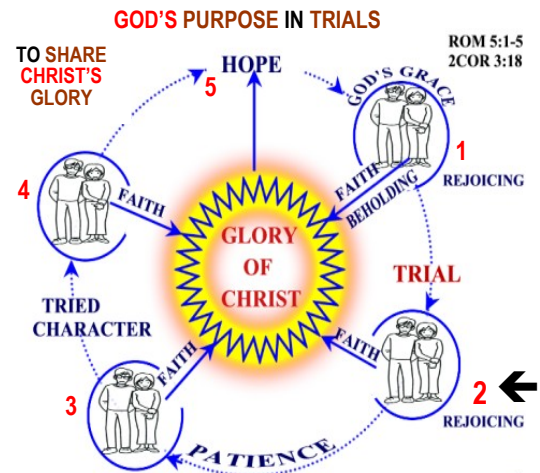
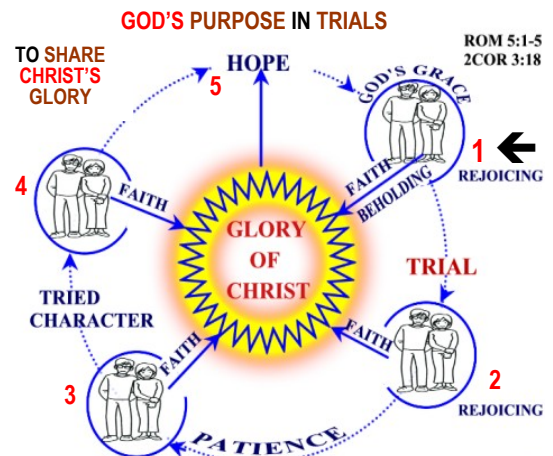
Now, here's my question: When trials come into your life, is this your immediate response? Is it to glory or to rejoice in a trial or suffering, as it comes into your life?

When some circumstance comes into your life which you never were expecting, is that your immediate response to say, “I just am rejoicing in this.” Or is your immediate response something like mine? Feelings of discouragement, anxiety, worry, or disappointment. Or asking a question like, “why is this happening to me?”

Remember we talked about “pieradzo” last week? Temptation. All of those feelings in terms of disappointment, discouragement, anxiety, worry and fear. When they come at us, as a trial comes to us, that's the solicitation to sin.

In tribulations there are solicitations to sin from our sin nature but we can now reckon that we are dead unto our sin nature and alive unto God

It's the source of the sin nature, it solicits us to sin. But we saw that we don't have to sin, that we can by faith, reckon ourselves to be dead unto the sin nature with all of it's desires; desires of disappointment and anger and fear and worry. And we can reckon ourselves alive unto God.



So, in Romans chapter five in these first five verses, this describes a process by which we are going to respond by faith to the trial.

The trial comes along and we, by faith, by just rest and trust in Who and what Christ is, we rejoice because we know that He has a purpose for the trial.

Why should we rejoice in tribulations?

Often the question is, “Well, hold it, Hal. Why should I rejoice? I mean, here comes this trial, and it’s going to be a big impact on my life. Why should I rejoice?”

Let me give you three reasons:

1. Because God allows it.

Reason number one is because God allows it. You know that nothing comes into your life unless God allows it. He is sovereign and allows that trial for a purpose. So it’s there for a purpose.

2. Because we are appointed to trials - We represent Him & our heavenly home

1 Thess. 3:3 . . . we are appointed thereunto . . .

Reason number two is that we are appointed to trials, we are appointed to suffering. In first Thessalonians chapter three verse three, it says we’re appointed unto these things, and it’s an appointment like an ambassador.

As an ambassador we represent our sovereign in the trial, and our sovereign is the Lord Jesus Christ.

We represent not only the sovereign of our country, but we represent the county itself where we come from. And it’s not the good old USA. We’re heavenly citizens. Our citizenship is in heaven. So that’s the country we represent in the trial.

3. Because God’s eternal purpose is to share His glory through the trial

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing (facts) . . .

Third reason: look in the text in verse three; “not only so, but we glory in tribulations also: knowing” .. look at the verb “knowing” there. This particular word for knowing is “oida”. And it means; to know factually.

Knowing the fact that God’s eternal purpose of sharing His glory with us is being accomplished through the trial, through the suffering. That’s the “knowing” here. That God’s eternal purpose of sharing His glory with us, is being accomplished through the trial or through the suffering, as we walk by faith.

This is how God shares His glory our Lord Jesus Christ through trials

How does He share the glory of our Lord Jesus Christ with us in the trial or the circumstances that come to us?

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing (facts) that **tribulation works patience**;

Look at the second part of verse three: also knowing that tribulation works patience, or, that trials work patience. The word there for tribulation or trial is a word which literally means like someone were to put you in a vice, and started to turn. You’d feel very pressed, you’d feel very squeezed. It’s that kind of physical pressure that you would be feeling.

tribulation = pressure on the mind

This is used in a metaphorical sense, where trials and suffering and adverse circumstances come at us in life and there’s this pressing on the mind. It’s that kind of pressing that’s talked about here.

works = to bring to a result, means there is a reason for the trial because there is a goal, a result

Trials work patience. The word work here means that there is a goal, there’s a reason for the trial. The word works means to achieve something, or to bring about a result. So, what’s the result?

patience = to abide under, to be at home under the trial

Trials bring about a result, and the result is patience. Patience is a compound word in the Greek: “hupomonae”. It’s hupo, under, and meno, to abide; it means to abide under.

Patience is an “at-home” word. It’s being at home under the trial, under the suffering. Here’s my question: when these trials and sufferings and circumstances come into your life, do you feel at home? Do you feel like this is home?

I’m losing all my money and they’re going to take my house and my car. I’m just at home with that. Is that your response, feeling at home, under the trial and under the circumstances?

The patience is our Lord Jesus Christ’s

Let me tell you that it’s not me! But I can also tell you that it’s not my patience. This is talking about the patience of our Lord Jesus Christ. It’s His patience. He is at home under trials. He is at home under suffering.

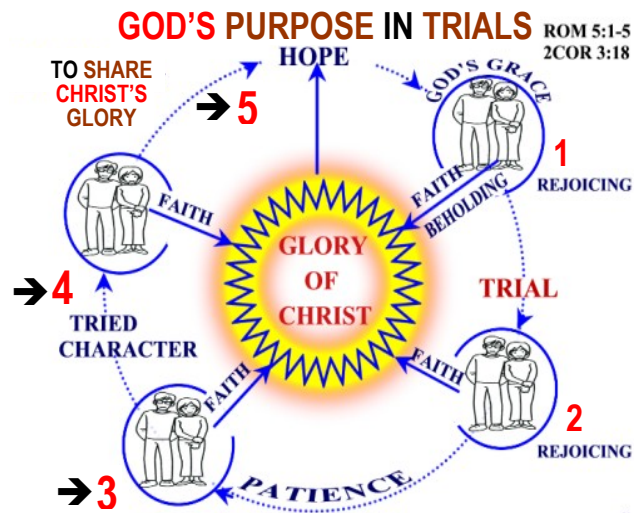
3. In His grace, as we walk by faith in Him, we learn that Christ our life, is at home in trials, the result is His patience is revealed

And as we abide with Him, we are at home. He shares that very glory of His patience with us in the trial. That's the wonderful part. That is the wonderful, wonderful part.

Not only does He share that, but He manifests that through us as a vessel. He manifests His very life through us as we walk by faith.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
 3 And not only so, but we glory in tribulations also: knowing (facts) that tribulation works patience;
 4 and **patience, (works) experience;**

Now, let's look at the next aspect of God's sharing Christ's glory with us. Verse four: and patience works experience. The word "works" isn't there, but it is understood. Patience - His patience manifesting itself in us, through us, brings out the result as we walk by faith. And the result is experience: proven character, tried character.



experience = tried or proven character

The word proven is "dakemadzo", to test with a view toward approval. And so as we walk by faith, the result is proven character. Character that has been tested, that has been tried through the fiery trial and it's come out pure.

Is it our character being talked about, that's proven? That's not the way I'd come out, but I know Who does come out that way, and that's the Lord Jesus Christ.

4. In His grace, as we walk by faith in Him, we learn that Christ our life, is proven pure by trials, the result is His approved character is revealed

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
 3 And not only so, but we glory in tribulations also: knowing (facts) that tribulation works patience; 4 and patience,(works) experience; and **experience, (works) hope:**

As we walk by faith and as we understand that He is our life. That His life comes through and it's proven, it's tried, that's His very character. And you know what? He shares that with us and He manifests that in us.

Then it goes on to say that the tried or proven character works hope. And we come right back to hope. Notice that we've come full circle. We're back to hope; we're back to this absolute confidence and absolute certainty of Who and what Christ is.

5. In His grace, as we walk by faith in Him, we learn that God's confidence is in Christ our life, the result is His confidence in Christ is revealed

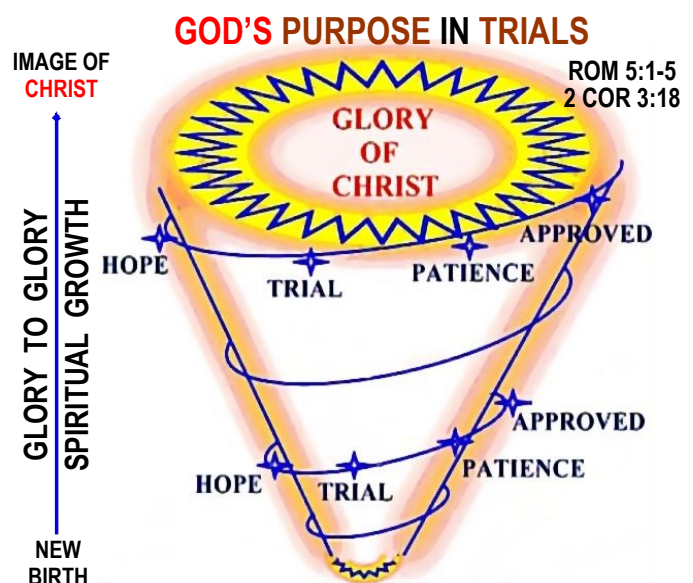
Does God have us going around in this circle all of our lives? Because you know in your life, and I know in mine, that there's trial after trial after trial. There's suffering after suffering. So, are we just spinning our wheels, just going around in circles?

Look at what He does and look what happens. We start out here, as newborn babes, and we don't have a clue as to the glory of our Lord Jesus Christ. We don't have a clue as to Who He is.

I can tell you this: in young believers, God doesn't put us through the trials. He grows us up, by the milk of the Word, and He is so gracious to us, but then when once formed, the Lord Jesus Christ in us, then come the trials.

And we're rejoicing in the hope, we know Who Christ is, and we're rejoicing in that hope, in His love, in His grace, in His mercy.

And the trial comes, and initially, oftentimes our response is a negative response. But then we know that the negative response is coming out from the old man, and we are to reckon ourselves dead and to walk by faith and by resting, and focusing and beholding our Lord Jesus Christ.



As we do, that trial works patience, the abiding under, and the staying power under the trial, being at home under the trial. And then comes the tried, or approved character. And there's the approval. So there's this testing with a view of approval.

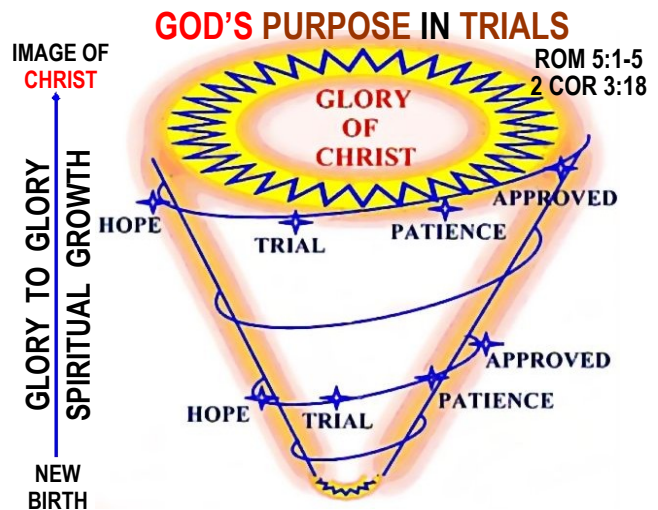
**God's purpose is accomplished by this process,
He is sharing the glory of our Lord Jesus Christ**

God has accomplished his purpose, but look what happens, we come to the next trial. But because we have been through this trial, we've come to know a little bit more about the glory of our Lord Jesus Christ, and Who He is and who we are in Him.

Isn't this a picture of second Corinthians three verse eighteen, beholding as in a mirror the glory of our Lord Jesus Christ, we are transformed into the very same image, from glory unto glory, even by the Spirit?

2 Corinthians 3:18 But **we all**, with open face **beholding** as in a glass the **glory** of the **Lord**, are **changed** into the **same image** from **glory to glory**, *even as by the Spirit of the Lord*.

As we go through these trials, God is sharing His very glory of our Lord Jesus Christ with us. We are coming to know Him and the power of His resurrection. That's what this whole process of trials is doing.



**God uses this process to share His glory with us
because His character is approved and revealed through each trial**

In His grace (position), our walk of faith in Him (condition), reveals His life in us

Here is a question: If this is God's purpose in our trials, that is, to share Christ's glory with us, will you now rejoice in trials and in suffering?

2 Corinthians 3:3 ... *ye are manifestly declared* to be the **epistle of Christ** ministered by us, **written** not with ink, but **with the Spirit of the living God**; not in tables of stone, but in **fleshy tables of the heart**.

God's test for approval gives the option to rejoice in trials

Here's the test. Are you going to rejoice when the trial comes along? Are you going to glory in the trial in your life?

When we do respond by faith, and we walk in faith in the trial, think of how God uses us as **epistles** of Christ.

God's glory, our Lord Jesus Christ's proven character, is seen by the world through us

The glory of our Lord Jesus Christ is manifested through us, it's seen by the world through us. And they're going to ask us, because they're going to see something that they've never seen before, about the wonderful hope that's within us.

And we're to be ready to give an answer.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only so, but we glory in tribulations also: knowing (facts) that tribulation works patience; 4 and patience, (works) experience; and experience, (works) hope: 5 and **hope maketh not ashamed**; because the **love of God is shed abroad (gushed forth)** in our **hearts** by the **Holy Spirit Who** is given unto us.

In closing, I want us to see something very special.

Romans chapter five and verse five: "and hope maketh not ashamed". Simply put, this is His hope, the absolute certainty that comes out from the Lord Jesus Christ, will never disappoint us; will never let us down. That's what it's saying. The reason why is given in the rest of verse five: "because the love of God is shed abroad in our hearts by the Holy Spirit Who is given unto us".

**His absolute certainty never disappoints us
because the Holy Spirit is revealing His love in our hearts**

The love of God is gushed forth in our hearts by the Holy Spirit, so that when you go through this trial, and I go through this trial, we even know more about the love of God, about the love of Christ.

He's brought us through the trial, and His love gushes forth from us by the Holy Spirit.

Then, do you know what happens, as we experience the love of the Lord Jesus Christ in our hearts?

Turn over to Galatians chapter five and verse six: “for in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love”.

Galatians 5:6
For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

**Our faith is energized by His love
which is gushing from our hearts
by the Holy Spirit**

What it's saying is this: only your personal faith avails. Only your personal faith is capable of producing results. Those results are produced by the Spirit of God that is in us. See where it says in verse six: “but faith which works by love”. What it says there is that our personal faith is energized, our faith is energized, by His love.

So, at the end of this trial, the love of God is gushed forth out from us, and we sense the love of God that is being gushed out from us. It energizes our faith so that we can go through the next trial, because our faith has been energized.

**God uses this process
to share His glory with us**

When the trial comes you will always find Him waiting there.

When the trial comes you will always find Him faithful.

When the trial comes you will always find that He will never leave you nor forsake you.

When the trial comes you will always find that He loves you.

And, when the trial comes you will always find that He purposes to share the very glory of the Lord Jesus Christ with you.

Amen? Amen.

Biblical Faith # 10 ***Is Personal Faith a Gift ?***

Given January 6, 2002

by **Hal Molloy** at

Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
and includes Bible texts and overheads used by the teacher.

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Biblical Faith - Is Personal Faith a Gift? - Biblical Faith # 10 - January 6, 2002

Is personal faith a gift?

Some time ago, in fact last summer, we talked about faith. I asked the question: if someone were to ask you what faith is, what would be your response? Most of you responded that faith is personal faith. Some also responded that faith is a gift. That is our subject this morning. Is personal faith a gift?

Now, as we looked at faith, we saw that there are four aspects of Biblical faith. The first was faith in its essence. We looked at Hebrews chapter eleven and verse one. That faith is the substance of things hoped for, the evidence of things not seen. We saw that faith was the reality of Who Christ is, Who God is, His ways and His thoughts, that's the essence of faith.

Then we saw that Scripture uses the definite article in front of the word "faith". We saw that usually it's referring to "the faith", either as the entire Word of God, or a portion of the Word of God. So, Scripture is called "the faith".

We also saw a third aspect of faith, personal faith. Personal faith is only a portion of the total picture of faith. Personal faith is rest and trust in what is revealed to us through the Word of God, in the essence of faith, or the faith.

Then the last aspect of faith, faith as a principle. God desires us to walk by the principle of faith. Personal faith in what He has revealed in the Person of the Lord Jesus Christ through His Word. That's the principle of faith.

So we looked at those four aspects.

Lots of questions came up, but question number two is: "Is personal faith a gift?"

Four passages seem to indicate personal faith is a gift: Ephesians 2:8-9, Romans 12:3 & 6, 1 Corinthians 12:9

There are four passages that seem to indicate that faith is a gift. The first passage is in Ephesians two eight and two nine. Two passages are found in Romans twelve, verses three and six, then the last passage is in First Corinthians twelve verse nine.

Romans 12:3 & Romans 12:6

What I'd like to do this morning is to briefly go through the Romans passages and the I Corinthians passage, and then spend most of our time looking at the Ephesians two passage. This is the primary passage that is used to teach that personal faith is a gift from God.

So, let's look at Romans chapter twelve first. I've quoted the last portion of the passage: "according as God has dealt to every man the measure of faith". Now, as you look at that passage, you would say here it is!

There is no question that every man is given a measure of faith, or the gift of faith.

However, the passage is in a context, so we have to take a look at the entire context, and part of the context is in verse six, and it talks about gifts. It says, having spiritual gifts, differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of the faith.

Notice I added in "spiritual gifts", because the passage is talking about spiritual gifts. The moment you believed, in the Person and Work of the Lord Jesus Christ, you were given a spiritual gift. You may not have a clue what the spiritual gift is. You may have been given several spiritual gifts. But, independent of whether you know that or not, the Lord says that He has given you spiritual gifts. So He has given spiritual gifts to the Body, and we're to use those spiritual gifts to edify each other, to build each other up.

context: believers are given spiritual gifts by God

So, here's the gift of prophecy. Now if I interpret the gift of prophecy as just forth-telling the truth as opposed to foretelling the truth; predicting the future, that gift of prophecy, forth-telling the truth, notice how it's to be done – according to the proportion of the faith.

the measure & proportion of "the faith", are for the function of our spiritual gifts

So the proportion of the faith has to do with the functioning of spiritual gifts. Spiritual gifts are to be exercised according to the proportion of the faith. And notice that there is the definite article, it's according to the proportion of "the faith". Remember in our summaries a minute ago we looked at "the faith". It's what is revealed in the Word of God, either the whole of Scripture or a portion of Scripture.

4 MAJOR ASPECTS OF BIBLICAL FAITH

1. FAITH - ITS ESSENCE
2. FAITH - THE FAITH
3. FAITH - PERSONAL
4. FAITH - AS A PRINCIPLE

QUESTIONS

1. WHAT IS NON-BIBLICAL FAITH?
2. IS FAITH A GIFT?
3. IS FAITH A WORK?
4. ARE FAITH AND BELIEF THE SAME?
5. DEGREES OF FAITH?
6. DOES OUR FAITH INCREASE OR GROW?
7. WHAT'S THE DIFFERENCE BETWEEN FAITH & KNOWLEDGE?
8. DOES GOD TEST OUR FAITH?
9. DOES FAITH DETERMINE OUR WALK?
10. WHAT ENERGIZES OUR FAITH?

Romans 12:3 . . . according as God hath dealt to every man the measure of faith

Romans 12:6 Having then (spiritual) gifts differing according to the grace that is given to us, whether prophecy, let us prophesy (forth-tell) according to the proportion of the faith;

proportion of “the faith” = the objective truth from God’s Word

You can not forth-tell the truth unless it is according to a norm or standard. The norm or standard is “the faith”, what is revealed in the Word of God. So, in Romans chapter twelve, it’s talking to believers. It’s not talking about unbelievers being given a gift of faith to believe. It’s talking about believers being given a measure or a proportion of “the faith” to exercise their spiritual gifts.

1 Corinthians 12:9

How about the next passage in First Corinthians chapter twelve and verse nine, . . . to another faith by the same Spirit, to another the gifts of healing by the same Spirit. Here we have a gift being given to a person, “the gift of faith”. One could say, there it is, there is no question that here’s the gift of faith being given to someone. There’s also the gift of healing.

1 Corinthians 12:9 . . . to another **faith** by the same **Spirit**, to another the **gifts of healing** by the same **Spirit**.

context: **believers** are given **spiritual gifts** by **God**

What’s interesting about this passage is that, if you go back to the beginning in verse one, you’ll see that the context is just like Romans twelve, the context is spiritual gifts given to believers in the Lord Jesus Christ and it has nothing to do with unbelievers.

this gift of **faith** is included in a list of **gifts**

The gift of faith is included in a whole list of gifts, the word of wisdom, healing, miracles and tongues, etc. Faith is included with these gifts.

this gift of **faith** = the **revelation of the objective truth** by the **Holy Spirit**

These gifts are no longer exercised. These gifts were given prior to the New Testament, before we had the Word of God. So God gave people the gift of faith, of being able to proclaim His Word without the New Testament being written. So, that gift is included with these of wisdom, healings, tongues.

this list of **gifts** were **temporary gifts** until the **New Testament** was finalized

I don’t believe those gifts are in effect today in the Church. Now there are many that believe that they are. The point is this: these two passages, in Romans and in First Corinthians, are talking about believers and not unbelievers.

Ephesians 2:8-9

Now let’s head into our main passage, Ephesians two eight and nine. For by grace you are saved through faith and that (this) not of yourselves, it is the gift of God, not of works, that no man should boast.

I want you to notice that I added the word “this” parenthetically, because if you take a look at the word, it is talking about something that is contextually or physically near. If you were to use a pronoun that is contextually remote or far away, you would use the pronoun “that”. But, in the Greek text, it uses the word “this” and not “that.”

Ephesians 2:8-9 For by **grace** you are **saved** through **faith** and **that (this)** not of yourselves, **it is the gift of God**, not of works, that no man should boast

So it’s talking about something that is contextually near. And it’s critical. And we’re going to see why.

Notice that the writers of the King James added “it is”, because it’s understood in the Greek. In fact, when you sentence diagram this passage of Scripture, you’ll find that there is more than one verb that is understood that is not in the text. And there’s more than one pronoun that is understood and not in the text.

When the Greeks wrote, they didn’t repeat pronouns and verbs all the time, especially when it is an essence verb, like the verb “is”. They just didn’t repeat them; they’re just understood. So, let’s put into this text all the pronouns and verbs that are understood. It looks like this:

For by grace are you **saved** through **faith** and **this is** not of yourselves, **it is the gift of God**, **it is** not of works that no man should boast.

This is what it looks like when you put in those pronouns, the two “its” and the three verbs “is” that are understood in the text.

Now, this is critical; I’m building up to something here and you will see why.

What’s the “it”? Because if faith is the gift of God, then we would translate that faith is the gift of God. What’s the “it”? We have to define what the word “this” is, because “this” is a pronoun, it baby-sits for a noun, and “it” is also a pronoun that baby-sits for the same noun. The two “its” and “this” refer to the very same thing.

Question: What is “it”? That’s the question we have to ask.

What’s contextually near in this passage is “faith” and “salvation”. Those are the two things that are contextually near in the passage. Remember, the word “this” refers to something that is contextually near.

So we are going to substitute for the words “this” and “it” the word “faith”. This is what we get:

For by grace are you **saved** through **faith** and **this faith is** not of yourselves, **this faith is the gift of God**, **this faith is** not of works that no man should boast.

Now, for all those who believe that faith is the gift of God, they're going to say, let's stop right here, there it is, it just all fits. But let's press on and let's substitute the other thing it could be standing for, and that is salvation.

So, when we substitute "salvation", this is what we get:

For by grace are you saved through faith and this salvation is not of yourselves, this salvation is the gift of God, this salvation is not of works that no man should boast.

Now, does that make sense? It sure does.

So there's the big question: is **faith** the gift of God, or is **salvation** the gift of God? Which is it?

Is this gift of God, faith or salvation?

Rule: each pronoun must agree with the noun it "stands for", in both gender and number

Well, we have a rule in grammar. The pronoun stands for some noun and every pronoun must agree with the noun in both gender and number.

If I were to say to you, "Lindy is a marvelous cook because **he** cooks delicious meals", does that make sense? (No) Why? Because I used the pronoun "he" for Lindy. It didn't agree in gender. It agreed in number, but it didn't agree in gender. So if I said, "Lindy is a marvelous cook because **she** cooks delicious meals", that goes together.

So the question is: what's the gender of "faith", and what is the gender of the pronouns "this" and "it"?

If the genders agree, then the answer is that faith is the gift of God. If they don't agree, then it's salvation.

If we take a look at the pronouns "this" and "it", their gender is neuter. If we take a look at the noun "faith", it's feminine. The pronouns "this" and "it" cannot stand for faith. The genders don't agree.

Pronouns "this" & "it" not feminine gender so can not "stand for" faith

Faith is not the gift of God, therefore Salvation is the gift of God in this passage

Therefore, we can come to the conclusion that faith is not the gift of God, therefore salvation is the gift of God in this passage.

In Scripture personal faith is never used in conjunction with the gift of God

How does that correlate with the rest of Scripture? We have come to the conclusion that personal faith is not a gift of God. The correlation is this: as you go through Scripture and look up the gift of God, is the gift of God ever used in conjunction with faith? You'll find in Scripture that personal faith is never used in conjunction with the gift of God.

The gift of God is used for other things, such as everlasting life, in John 4:10-14.

The gift of God is talking about the Holy Spirit in Acts 2:38; 8:20; 10:45; 11:17.

The gift of God is used for justification or righteousness in Romans 5:15,17-18.

The gift of God is used for Jesus Christ in 2 Corinthians 9:15. In fact, it says that He is the unspeakable gift!

So when you look at other passages of Scripture, you don't find faith as being one of those gifts of God.

The other thing is this: Remember when Paul and Silas were in Philippi and were thrown in prison? There was a great earthquake and they were loosed from their chains. The Philippian jailer looked down into the prison and sees the empty shackles and Paul and Silas are not there. The Philippian jailer, knowing that it is his responsibility to keep those prisoners and he thought they had escaped, so he took his sword and was just ready to plunge it into his heart. Because he knew that his punishment from the Romans would be much worse, so he thought he was just going to end it right there.

Then, all of a sudden, Paul and Silas see him, ready to plunge that sword into his heart and they said, "Do thyself no harm! We are still here". The Philippian jailer dropped the sword and came down and asked the question, "What must I do to be saved?"

Now, Paul and Silas answered, well you must receive the gift of God, you must receive the gift of faith, and then you can believe in the Lord Jesus Christ. Right? No! They did not say that.

When the Philippian jailer asked, "What must I do to be saved?" Paul and Silas answered, "Believe on the Lord Jesus Christ and thou shalt be saved."

They didn't say that he had to receive the gift of faith, just believe.

He was an unbeliever. Did this unbeliever have the capacity to believe? If he didn't have the capacity to believe, Paul and Silas would never have said, "Believe on the Lord Jesus Christ". So the Philippian jailer, who was an unbeliever, had the capacity to believe.

Personal faith is how we receive the gift of salvation - Eph 2:8-9; Acts 16:30-31

The point is this: that **personal faith** is **how** we receive the gift of salvation.

Many **object** that man is **unable** to respond in **faith** to **God's** drawing of man to **Christ**

So when we say that personal faith is not a gift of God, there are a lot of hands that go up and it's said: "I object! And the reason I object is this, that man is so depraved, so lost, man is totally unable to respond to God's wooing or drawing of man to Christ. He is totally unable to because he's so lost and so depraved".

The teaching goes on that God regenerates man first, and then he can believe. The teaching is that a person must be born again before he or she can believe.

This is what reformed theology, or covenant theology teaches.

This is totally inconsistent with God's Word

This is totally inconsistent with the clear teaching of the Word of God.

God makes sure every man knows God exists and knows God's power

Listen. Every single person ever born in this world – every person – knows that there is a God. God has manifested it within every single person. Every person knows there is a God.

And every single person not only knows there is a God, but every single person knows God's eternal power.

. Romans 1:19 . . . that which may be known of God is manifest in them; for God hath shewed *it* unto them. 20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, *even His* eternal power and Godhead; so that they are **without excuse**:

God says in His Word that every man is without excuse or not believing this knowledge of God

So God can say in Romans chapter one that man is without excuse. He has no excuse not to respond to God and not to glorify Him. Because it goes on to say, when they knew God, they glorified Him not as God but became vain (empty) in their imagination.

Romans 1:21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, . .

In the same manner, God has also given every person the capacity and responsibility to respond to God's drawing, by faith.

God has given every man capacity & responsibility to respond to God's drawing by personal faith

God is wooing and drawing every man to Christ and we have the capacity. Not only the capacity, but also the responsibility to respond by faith. Faith in the gospel of Christ for salvation.

So man is without excuse; there is no excuse.

As you look at the total picture, salvation is totally the Work of God. Faith is wholly the responsibility of man.

Man does not contribute to his own salvation. God does not contribute to man's unbelief.

God alone must do the saving; man must do the believing.

Those who are saved have only God to thank. Those who are lost have only themselves to blame.

Listen. No one will ever stand before God and say, "I'm condemned because I wasn't given the gift of faith." No one will ever say that. All men have the responsibility to believe.

John 12:32 And **I**, if **I** be lifted up from the earth, will **draw all men** unto **Me**.

1 Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it **pleased God** by the foolishness of preaching to **save** them that **believe**.

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. 17 For **God** sent not **His Son** into the world to condemn the world; but that the world **through Him** might be **saved**

All men have the responsibility to believe, It pleases God to save those who believe

God has promised to save all who come to Him through Christ. That's His absolute promise.

What is personal Biblical faith?

It is the **subjective trust and rest** in the **objective truth** from the **Word of God**, which is **reality**, resulting in man's rest.

The **object of this faith is Jesus Christ**.

So, if personal faith is not a gift, what is personal faith? I've tried to summarize what personal faith is. Notice that I've added the word "Biblical" there. Personal Biblical faith is a subjective trust – that's where we come in, it's subjective, from within – and rest (we do the resting), in the objective truth – something that's outside of ourselves, from the Word of God. And we respond to it by faith. By resting in that objective truth. The object of faith, is the Person of the Lord Jesus Christ. That's personal Biblical faith.

Why the word "Biblical"? Because every single person, whether an unbeliever or a believer, lives by the principle of faith. It's either unbiblical faith, or Biblical faith. Every single unbeliever can only live by unbiblical faith. Every believer can either live by Biblical faith, or he can live by unbiblical faith.

You as a believer in Christ, are going to be living one way or the other. The thing is you will always, moment by moment, every moment of your life, be walking by faith. And it's going to be either by Biblical faith or unbiblical faith.

What is personal unbiblical faith?

It is the **subjective trust** in the **ways and wisdom of man**, which is **assumed reality** and is **uncertainty**, resulting in man's **unrest**.

The **object of this faith is self**.

What is unbiblical faith? Unbiblical faith has, as its object, self. Self is the object of unbiblical faith. If believers are walking in unbiblical faith, we are walking in self. Self-sufficiency, self-worth, self-wisdom, self-esteem, you name it, all of the "selves" – that's the way we're walking.

Biblical faith rests in the object of its faith, and the object of its faith is the Lord Jesus Christ. So it's not self-sufficiency, but Christ's sufficiency. It's not self-worth, but Christ's worth. It's not self-wisdom, but Christ's wisdom, and it's not self-esteem, but Christ's esteem.

Hebrews twelve two I think really describes this whole process. It says this: Looking unto Jesus, the author and finisher of faith.

Hebrews 12:2 looking (away) unto Jesus the author and finisher of faith . . .

Now, I must say, if you are looking at the King James, it has a personal pronoun in front of "faith", looking unto Jesus the author and finisher of "our" faith. That personal pronoun does not appear in the text; it was added. Now, I did add something in there. It is the word "away". Looking **away unto** Jesus, the author and finisher of faith.

The "looking unto" Jesus is a compound word. It has those parts, "looking **away unto**" Jesus.

**Looking away from self unto Jesus, the essence of faith, not personal faith;
He's the essence of faith**

And I think that that is very significant, because we are to be looking away from self and self-interests, our problems and sufferings. Looking away from all those things that self gets wrapped up with and looking unto Jesus, the author and finisher of faith - the essence of faith - NOT personal faith; He's the essence of faith.

When we're wrapped up with self and self-interest and all of this self-stuff and the self-pity and the trials and circumstances in life, and all of those things, in the context of Hebrews chapter twelve, it says that these weigh us down. They just weigh us down and we can't run the race and the Christian life is a race and it has a goal, and the goal is a wonderful goal: it is Christ in you, the hope of glory.

God's eternal purpose is to share His very glory with you, the very glory of the Lord Jesus Christ, that's His purpose. And self and self-interests, all of those weights, can weigh us down.

As we look unto Jesus and behold Him by faith, the Holy Spirit reproduces the life of Christ in us & we're transformed.

That which is being formed within us, the Holy Spirit manifests outwardly so what's being formed in us is the very glory of our Lord Jesus Christ, the very life of our Lord Jesus Christ. And the Holy Spirit manifests that outwardly so others can see the Lord Jesus Christ through us. This is God's eternal purpose: to share His glory with us by reproducing the life of Christ in us.

Heb 12:1 . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race . . .
Col 1:27 . . . God would make known . . . the glory . . . Christ in you, the hope of glory:

2 Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

2 Corinthians 3:3 . . . ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

How wondrous is this in your life and in my life! God is taking earthen vessels, which are weak and fragile and there's a big sign on them, "Handle with Care", but God takes these vessels and manifests in us the Person of Christ for the world to see.

Personal faith never thinks about that which is in ourselves as ground of rest.

Personal faith receives, it loves, it apprehends what the Father has revealed in His Word and His thoughts about the Lord Jesus Christ, in Whom He has His rest.

Is the Lord Jesus Christ your rest? Is He my rest? My prayer today, and I'm sure your prayer, is that Jesus Christ would be our rest.

Amen? Amen.