

# The Faith Principle Pursued!

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 26 December 2008

Preacher: Marvin Wiseman

[ 0 : 00 ]     Good morning. The red buds are out all over the place. Plus the crab apples. I like to eat red bud blossoms.

They are edible. Confession is good for the soul. You do need to acquire a taste for them though.

But please turn to God's book in Romans. And this morning we'll be taking a look at Romans chapter 5 verses 1 through 11.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand.

And we exalt in hope of the glory of God. And not only this, but we also exalt in our tribulations, knowing that tribulation brings about perseverance.

[ 1 : 42 ]     And perseverance, proven character, and proven character, hope. And hope does not disappoint.

Because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

For, while we were still helpless at the right time, Christ died for the ungodly.

For one will hardly die for a righteous man. Though perhaps for the good man, someone would dare even to die.

But God demonstrates his own love toward us, in that while we were yet sinners, Christ died for us.

[ 2 : 47 ]     Much more than, having now been justified by his blood, we shall be saved from the wrath of God through him.

For, if while 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.

And not only this, but we also exalt in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Reconciliation. Thank you, Gary. Before we engage the message proper this morning, I have some preliminary propositions that I would like to put on the table before you.

And then we will get to the text that is involved. I'd like you to consider these things as we move on through the message and have these kind of lodged in your spirit, if you will, so that when we are dealing with the text, you will be able to implement these concepts.

[ 4 : 20 ]     Here is the first. The doctrine of justification by faith is perhaps the most important doctrine in all of Scripture as it relates to humanity.

It sets forth the very principle, and the only principle, whereby a sinful, flawed, failed human being can be brought into a right relationship with God, whereby God accepts him and guarantees him that he has eternal life and that he will dwell forever in the presence of God, enjoying that eternal life with all other humans who have also been justified by faith.

That proposition makes it, the understanding of it, and the appropriation of it, extremely critical.

And we are talking about justification by faith. Little wonder, its rediscovery touched off an incredible firestorm in organized religion that called itself Christianity in the 1500s, which of course was just a mere 500 years ago.

And I say rediscovery, because this is a prominent truth, justification by faith, it is a prominent truth found in the Bible, but had been discarded, abandoned, lost to humanity for over a thousand years, except for a few isolated pockets of believers who dwelt in Europe who were still embracing these truths of justification by faith.

[ 6 : 17 ] But they were few and far between. Justification by faith had in its simplicity been replaced by religious, ritual liturgy, formalism, pomposity, and a system of organized hierarchy that put man on the path to salvation through a system of man-made requirements called sacraments.

Personal salvation was then available only through your participation in the ecclesiastical system whereby you became acceptable to God when you were in obedient good standing with the church, which was the religious established system of that time.

I trust you understand what I'm giving you is not opinion but fact. And it is replete in all of our encyclopedias throughout the world. There was a brilliant but guilt-ridden young priest serving in the Augustinian order of the priesthood who was obsessed with the knowledge of his own personal sin and his inability to gain relief from it.

He did all of the penises. He went to confession. He said his multitude of prayers. He read prodigiously the writings of the church fathers.

He engaged in fasting and was obedient to all the church required, all to no avail. No relief, no peace, no joy, no assurance.

[ 8 : 03 ] He was Martin Luther. One day, while reading the scriptures, he came across a passage that intrigued him.

It was Romans chapter 1 and verse 17 to which I would take you now, if you will please. Romans chapter 1 and verse 17. In this verse, the Apostle Paul, under inspiration of the Spirit of God, is quoting from the Old Testament minor prophet Habakkuk, chapter 2 and verse 4.

And it says, the righteous shall live by faith. What precisely does this mean?

The righteous shall live by faith. And what we are exploring and pursuing today is the principle of faith.

What is the faith principle? If we are justified by it, we ought to know it and know it very well. So, if you would look at verse 17, we'll just read it.

[ 9 : 17 ] He is talking about this gospel in verse 16. Well, let's read verse 16. The Apostle said, I am not ashamed of the good news. The gospel. For it, this good news, it is the power of God.

God's power is unleashed in this good news. for salvation to everyone who believes.

Who believes what? We shall see. To the Jew first and also to the Greek. For in it, that is, in this gospel, this good news, the righteousness of God is revealed from faith to faith as it is written.

But the righteous man shall live by faith. Now, if you will come over, please, to Romans chapter 3. Just a page or so away.

I'd like to begin reading here with verse 21 through the end of the chapter. This is just breathtaking material in its implications and its significance for all believers everywhere.

[ 10 : 38 ] But now, apart from the law, the righteousness of God has been manifested, declared, showed openly, being witnessed by the law and the prophets.

Even the righteousness of God through faith in Jesus Christ for all those who believe, for there is no distinction, for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus, whom God displayed publicly as a propitiation in His blood through faith.

This was to demonstrate His righteousness because in the forbearance of God He passed over the sins previously committed. For the demonstration, I say, of His righteousness at the present time, that He, God, might be just and the justifier of the one who has faith in Jesus.

Where then is boasting? It is excluded. By what kind of law? Of works? No. But by a law of faith.

That's what we want to examine. What is the law of faith? How does it operate? How do you implement it? For we maintain that a man is justified by faith apart from works of the law.

[ 12 : 18 ] Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also. Since indeed God who will justify the circumcised or the Jew by faith and the uncircumcised the non-Jew through faith is one.

Do we then nullify the law through faith? May it never be on the contrary we establish the law. I want to touch just briefly on this last verse before we go to the theme of justification by faith so that we understand what is involved as regards the law.

Paul is not suggesting at all that justification by faith means that the law doesn't matter. It is precisely because the law does matter that justification by faith was essential if any are to be saved.

That means the law of God which Paul has already described the law of God is perfect it is holy it is righteous it is just but man isn't that's the problem a perfectly holy law that reflects the character and nature of God was given to man with the intent that man would examine the law be honest with himself realize that he falls far short of the law's demands and asks what can be done woe is me I am unclean I am dwelling in the midst of a generation of people who are unclean there is no hope for me that is precisely what the law is designed to do the law then is our school master Paul said in Galatians to bring us to Christ the law is designed to show us our repeated failure there is no help and no hope from the law only condemnation because of that the law is formidable and it must be dealt with so what's the solution does God just set aside the law and disregard it no not at all in

Jesus Christ the law is fulfilled because the law says the wages of sin is death and when Jesus Christ died as our substitute sacrifice he paid the full wages that the law demanded he died death had been exacted from an innocent substitute he paid the supreme price that the law demanded therefore the law is satisfied the law has no more claim upon him and the law has no more claim upon those who are in him if a man is accused of a crime and brought to trial and found guilty and it is a capital crime and he is sentenced to death however he might be put to death so he is executed for his crime he has paid the ultimate price there lies his lifeless corpse now the question is this what else can the law require of him nothing what more can the law do to him nothing what additional claim does the law have upon him none the basis is gone he's dead he has paid the full price that's precisely what

[ 16 : 24 ] Jesus Christ did and that's how he fulfilled the demands of the law in his own death so if you are in Christ God regards you as also having paid and satisfied the full demands of the law that's what it means to be in Christ that's what the old gospel spiritual meant when it says were you there when they crucified my Lord that's just another way of asking are you a believer because if you were you were crucified with Christ you were buried with Christ you were raised with Christ you are ascended with Christ if you are in him you are heirs of God and joint heirs with Jesus Christ all that he accomplished he accomplished for you and you are a recipient of it so don't think by any stretch of the imagination that the law is done away with the law is very formidable and do you know what those who are not in

Christ have yet to deal with the law they are under law even believers are under law we are under the law of grace Romans chapter 5 we are also under the law of faith that means the principle but the law of Moses that's an entirely different thing the law and the commandments and the ordinances that just find us guilty that's a different thing so they are under the law in other words everyone everyone who is not a partaker of God's grace administered through the finished work of Jesus Christ will be a recipient of God's justice which is on the basis of the law it is the law of God written on human hearts that is put into the bosom of every man woman and child who ever lived whether they've ever heard of the

Ten Commandments or not they have an internal law they know instinctively the difference between right and wrong there is a moral imperative that is embedded in our humanity God put it there it is part of what makes us human and man is going to be accountable to that so you either deal with God on the basis of grace extended through Jesus Christ or you deal with God on the basis of justice which means you get exactly what you deserve not one bit more not one bit less and if you are honest with yourself you ought not want that all have sinned verse 23 fall short of the glory of God being justified as a gift by his grace through the redemption which is in

Christ Jesus whom God displayed publicly as a propitiation in his blood through faith this was to demonstrate his righteousness God's righteousness this is an amazing passage and then in verse 27 boasting is excluded by a law of faith in other words those who have come to God on the basis of grace get no credit you get no credit at all you don't deserve any credit you get innumerable benefits and blessings but you get no credit Christ gets all the credit we get all the benefits we can't take credit for we cannot glory in it we have nothing worth to boast this law of faith is just a marvelous thing for we maintain that a man is justified by faith apart from works of the law let me explain what

I mean by justified justified means someone said justified means just if I'd never sinned well that's not a bad not a bad rendering that's exactly what it means to be justified before God means to be declared found righteous perfectly righteous God pronounces you perfectly righteous and if you are honest you'll come back and say well I don't see how I could do that because I'm not even close to that that's the whole point of course you're not that's what makes this amazing grace that's what makes the good news good news none of us is even close the righteousness of God is that righteousness which his righteousness requires him to require and that leaves us all in great great difficulty it leaves us without

[ 21 : 42 ] God without hope in this present world to be justified means to be looked upon and counted as even though you aren't perfectly righteous completely acceptable not a flaw not a blemish not a mark against you you are just as righteous as Jesus Christ that's what it means to be in Christ you share his righteousness you share what he accomplished in his death burial and resurrection it becomes yours on the basis of faith the law of faith when Paul begins elaborating on this it is almost as if he were saying to himself and perhaps he was

I can only imagine how this is going to go over by some of the people who are going to be reading this it isn't going to be going over very well you know one of the largest complaints that was lodged against the apostle Paul was that he was teaching against the law of Moses that he was bringing strange doctrine to bear and the Jewish community of that day just simply could not and would not tolerate it because they saw Paul as departing from the law when in fact what he was doing he was facing the law and its demands head on and providing the only way out so here's what he does and it is a stroke of genius but it isn't Paul's genius it is the genius of the spirit of God who is inspiring Paul who is in the mind of the

Jewish people back then and today who is the individual who is the be all end all for Israel who is that Abraham our father Abraham he is the father the progenitor of the entire Jewish nation and also the father of the faithful so in a stroke of sheer genius the spirit of God appeals to the absolute ultimate consummate authority in things spiritual as regards the nation of Israel and here is what he does in verse 1 of chapter 4 what then shall we say that Abraham our forefather according to the flesh has found and this phrase according to the flesh simply means let me read it this way what then shall we say that Abraham our father humanly speaking has found if if

I am introducing something that is aberrant theology off the wall stuff something that I just dreamed up and I'm trying to convince people of it well that would be another thing but that is not at all what I'm doing I'll tell you I am going to appeal to the one whom you regard and respect more than anyone else in Judaism and that's Abraham what was Abraham's experience what was Abraham's position regarding this justification by faith because when you're talking about justification by faith it is without human merit that means it is without circumcision it is without sabbath keeping it is without a kosher diet it is without all of the things that the law requires justification by faith certainly does seem to fly in the face of do this do that be here go there all the rest of it keep the sabbath and all that accompanies that and now this man

Paul comes along and says none of that stuff is necessary none of it is necessary all you need to do is believe what that's blasphemy that's too simple it can't be that easy it's got to be difficult it's got to be complex it's got to be hard just by believing and they did not take kindly to Paul or to his message but he wants us to understand very clearly listen this is not a new idea albeit it has been lost for centuries let let me tell you as clearly as I know how to tell you justification by faith has been around since Adam and

[ 27 : 06 ] Noah and Abraham however the Jewish religious hierarchy the system of Judaism managed over the years to obscure it to prevent it being clearly seen to set in its place all kinds of ritual and requirements that had nothing to do with justification by faith and to make these demands upon the people of fulfilling this and doing this and jumping through all of these hoops and as a result in Judaism the whole concept of justification by faith was submerged it just fell into non-use and non-proclamation fast forward several hundred years we have in place and firmly established

Roman Catholicism and the hierarchy that came out of Augustine and those that followed with the installation of the various popes and the system of Roman Catholicism and all that went along with it and guess what when justification by faith was brought to the fore in the first century and emphasized by the Apostle Paul the Roman Catholic Church succeeded in doing with it the same thing that the Jewish religious establishment had done with it centuries before they buried it and they provided a system of works a system of sacraments you've got to light candles you've got to go to confession you've got to have baptisms you've got to do this you've got to do that jump through all of these hoops and where is justification by faith you can't even find it this is what I mean when I say Martin

Luther rediscovered it it had been there all the time and when he came on the scene and began preaching and proclaiming justification is by faith alone he got the same kind of response from the established religious institution that the apostle Paul got when he presented it in the first century from the Jewish established institution why is that I'll tell you why it is it is because justification by faith is repugnant to our old nature we don't like it it takes all credit away from you doesn't acknowledge your good works your deeds your good efforts your good intentions doesn't acknowledge any of that and we don't take kindly to that because frankly we want to get credit for what we do and if we don't get credit for what we do at least we ought to get credit for what we try to do this is called the there is a natural built in objection to justification by faith for this very simple reason it takes your ego and puts it down where it belongs and we don't like that

I like my ego stroked I like to be told how wonderful I am I like to be told how humble I am did you hear about this man lived in this little community and he had established a reputation for just years and years and years of being this little town's most humble citizen and they were so impressed with this man's humility that they gave him a medal to honor his humility but then they had to take it away from him when he wore it so we we like to be recognized we like to be acknowledged we like for people to understand what we have done by way of contribution most of all we want

God to take it into consideration we want God up in heaven to look down at us and say I'm really proud of you I'm just so pleased with what you did and how you did it and so on I just don't know how I could get along without you that's the way we want God to regard us justification by faith just wipes all of that away and we don't like that that's just human nature that's just we're all like that so what I am saying now is that this great truth that has been presented and lost and presented and lost and presented is now lost again the Protestant Church so called has done no better than the Roman Catholic Church or the

[ 32 : 36 ] Jewish religious institution before it and the reason we haven't done any better is because we're just like them we share the common humanity we all have an abhorrence in eternally of anything that denies human works system and today you get church membership and baptism and serve on this committee and serve on that committee and do good and be better and be nice because it's nice to be nice and on and on and on and on and the gospel is very seldom ever discussed presented understood taught or even recognized it has been replaced by churchianity religiosity and yet it is this very doctrine justification by faith that provides the platform the basis out of which all meaningful Christian living comes and if you don't have this you haven't even gotten to first base forget about rounding third and heading for home little wonder is it not that we hear more and more people today say something like this

I'm not too keen on organized religion I mean don't don't get me wrong I I I have some spiritual interests but I'm not much into the church thing I don't blame them not one bit we take this precious pearl this nugget this gospel and we refurbish it and we decorate it and we add to it and we junk it up with all kinds of man made stuff and hoops for people to jump through and good feeling for this and that and self esteem this and that and it's important that you get in touch with your inner self and that you feel good about yourself and all this hogwash and as a result it is paralyzing to people they just don't know where they are they don't even have a clue as to where they could be the gospel is obfuscated belittled so what else is new you understand that this is the nature of how spiritual truth has always been treated always and this especially because this is the very heartbeat of that which connects man with

God it is this justification by faith that's Christianity 101 that's the very first step this great document in the book of Romans a letter to the church at Rome sets forth a glorious liberating truth of justification by faith more clearly and comprehensively than any other part of the Bible now let's get to Abraham whom we were speaking earlier and see how the apostle under inspiration treats this what then shall we say that Abraham our forefather according to the flesh is found for because if Abraham was declared righteous by his works good deeds he has something to boast about wouldn't he of course he would so would you anybody would if that is the basis of our being declared righteous if it is on the basis of the things we do then we're entitled to recognition

I did that I did that I did that we've got we've got bragging rights but not before God for what does the scripture say and here let me tell you this is so powerful because Paul is going to use the standard of Judaism Abraham to deal a death blow to the concept of justification by works he is saying if I can establish that the most revered individual in all of Israel was justified declared righteous before God on the basis of his faith not on the basis of his works there won't be a

Jew anywhere who will be able to argue with that all you've got to do is say what about Abraham how was he justified that's the whole argument here Paul is appealing to the authority figure one wonders some of the fastidious Jews reading this are going to and they're just going some of them are going to go into orbit and apoplexy and everything else as they read it because they still despite all of their religiosity and keeping all of the rules and regulations they still have a human heart just like the rest of us what does the scripture say Abraham believed God and it was reckoned to him as righteousness this is a reference to

[ 38 : 47 ] Genesis 15 6 and the message was Abraham I'm going to make you great make your name great going to make you a father of a great nation going to make you a father of many nations and Abraham said okay thank you very much he was childless at the time and Sarah had never been pregnant but he believed what God told him Abraham believed God and it was reckoned to him as righteousness what was it his belief which is also translated his faith his confidence his trust his reliance that's what the word faith means faith is a word today that is so nebulous and so fuzzy in the minds of so many people because it can mean different things but basically synonyms for having faith means having reliance having trust having committed having relied upon that's the meaning of faith and if you look down in verse five it says and I can never read this verse without thinking of my dear friend

Dave Weinbrenner because I think this was his favorite verse and whenever I get an email from Dave it always included this along with the along with the caption which by the way ties in very well with our message this morning God does not grade on the curve now to one who works his wage is not reckoned as a favor but as what is due now the argument is this if one is working laboring for whatever if he's herding sheep if he's building a house if he's trying to be a better person working through good deeds and all the rest of it his wage or what he gets paid for that work is not reckoned as a favor but as what is due so this means if a man goes out and he puts in a day's work of hard labor and the boss comes up to him at the end of the day and says well you did good work today now

I have a little gift for you what is that well this gift I am giving you is for your day's work and you say wait a minute what do you mean gift you aren't giving me a gift I worked for this all day long call it wages but don't call it a gift a gift is when you give me something for doing nothing that's a gift don't call this card all day long I am insulted that you say you are giving me something I worked my tail off for this money that's the argument that he's presenting and I dare say I can't imagine anybody disagreeing with it his wage is not reckoned or counted as a favor but as what is due but now here he's saying now listen we've just established a principle and

I'm going to give you another statement by way of contrast that is the exact opposite of that that's the meaning of but that little conjunction on the other hand to to to the one who does not work but believes in him who justifies the ungodly his faith is reckoned as righteousness I've got a circle around his faith and I've got a circle around it in verse three and the line connecting the two because they are one and the same it was reckoned to him as righteousness his faith is reckoned as righteousness now let me explain this in as simple a term as I can the word reckoned means counted or considered it means it is added to your account it means it is put in the credit column not in the debit column it means it is a plus that you have going for you not a minus that's the meaning of it is credited to him or it is reckoned it is considered faith is

God's required substitute when you cannot measure up to the righteousness that is required what righteousness does God require very simple he just requires perfect righteousness that's all that's all God deals in is perfect righteousness righteousness well most of us I dare say all of us would admit that we're in big trouble now I've got some righteousness I've sure got a lot more righteousness than a lot of people but I don't have perfect righteousness well it's too bad you're excluded well is there anything else that we'll do yes there is one other thing that will be counted in place of your perfect righteousness and that is your faith your trust your reliance your commitment in me but understand now understand that when you are prepared to do that you are also automatically acknowledging your own inability your own need your own lack of capacity to provide what

[ 45 : 55 ] God requires which is a perfect righteousness I don't have perfect righteousness what can I do God says I'll tell you what I'll make a way for you I will provide something for you that will enable you to arrive at a substitute perfect righteousness and all you have to do is embrace it free gift that is the law of faith when we say it was counted to him as righteousness it doesn't mean your faith constitutes righteousness even even our faith as we shall see later even our faith is flawed God is not saying all right I will take your faith in place of your righteousness but it has to be a perfect faith no no not even that is perfect not even that is required think of it in these terms

God has done the very most that he could do for you in order to be able to require the very least that you could do from you now is that a deal or is that a deal God has done the very most that he could do in rupturing the triune Godhead in separating the father from the son an event on the magnitude of that he went to that extreme in doing the most that he could do so that he could require from us the very least that we could provide and what is the very least just your belief just your trust faith is a substitute that God will accept for the righteousness that you do not have isn't that amazing of course it is it's amazing grace that's what makes it amazing my

Jewish friends would say such a deal such a deal isn't it it is incredible and let me tell you it is so glorious and so wonderful there is something lurking in the human heart of every one of us in our fallen humanity that wants to say can't be that simple can't be that simple but it is it is and there's only one thing that I can think of that will keep an individual from embracing it and that is their pride their human pride well I'm not that bad I don't need that and some people think that God takes all the righteousness that I have which of course is considerable and then he adds to it the righteousness of Christ to make up for my very very tiny deficiency and then

Jesus and me together we make it it's all wrong he doesn't do that at all God comes along and in one fell swoop he takes all of our righteousness and sweeps it aside get this stuff out of here no room for this get it out of here all our righteousness are as filthy rags and what pray tell me is a filthy rag good for but maybe to be burned and in sweeping away all of our tainted righteousness that we used to impress each other with he replaces it with the pure holy unadulterated righteousness of his son Jesus Christ and you stand in him complete without spot and without blemish and all you did to get there was believe that's it by grace through faith plus nothing grace is the basis that provided it



God does for us what we cannot do for ourselves and he does it not because we are deserving but because we are undeserving and he is loving and it is through faith that means faith is the channel or vehicle through which God's grace that saves us travels to us it is the pipeline it is the law of faith human faith is man's response to what God has accomplished in Jesus Christ it is the most glorious thing that ever happened on planet earth it is just wonderful beyond words if this is such good news why isn't it more noised abroad for the reason that I mentioned earlier it goes against human pride it takes religiosity and ecclesiastity and churchianity and puts it in its proper place and it makes it all contingent upon the person and work of

[ 52 : 05 ] Jesus Christ and it's just absolutely life transforming and not only that but results in enjoying eternity with him forever and then he gives an example of David same thing David was justified on the basis of faith and all of this by the way and then he goes on and even makes the argument if you think that Abraham's circumcision had anything to do with it forget that because this was back in chapter 15 and Abraham wasn't circumcised until years later so it was reckoned to him as righteousness before he was circumcised it was reckoned to him for righteousness before he offered Isaac all of these things were a consequence or a result of his being justified by faith not in order to and it's a beautiful beautiful concept so how today is someone declared righteous on the basis of simply believing who

Jesus Christ is why he came what he did why it matters and you appropriate that as an act of your will this is not an emotional decision but emotion may or may not accompany it it is a deliberate volitional intentional act of the will whereby you lay yourself before Jesus Christ and his finished work and you take him as your Lord and your savior you embrace him and he does the rest that is the law of faith and that's the way it works nothing the world has ever seen can hold a candle to this questions or comments we have a few moments left John just a second okay yes oh absolutely

I appreciate you mentioning that that's that's very very important everybody has faith it is essential to realize you can't live without faith everybody has faith everybody the thing that distinguishes the Christian faith from all other kinds of faith is its object the object of our faith is Jesus Christ and him crucified that's the object of our faith you are exercising faith right now by sitting on the chair that you're sitting on you are just automatically assuming that that chair is going to hold you up you don't even doubt it you just sit down and relax now if something happened that the chair is faulty and one leg is broken and you end up on your duff on the floor it doesn't mean that there was anything wrong with your faith it means there was something wrong with the object of your faith you put your faith in the chair and what we call good faith but the chair let you down because it was a defective chair

Jesus Christ is not a defective savior and he who believes in him will not be ashamed or ever disappointed he wouldn't know how to go about letting you down thank you John someone else Betty here comes the mic someone said one time that man wants a law that he can keep therefore he feels good if he even fulfills part of it but we know that Christ died and did it for us and it's simply by believing that so I think that's what keeps some people from coming they want that eagle boost that I've done this I've done I saw a woman climbing up the steps of a cathedral on her knees bloody knees absolutely because she thought that was pleasing to God but to just say we believe in all Christ has done for us that takes all that eagle out of it does it does thank you and you know listen when you come to that place of faith and you embrace

Jesus Christ as your Savior do you know you're doing a whole host of things that you don't even realize at the time but one of the most important things you are doing is you are aligning yourself with reality and God loves that God loves for his people to be aligned with reality and with truth and when you embrace Jesus Christ you become a new creature in him you have just entered a whole new world nothing will ever be the same again it isn't supposed to be because you cannot have a personal encounter with Jesus Christ and ever be the same nobody has ever done that nobody ever will other comments or questions we're talking about the law of faith and how it works and how it operates are we done anybody else if perchance anyone has a question and you're a little reluctant to ask it because maybe you're just a little shy

[ 58 : 10 ] I want your question to be dealt with because it might be probably is a very important question to you and if it is to you it likely could be very important to others as well so anytime you should feel free to just write out a question on a slip of paper that you might have and put it in the offering box no you can have to sign it you have to sign it just write out a real good answer but I'll promise you a real good effort at answering it and I'll do the best I can with it so I want you to if you've got if you've got itches I want to scratch them that's one of the reasons we're here we are supposed to be in the pursuit of truth and frankly there isn't anything else worth pursuing nothing transforms lives life truth God bless you would you stand please once again loving father we have delved into a subject that is very familiar to us and yet it is in so many ways lost upon the world we have such incredible good news and yet the heart of man is always seeking to take it underground and to confound it and confuse it and mix it up so that it's scarcely recognizable by those who might really be looking for answers and we pray that you will use this time that we share together this morning to reinforce our thinking and to energize and to encourage us that we have on the tip of our tongues this glorious old gospel story that cannot be improved upon and so desperately in need of sharing to a lost and needy world thank you for each one here this morning and if there is anyone here who has never by faith simple belief appropriated what we've been talking about we pray that they will find no rest and no peace until they find it all anchored in

Jesus Christ and we pray in his name Amen