

Scriptures and Doctrine :: Faith**Faith - posted by rookie (), on: 2004/2/11 7:44**

As a new believer, and for the first three years of my life as a Christian, I struggled with the notion of faith. Those around me could not explain to me what faith was. I remember one pastor at a conference I attended, describe saving faith as a belief which overcomes our fears. He said saving faith might be illustrated like this: "I am fearful of heights. God asks me to enter a 20 story building and go up to the top floor. There you will find some men washing windows from a cat walk that is suspended from the roof of the building. God then commands me to step out of the building's window onto the cat walk. I obey. That is an example of saving faith."

All around me I found men who struggled to define what saving faith was. Everyone used the word but could not define it.

What are your thoughts? Have you experienced the same in your own walk? Do men or women around you struggle with the word "faith?"

Re: Faith - posted by shazbot, on: 2004/2/11 17:46

I have always defined saving faith as a realization that God is more real than you are, a knowledge that He is always present where you are, and an awareness of Him just as you are aware of your right arm. Even when your eyes are closed, you feel that your right arm is there; even though you cannot see God, you feel that He is there. It also implies a basic understanding of God's personality, of His wishes, of His likes and dislikes. It is not only an awareness of God but also an awareness of His Mind.

Re: Faith - posted by crsschk (), on: 2004/2/11 18:49

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

FAITH, n.

1. Belief; the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence; the judgment that what another states or testifies is the truth. I have strong faith or no faith in the testimony of a witness, or in what a historian narrates.
2. The assent of the mind to the truth of a proposition advanced by another; belief, or probable evidence of any kind.
3. In theology, the assent of the mind or understanding to the truth of what God has revealed. Simple belief of the scriptures, of the being and perfections of God, and of the existence, character and doctrines of Christ, founded on the testimony of the sacred writers, is called historical or speculative faith; a faith little distinguished from the belief of the existence and achievements of Alexander or of Cesar.
4. Evangelical, justifying, or saving faith, is the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied with a cordial assent of the will or approbation of the heart; an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. In other words, that firm belief of God's testimony, and of the truth of the gospel, which influences the will, and leads to an entire reliance on Christ for salvation.

Being justified by faith. Rom 5.

Without faith it is impossible to please God. Heb 11.

For we walk by faith, and not by sight. 2 Cor 5.

With the heart man believeth to righteousness. Rom 10.

The faith of the gospel is that emotion of the mind, which is called trust or confidence, exercised towards the moral character of God, and particularly of the Savior.

Faith is an affectionate practical confidence in the testimony of God.

Faith is an affectionate practical confidence in the testimony of God.

Faith is a firm, cordial belief in the veracity of God, in all the declarations of his word; or a full and affectionate confidence in the certainty of those things which God has declared, and because he has declared them.

5. The object of belief; a doctrine or system of doctrines believed; a system of revealed truths received by christians.

They heard only, that he who persecuted us in times past, now preacheth the faith which once he destroyed. Gal 1.

6. The promises of God, or his truth and faithfulness.

shall their unbelief make the faith of God without effect? Rom 3.

7. An open profession of gospel truth.

Your faith is spoken of throughout the whole world. Rom 1.

8. A persuasion or belief of the lawfulness of things indifferent.

Hast thou faith? Have it to thyself before God. Rom 14.

9. Faithfulness; fidelity; a strict adherence to duty and fulfillment of promises.

Her failing, while her faith to me remains, I would conceal.

Children in whom is no faith. Deu 32.

10. Word or honor pledged; promise given; fidelity. He violated his plighted faith.

For you alone I broke my faith with injured Palamon.

11. Sincerity; honesty; veracity; faithfulness. We ought in good faith, to fulfill all our engagements.

12. Credibility or truth. Unusual.

The faith of the foregoing narrative.

Websters 1828 Dictionary

Re: - posted by rookie (), on: 2004/2/13 7:49

"So then faith comes by hearing, and hearing by the word of God." Romans 10:17 There are two greek words for "word." Logos implies the written word. Rhema implies the spoken word. In the verse above, the word Rhema is used. So faith come by hearing the spoken word of God. God throughout Scriptures, speaks in one way or another to those who will hear. He spoke Himself, "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." Genesis 22:18 Also, "Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine." Exodus 19:5 Also, "Who among you fears the Lord? Who obeys the voice of His Servant? Who walks in darkness and has no light? Let him trust in the name of the Lord and rely upon his God." Is 50:10

He speaks through the prophets and angels. He speaks to us through the written word of God. "For the word of God is **living and powerful** and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

So faith comes from hearing God speak to us. Think about how Joshua was able to please God. Was it not because God spoke to him first. He had a choice to obey or disobey. Look to Abraham. God came and spoke to him through dreams and angels. Look to the OT for God's voice.

In Christ
Jeff

Re: - posted by crsschk (), on: 2004/2/13 8:03

Quote:
-----Look to the OT for God's voice.

And the New for the fullness of expression of that voice.

Joh 1:14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

Re: - posted by rookie (), on: 2004/2/13 8:21

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. **In Him was life, and the life was the light of men.** And the light shines in the darkness, and the darkness did not comprehend (overcome) it." John 1:1-5

In another place, "Your father Abraham rejoiced to see My day, and he saw it and was glad." John 8:56

I wonder if anyone knew as much as Enoch, Elijah, Ezekiel, Moses, Abraham, or Joshua. And of course the Apostles, especially John.

When Paul wrote Romans 10:17, he was referring to the OT saints.

In Christ
Jeff

Re: - posted by jeremyhulsey (), on: 2004/2/13 17:07

rookie wrote: "There are two greek words for "word." Logos implies the written word. Rhema implies the spoken word. In the verse above, the word Rhema is used."

Reply: Actually Rhema and Logos are interchangeable and are used equally to denote either written or spoken words.

Re: - posted by rookie (), on: 2004/2/13 20:29

by Husley: Actually Rhema and Logos are interchangeable and are used equally to denote either written or spoken words.

I am the least of any in terms of knowledge of language and translating them. With that said, and again with ignorance my companion, I checked the concordance for these two words Rhema and Logos. Neither are used to express the other in definition. Jeremy, when you say that they are interchangeable, can you share with me why they are so?

It does not seem that Paul uses these words freely. What is the significance?

In Christ
Jeff

Re: - posted by jeremyhulsey (), on: 2004/2/14 6:52

rookie,

This was a question that I had brought up to one of the Greek professors at my college. He's the one who first told me that the words were interchangeable. I later asked some of the Biblical language experts on another forum I belong to and they concurred that the two can either mean spoken or written.

I don't have all my study tools here with me at home so I'll write what little I know with what I have here.

Here's what I found in my Zondervan's Analytical Exhaustive Concordance:

Logos: word, spoken or written, often with a focus on the content of a communication; matter, thing. "The Word" is a title of Christ emphasizing his own deity and communication of who God is and what he is like.

It doesn't give as detailed a definition of rhema. Here's what it says:

Rhema: word, saying; matter, thing.

Here's a sample of some of the listings of the uses of either Logos and Rhema:

John 2:22 Then they believed the Scripture and the word- Logos (written)

John 3:34 the one whom God has sent speaks the word- Rhema (spoken)

John 15:20 Remember the word I spoke to you- Logos (spoken)

2nd Cor 10:10 and his *speaking* amounts to nothing- Logos

Rhema is used mainly in reference to speaking. However, Logos appears from what I've seen in my concordance to be used freely either way. This is a very concise sampling of the uses of these two words.

Vincent's Word studies in the New Testament says this about Logos in John 1:1

The Word (Logos) This expression is the key-note and theme of the entire gospel. Logos' comes from a word (greek symbols used here which I'm unable to type) with the primitive meaning of which is: to lay, then, to pick out, gather, pick up : hence to gather or put words together, and so to speak. Hence logos is, first of all, a collecting or collection of both of things in the mind, and of words by which they are expressed. It therefore signifies both the outward form by which the inward thought is expressed, and the inward thought itself, "to think" and "to speak".

He notes John's reference in the opening of his gospel the Genesis ch.1:

The word here points directly to Gen.1, where the act of creation is effected by God speaking (compare Psalms 33:6).

Rhema appears to be used a lot when the writers are wanting to stress the entirety of the message (gospel):

John 17:8 I have given them the words(rhema) that You have given Me.: words here means he has given the whole message

Rhema, word, as distinguished from Logos, word, in classical Greek, signifies a constituent part of a speech or writing, as distinguished from the contents as a whole. (in other words logos might point out single words or phrases while rhema refers to the whole message) The distinction in the New Testament is not sharp throughout. It is maintained that rhema in the NT, like the Hebrew gabar, stands sometimes for the subject-matter of the word. However, Vincent goes on to say that the writers of the NT did not always follow these rules. Which is to be expected since their native tongue was Aramaic and not Greek. It would be the same as someone from Mexico writing a book in English without having mastered the language. The translation would be rough in some places, and this is true also in the NT. While on the surface this might seem embarrassing to the church and was a source of reviling from critics of the scriptures in its day, today it only helps to further solidify the authenticity of the scriptures.

Edit:

To continue what you were saying about Romans however, you are on the right track to what this passage is saying.

Romans 10:17 in the NKJV starts of with "So then". This implies that he is summing up what he just said, so the root of t his verse can be found in the following verses.

14How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they hav e not heard? And how shall they hear without a preacher?

15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

17 So then faith comes by hearing, and hearing by the word of God.

Verse 17 is better translated: "So then, fait comes by the message, and the message by the command of Christ." Rhem a here is translated as command.

Verse 17 answers the questions posed in verses 14 and 15. (14)How can someone believe? (17)The message of the go spel (15)How can they hear the gospel without someone being sent to them? (17)The messagengers of the gospel are s ent by the command(rhema) of Christ.

In Christ,
Jeremy Hulsey

Re: Faith - posted by eagleswings (), on: 2004/2/14 18:17

"As a new believer, and for the first three years of my life as a Christian, I struggled with the notion of faith. Those aroun d me could not explain to me what faith was....

"All around me I found men who struggled to define what saving faith was. Everyone used the word but could not define it.

"What are your thoughts? Have you experienced the same in your own walk?"

Yes.

"Do men or women around you struggle with the word "faith?"

Probably

For openers, I'll offer one definition that George Mueller, Watchman Nee, A.W. Tozer, Major W. Ian Thomas and others have offered. (See, for example, what George Mueller had to say in the biographic, autobiographical material that Greg (wrtbooks) posted today.)

"FAITH IS BELIEVING THAT WHAT GOD SAYS IS TRUE."

"Abraham believed God and it was accounted unto him for righteousness" (Romans 4:3, Galatians 3:6, James 2:23).

The Hebrew for "believed" is "amened".

Abraham "amened" God, and it was accounted unto him for righteousness."

The renewed spirit in the regenerated (or "awakened"--take your pick) man or woman has been given the capacity to per

ceive Divine facts, the Divine realities from the written word of God.

"Faith is the substance of things hoped for; the evidence (conviction) of things not seen" (Hebrews 11:1)

Nee likes the word, "substantiating". Faith is the substantiating, the process of saying "amen" to, the inner response to, the perceived Divine realities.

Expectation is an essential part of genuine faith, too. In one of the February Day by Day Devotions that Mike (crsschk) is posting, Tozer says something like "Faith without expectation is not real faith."

("I believe, Lord. Help my unbelief!")

To which He says (with a twinkle in His eye), "Faith cometh by hearing, and hearing by the (read or heard) word, rhema (!) of God" (Romans 10:17).

Roger

Re: Faith - posted by philologos (), on: 2004/2/16 2:43

Sometimes you can distinguish the true by eliminating the false. Twice, in his letters to Timothy, Paul refers to 'faith unfeigned'. The KJV word 'unfeigned' is 'without hypocrisy'. The greek word hypocrite means actor. So there is a fake-faith, a pretend-faith as well as the genuine article. Part of Paul's purpose in writing 1Timothy was to produce genuine faith, non-fake faith. He links it with a pure heart and a good conscience.

The Lord rebuked people as 'oligopistos'; little faithed ones. This is interesting as 'oligos' can mean of short duration. This looks like 'flash in the pan' faith.

John 2:22-25 has a very important comment on faith.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

The emboldened words are pisteuō, the verb for belief. (pistos, is the noun, faith, belief. If we choose a word to carry the same sense through the passage we would have; many trusted in his name, when they saw the miracles which he did. But Jesus did not trust himself to them, because he knew what was in man.

There are two things to notice.

1. there is a kind of 'faith', sometimes stimulated by impressions or miracles, upon which Christ cannot build.
2. you cannot have genuine 'faith' in a person until you know their genuine nature.

The faith that saves is faith in the character of God, revealed in Christ. Notice Paul's wonderful testimony from the shipwreck; I believe God, that is shall be even as it was told me. and that of Abraham; Abraham believed in the Lord, and it was accounted to him as righteousness.

These are men whose faith has come to rest not just in God's abilities but in His character. Genuine faith is not in promise or power but in a person.

Re: - posted by rookie (), on: 2004/2/17 7:45

Hi Jeremy,

Thankyou for your reponse. You wrote: "Verse 17 answers the questions posed in verses 14 and 15. (14) How can so meone believe? (17) The message of the gospel(15) How can they hear the gospel without someone being sent to the m? (17) The messengers of the gospel are sent by the command (rhema) of Christ."

I have two thoughts. First, I disagree with your analysis for verse 17. The point is that God did send the prophet Isaiah to preach the gospel. Verse 16 is the conclusion that Isaiah made from preaching the gospel. "But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?" The idea of hearing God is the force of this chapter. The idea of not believing the words of God is the subject for which they are denied His rest. That is why faith is tied in with hearing. One must hear before he can make a choice to believe or not to believe. Jesus many times said, He who has ears let him hear. The idea of hearing and obeying is summed up in verse 17.

Many heard the gospel through out the ministry of Jesus, the prophets, apostles, saints, and angels. Hearing the gospel preached does not imply faith. Believing unto obedience leads to trusting in God.

In the Strong's Concordance, the word rhema is translated, an utterance... The idea of those who wrote the Bible not knowing the greek language well, does not seem a plausible argument. First, the Scriptures are the inspired Word of God. Secondly, Paul was a Roman citizen, and most probably spoke Greek as a primary language.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/17 8:03

Paul teaches about how man can hear the things of God. "But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. **Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.** 1 Corinthians 2:10-12

You see the Corinthians had been given all things pertaining to Christ, yet it is the Spirit that communicates to the believer the depths of the knowledge, wisdom, and understanding. He speaks to us through the Holy Scripture. He gives us what is of Jesus.

Paul continues on in verse 14, "But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; **nor can he know them because they are spiritually discerned...**" Paul identifies here who can understand the things of the Spirit of God. It is the Spirit who speaks to our hearts. He counsels us in the paths of righteousness. Faith comes from hearing the Spirit bring the word of God to life in the Holy Scriptures. Faith comes from hearing the Spirit convict us of sin. Faith comes from obeying the commands that Jesus speaks to us day by day. We stumble along the way but He is faithful. Those who obey what they hear, grow in trusting the Lord with their life.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/19 6:44

"Then He went out from there and came to His own country, and His disciples followed Him. And when the Sabbath had come, He began to teach in the synagogue. And many **hearing** Him were astonished, saying, "Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands!...Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them. **And He marvelled because of their unbelief.**" Mark 6:1-6

There are many instances in Scripture where this thought is brought out. Here the people acknowledged the power behind Jesus' ministry yet they did not want to believe the good news of the kingdom. As I have shared in the Gospel thread, the world does not see the evidence of humility, meekness, mournfulness, and low in spirit in the man who believes, as something that is valuable. The world's treasures are things that man can worship and obtain by his efforts. The kingdom

m's treasures are found by glorifying God. The door to the kingdom is open to those who will believe the words in the Bible. The question before us is, do we believe as Abram believed when God commanded him to leave his family and go to another country? Are the promises of God given to us in Scripture the substance of our hope? Is our life the evidence of obeying God and walking with Him? This is where faith begins.

"Teach me, O Lord, the way of Your statutes, and I shall keep it to the end. Give me understanding, and I shall keep Your law; Indeed, I shall observe it with my whole heart. Make me walk in the path of Your commandments, for I delight in it. Incline my heart to Your testimonies, and not to covetousness. Turn away my eyes from looking at worthless things, and revive me in Your way. Establish Your word to Your servant, who is devoted to fearing You." Psalm 119:33-38

We must begin by believing the Word.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/19 11:15

It is of utmost importance to understand that faith is something that God teaches us. The beginning of our walk with Jesus begins with the Holy Scriptures.

"Therefore whoever **hears** these sayings of Mine, **and does them**, I will liken him to a wise man who built his house on the rock; and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who **hears** these sayings of Mine, **and does not do them**, will be like a foolish man who built his house on the sand; and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall." Matthew 7:24-27

The idea of hearing and then doing what Jesus says demonstrates our belief in His words. The idea of hearing and not doing is evidence of unbelief. Because there is no action, faith does not manifest itself in the believer. Jesus clearly gives us a choice to do or not to do. The blessings and the curses are real. For those who say, Yes Lord, even in the smallest of circumstances, they will begin to realize His faithfulness. We will begin to see His hand in all matters of our life. When the storms and trials come, we who have experienced His faithfulness will rest on His promise. This is the rock, the foundation which will never be washed away.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/20 6:30

So it is by hearing the word of God that faith is established by God into the hearts of men. "You shall love the Lord your God with all your heart, with all your soul, and with all your strength. **And these words which I command you today shall be in your heart.**" Deuteronomy 6:5-6. So it is God's grace, His work to put His word into our hearts. He is always waiting to speak to our hearts, are we listening?

So now, how are we saved by grace through faith? What is the outcome of God's work in us who hear?

In Christ
Jeff

Re: - posted by jeremyhulsey (), on: 2004/2/20 7:51

Jeff,

You bring up some very interesting topics. I may have not been clear on what I was trying to say. There is a DEFINATE need to hear from God. I believe that in salvation, a person not only believes the message but meets with God. I was just looking at the use of the word Rhema in the sense that pentecostals, which I am one, have misunderstood it.

It's interesting that you should bring up the Lord's giving of the ten commandments. The septuagint translates them as the ten words or the ten logos :-).

However, you and I would be in total agreement that God still speaks to men's hearts and people need to hear from Him.

m.

In Christ,
Jeremy Hulsey

Re: - posted by rookie (), on: 2004/2/24 15:41

Paul writes that, "Therefore the law is holy, and the commandment holy and just and good." Romans 7:12

"But we know that the law is good if one uses it lawfully, knowing this; that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine," 1 Timothy 1:8-10

"for the law made nothing perfect..." Hebrews 7:19

"Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin." Romans 3:20

So we have the Holy Scriptures which reveal God through His law. Yet this law only condemns man. The law condemned Adam as well as us. So where is the hope of the OT and NT saints?

Paul writes, "For all the law is fulfilled in one word, even in this; "You shall love your neighbor as yourself." Gal 5:14

"But if you are led by the Spirit, you are not under the law." Gal 5:18

Jesus says, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."

God's law condemns, Jesus enables us to fulfill the law. How does the Spirit work to free us from the law which condemns?

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/25 12:29

The law as we speak of it is not understood by most. Everyone is quick to say that by the works of the law no one is justified. This is true. But most do not understand what they are saying. I believe this has come about because of those who teach about grace. Many will teach about the imputation (sp) of grace. Yet these same teachers cannot teach about why grace or faith satisfies the law.

As I have posted in the previous thought, the law makes no one perfect. The law of God teaches us what sin is. This has always been true. The law condemned the OT and NT saints before they became heirs according to the promise. The law teaches us that we are sinners. The law of God convicts us that our thoughts and desires of our hearts are wrong. The law of God teaches us that there is only one truth. God's law is perfect and holy. We are imperfect and lost.

Now Paul writes, that by the works of the law no one is justified. What Scripture teaches is that man is given the law by God. The law teaches him what sin is. Yet, when man attempts in his carnal mind to satisfy the law, his attempts will never be acceptable. "For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand..." Romans 7:14-15 "For to be carnally minded is death, but to be spiritually minded is life and peace. **Because the carnal mind is enmity against God, for it is not subject to the law of God, nor indeed can be.**" Romans 8:6-7

We can know that God's law is holy, righteous, and just. Yet we cannot escape the darkness of our life in the flesh. Look to all the examples given to us in the Gospels. The Pharisees stumbled because they sought to obey the law without

looking to God in faith. "For I bear them witness that they have a zeal for God, but **not according to knowledge**. For they being **ignorant of God's righteousness**, and seeking **to establish their own righteousness**, have not **submitted to** the righteousness of God." Romans 10:2-3

Meditate on these thoughts about the law. Man's doctrine is quick to say that we are depraved. Thus we can do nothing that will satisfy God's law. This is all true. But this is also where many fall short in understanding. Paul gives us the only solution to our depravity. "For if you live according to the flesh you will die, but if by the **Spirit**, you put to death the deeds of the body, you will live. For as many as are **led** by the Spirit of God, these are the sons of God." Romans 8:13-14

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/26 11:41

Paul writes, "For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin; He condemned sin in the flesh." Romans 8:3

First Paul identifies the problem with the law. It was weak through the flesh. As I have stated prior, the law teaches us only what sin is. It teaches us what God requires of us.

It is only a tutor leading us to Christ. We cannot fulfill the law with our carnal minds. We have no knowledge of how to change what is wrong in us.

Now the second part of this verse points us to the only way. God sent His own Son in the likeness of sinful flesh, on account of sin; **HE CONDEMNED SIN IN THE FLESH**. The ministry of Jesus show us how He overcame the weakness of mankind. Jesus followed the Holy Spirit. He is the forerunner leading us to the only path that one will be saved. We must follow the Holy Spirit.

To love God with all our being and to love one another fulfills the law. Sin in our lives prevents us from fulfilling the law. Jesus preaches, "I am the Light of the world. He who follows Me **shall not walk in darkness**, but have the light of life." John 8:12

Jesus came not to end the law but to fulfill it. Those who deny Him will walk in darkness. Those who choose to remain in the darkness will be condemned by the law. Those who obey the call of the Holy Spirit will know the Life that is revealed to them by the Holy Spirit. They will not walk in darkness. They will have the Eternal Life. Because Jesus gives to us what is His through the work of the Holy Spirit, we will learn of His righteousness. The fruit of the Holy Spirit in our lives will no doubt teach us how to love God with all our being and to love one another as He loves us.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/27 11:15

Now everyone starts his life in the Lord with a carnal mind. We all begin as babes in Christ. Look at Paul's life. He studied the Holy Scripture under Gamaliel. He rose above many of his peers. And then Christ met him one day. Paul then spent 10 to 14 years with Christ before his ministry began.

"For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ...And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers...But when it pleased God, who separated me from my mother's womb and called me through His grace, **to reveal His Son in me, that I might preach Him among the Gentiles**,..." Galatians 1:12-16

The Holy Spirit was sent to teach us the righteousness which comes from our Savior. This is the difference between the law and the Abrahamic Covenant. The Holy Spirit is a down payment which leads us to the full redemption that is in Christ. "Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us...But God demonstrates His own love toward us, **in that while we were still sinners**, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, **much more** having been reconciled, **we shall be saved by His life**." Romans 5:5-1

We are still sinners when Christ's blood is given as an atonement for us. Then Paul writes, once reconciled we are saved from wrath through Him. As babes in Christ, we follow Him who is faithful. He is the author and finisher of our faith. A faith that is more precious than gold and silver. We learn of a heavenly treasure.

It is the Life that saves us. The Life is the grace that is given to us who follow Him in faith. We are saved by grace through faith. Grace is God teaching us, giving us a new hope, softening our hearts in order that we might love Him who first loved us. The Life revealed in us is salvation.

But how do we know the voice?

In Christ
Jeff

Re: - posted by rookie (), on: 2004/2/27 17:23

A faith that saves replaces our hopes with His hopes. A faith that saves gives evidence of His hopes worked out in our lives.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/3/1 11:50

There is this man his name is K.P. Yohannan. He is one of the leaders in the ministry called "Gospel for Asia." If you have time check the website, this man has the fire!

Brother K.P. tells a story where a woman came to him and gave him a large diamond ring. He said it must have been worth about \$25,000. That money would support a lot of native missionaries in Asia. Yet he tells of a voice he heard the following night. The voice said to him, "give it back." K.P. called back, "I rebuke you Satan!" The voice replied, "I am not Satan!" So the next day K.P. gave instructions to give the ring back. A few years later, the woman that donated the ring came to him during a missions conference. Both her parents had been missionaries who had died in the field, and this ring was the only thing she had left. She lived in a small apartment carrying on the work of the Lord. (I may not have all the detail correct, please forgive me) The point is the Lord wanted her to have the ring.

I say all of this because many times we as Christians hear the voice, but attribute the voice to Satan our accuser. But what does Paul write? "For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish." Galatians 5:17 James writes, "Or do you think that the Scriptures says in vain, "The Spirit who dwells in us yearns jealously"? James 4:5

Judaism during the time of Christ had the Written Law, and then the Oral Law. The Oral Law was taught from teacher to student, generation to generation. The oral tradition had come about because the Jews understood that the 613 laws given to them were not sufficient to enable them to obey the law. Likewise today, when we read that Jesus came to fulfill the law, We too must understand as the Jews did. There must be an oral law.

When Jesus commanded the woman caught in adultery, "Sin no more." John 8:11 He meant every word of it. This is the law of God. But what does He say after this command? He promises, "I am the Light of the world, He who **follows Me shall not walk in darkness**, but have the light of life."

John 8:12 The Spirit will lead us out of darkness. If our flesh is contrary to the Spirit, He will accuse us. He will correct us. He will discipline us.

Listen to Him who promises, he who follows Me will not walk in darkness.

In Christ
Jeff

Re: - posted by crsschk (), on: 2004/3/1 12:17

Hi Jeff.

Yes, KP and GFA are outstanding, you might want to check out these:

(<http://www.sermonindex.net/modules/mydownloads/viewcat.php?cid112>) KP Yohannan

Quote:

-----Paul then spent 10 to 14 years with Christ before his ministry began.

Seemed to have heard this before, curious though, how did you get those numbers?

Gal 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

From John Gill:

Not three years after his return to Damascus, but after his conversion;

Mike

Re: - posted by rookie (), on: 2004/3/1 13:27

An understanding of the chronological order of events in Paul's ministry can be very valuable as a tool for the study of Acts and Paul's epistles. The book of Acts and the epistles of Paul sometimes tell us the length of time between one event and another. However, determining the year in which an event took place can require some research. It is most helpful to know the year of the beginning or end of the reigns of political rulers that are mentioned in the text. Some of the more helpful dates in studying the events in Paul's ministry are the death of King Aretas of Syria in 40 AD, the beginning of the reign of Claudius Caesar as Emperor of Rome in 41 AD, the death of Herod Agrippa I in 44 AD, the succession of Felix's reign as Procurator in Judea by Porcius Festus in 60 AD.

Here is a summary of the years of Paul's journeys and his epistles. The detailed chronology follows this section. I have also included a map of Paul's journeys below since this article refers to so many different geographical locations. All of the major cities identified, but you may wish to look on a more detailed map of Paul's journeys as well. Such a map may be found in the back of many Bibles and in some encyclopedias.

At Damascus 37-40 AD
First Journey 45-47 AD
Second Journey 51-53 AD
Third Journey 54-58 AD
Imprisonment in Judea 58-60 AD
Voyage to Rome 60-61 AD
Imprisonment in Rome 61-63 AD

Sorry for the heresy. In reference to the laying on of hands by the elders on Barnabus and Saul is the point I am referring to. Paul was called to be an apostle to the Gentiles. So instead of 10 to 14 years, it is probably less than 10 years.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/3/2 11:22

"However, when He, the Spirit of truth, has come, He will **guide** you into all truth; for He will not **speak** on His own authority, but whatever He hears He will **speak**; and He will **tell** you things to come. He will **glorify** Me, for He will take of what is Mine and **declare** it to you." John 16:13-14

Is it not clear that the Holy Scriptures teach that God speaks? As I stated in the previous post, the Pharisees knew that there here was an Oral Law. Their mistake was that in their own common sense, their own carnal minds, they made up rules without knowledge. Rules which condemned Jesus to death. I believe most of the western world religion is based on the carnal mind. We talk about the Holy Spirit but we deny what He is telling us. "He who sits in the heavens shall laugh; the Lord shall hold them in derision." Psalm 2:4

We have gay bishops, we have abortion, we have preachers saying once saved always saved. **I ask saved from what ? I ask saved for what?**

The outcome of following the Holy Spirit will bring about the life of Jesus in the individual who hears and does the word. His life will begin to be conformed into the gospel of Christ. A disciple will have the hope found in Matthew 5:3-10. A disciples life will show evidence of the work of God described in Matthew 5:3-10. Faith will grow in Jesus, the world and all its offers will disappear.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/3/3 11:43

The words of Jesus are before us. He gives us a choice.

"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man...But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man..."

The words of Jesus are before us. He gives us a warning.

"Not everyone who says to Me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Your name, cast our demons in Your name, and done many wonders in Your name?" And then I will declare to them, "I never knew you; depart from Me, you who **practice lawlessness.**"

Jesus says follow Me and you will not walk in darkness but have the light of life. Those who practiced lawlessness could not be known by Christ because they made the choice of fools. They heard the words of Jesus, but did not do them.

The consequence of our choices defines the evidence of our faith. Faith in God or faith in self, choose ye this day.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/3/5 11:31

Hebrews Chapter 11 is the base for which we see the definition of faith that saves.

"Now faith is the substance of things hoped for..." vs 1. What was the substance of their hope? 'But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.' vs 16. Notice the word, desire. Does not the condition of our hearts, what it desires, the substance for which we strive? Which country do we desire? The OT saints desired the heavenly city.

Paul warns the Corinthians, "You are not restricted by us, but you are restricted by your own affections." He commands, "Do not be unequally yoked together with unbelievers." Our friendship with the world is not because we hang around unbelievers. Our friendship is much deeper than that. Those affections that Paul speaks of are worldly affections. The affections are the desires that drive ones life. So we see that a believer must make a choice. Choose to remain in the world, or as God commands, "Come out from among them." 2 Corinthians 6:12-18

What city do we choose daily. Today is the day of salvation.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/3/8 11:21

Now the second part of the definition of faith is "the evidence of things not seen." Hebrews 11:1 This entire chapter is a testimony of the evidence given to us of how God directed the OT saints. With each testimony, the verse starts out, "By faith." Look to see the results of what faith brings.

Now replace the words, "By faith" with, "By saying yes Lord."

Go through the chapter, testimony by testimony. What do you see? This is our responsibility. God speaks to us. He gives us directions. Our part is to choose to obey or not to obey.

Do you believe in Scripture when it says, "However when the Spirit of truth, has come, He will **guide** you into all truth; for He will not **speak** on His own authority, but whatever He hears He will **speak** and He will **tell** you things to come." What things do you think He will tell you that is to come in your life? He will convict each one of us in our sin. He will teach us of His righteousness. And He will turn us to do battle for those who are lost and in the grip of Satan.

Look to Luke chapter 7. Jesus marveled at the centurion's faith. If what I have wrote about the gospel being summed up in the beatitudes is true. You should find evidence of God's work being accomplished in the centurion. This is where faith, saving faith will lead us.

In Christ
Jeff

Re: - posted by rookie (), on: 2004/3/9 15:51

In the Revival Hymn, it begins, Awake! Awake! You sleepy Christians. Whose fault is it that we are sleepy? Whose fault is it if we are not hearing the voice of God?

Is God to blame? "For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! Indeed, let God be true but every man a liar...But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath? Certainly not! For then how will God judge the world?" Romans 3:3-6

Well then if one's life is desolate, weak, and in bondage to sin whose fault is it? Only by faith will the life be turned around. Only by obeying His voice, the Holy Spirit, will one walk in the light of Life. He who follows Me will not walk in darkness but walk in the light of Life. This is Jesus' promise to us. Read Charles Finney's sermon, "God can not make a sinner happy."

In Christ
Jeff