

Questions About Faith



A sermon outline directed at answering the most common questions asked about one of the most important of Bible subjects. Learn the importance, source, character, nature and efficacy of saving faith.

Questions About Faith

I. INTRODUCTION:

A. Any question about faith is important because:

1. The Bible Has Much To Say About Faith—
 - a. The words faith, believe, believed, belief, believer and believing occur in both the Old Testament and the New Testament a total of over 550 times.
 - b. The subject of justification by faith is introduced in the early chapters of Genesis and developed throughout the Old Testament (Genesis 15:6; Hebrews 2:4).
 - c. The eleventh chapter of Hebrews records the great examples of faith found among men from the Creation forward.
2. The Bible Clearly Teaches That Salvation Is By Faith—
 - a. *Positively:* Mark 16:16a; John 3:16,17; Acts 10:42,43; 15:9; 16:30,31; Romans 1:16,17; 5:1; Galatians 3:26 Ephesians 2:8; 1 John 5:1.
 - b. *Negatively:* Mark 16:16b; John 3:36; 8:21,24; Hebrews 3:19; 4:11; 11:6.
 - c. Anything that concerns our salvation needs our careful and constant attention (2 Corinthians 13:5; Philippians 2:12; Acts 2:40; Matthew 16:26).

B. What questions shall we consider about faith?

1. What Is Faith?
 - a. "A proposition well defined is half argued."
 - b. There is much confusion in "religion" simply because men have not and will not allow the Bible to define its own terms.
 - c. In answering this question we will go to the Bible for the answer.
2. How Does Faith Come?
 - a. Here again, there is much confusion.
 - b. Is it miraculously acquired, a gift from God bestowed in an indescribable manner upon those who neither expect it nor desire it?

- c. Does one just have to take a blind leap in the dark; as Natalie Wood's character said to Edmund Gwinn in *Miracle on 34th Street*, "Believing something you know isn't true."
3. Can faith be had by prayer?
 - a. Is it direct from God, man being wholly passive in its reception?
 - b. Does the word of God have any relation to producing faith in the heart?
 4. What Must A Man Believe?
 - a. The Bible clearly teaches there is only one faith (Ephesians 4:5), that is, system of faith (Jude 3).
 - b. Thus, this question will involve the consideration of whether or not our faith is a subjective or objective matter.
 - c. That is, does faith arise from within self, or is there a standard by which faith is measured?
 - d. Ultimately, we will consider the popular notion that everyone is entitled to his own belief.
 5. What Does Saving Faith Demand?
 - a. If salvation is by the faith that works by love (Galatians 5:6), then what are the works which faith demands which are unto salvation?
 - b. To answer this question will necessitate an exploration of the relationship of faith and works.
 - c. We will also learn what it means to be a believer or believing.
 6. Will Faith Alone Save?
 - a. Many religious teachers affirm that salvation is by faith alone.
 - b. Yet, nothing is further from the truth (James 2:24).
 7. What Can One Do To Or For His Faith?
 - a. This question will be considered both negatively and positively.
 - b. Ultimately we will come to the issue of whether or not a believer can become an unbeliever.

8. Where Does Your Faith Stand?

- a. 1 Corinthians 2:5 implies that our faith can stand in the wrong thing.
- b. We will look at some of the improper things upon which faith may be founded.
- c. Likewise, we will consider where this passage teaches faith should be grounded.

II. DISCUSSION:

A. What is Faith? (Hebrews 11:1-10)—

1. The Biblical Definition of Faith (Hebrews 11:1)

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

(1) The KJV and the ASV make the understanding of this verse difficult

(a) *Substance* - "The substance of the podium is wood." However, who would say that the substance of that which we hope for is faith?

The substance of Heaven is not faith.

(b) *Assurance* - Now, there is a clear idea presented by this word. With respect to things hoped for faith is "*assurance*." This will help us later.

(c) *Evidence* - How can faith be "evidence" when it is dependent upon evidence for its existence? (Cf. Romans 10:17). Faith is not the evidence for God, creation, angels or demons.

(d) *Proving* - Here again, faith does not prove anything about the unseen. The word proof is regarded by many as referring to physical evidence. Faith, as we shall see, is a conclusion on our part. The fact that I believe something does not make it true.

(2) Alternate Translations:

(a) **NASB**, "Now faith is the assurance of things hoped for, the conviction of things not seen."

- (b) **RSV**, "Now faith is the assurance of things hoped for, the conviction of things not seen."
- (c) **NIV**, "Now faith is being sure of what we hope for and certain of what we do not see."
- (d) **Williams**, "Now faith is the assurance of the things we hope for, the proof of the reality of the things we do not see."
- (e) **J.W. McGarvey**, quoting **Edward Robinson**, "Faith is confidence as to things hoped for, conviction as to things not seen."
- (f) **T.W. Brents**, quoting **Anderson**, "Faith is a sure conviction with respect to things hoped for, a firm persuasion with respect to things not seen."

(3) Conclusions we may reach:

- (a) **T.W. Brents**, "Faith may be defined as a firm, unshaken confidence, conviction or belief in the truth of a proposition, based upon testimony concerning it" (*The Gospel Plan Of Salvation*, p. 168).
- (b) **J. W. McGarvey**, "Faith is thus defined as having relation to two classes of objects: things hoped for and things unseen. However, the latter class includes the former, all the things we hope for are unseen (cf. Romans 8:24). That which you see and have in your presence is not an object of hope, but whilst the things not seen include the things hoped for, faith contains different elements with reference to these two different classes of objects. With reference to things that are unseen ... faith is conviction, and that means when we have faith about them; we are convinced in regard to them. Now many of those things in the future that are unseen, are objects of hope; those in the past are not. We do not hope for what is past and when this unseen thing upon which faith rests is an object of

hope, then that other element of faith comes in—confidence as to things hoped for” (*Sermons*, p. 84).

(c) **Robert Milligan**, “He therefore begins the discussion with the simple affirmation, that faith is confidence to the soul of the believer with respect to things hoped for, and conviction with respect to things not seen; that is, with respect to such invisible realities as are revealed to us in the word of God. For where there is no testimony there can be no faith (Romans 10:17), but when God speaks His Word is to the believer an end to all controversy” (*Commentary on Hebrews*, p. 300).

2. Biblical Faith Exemplified (Hebrews 11:3-10)—

a. “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.”

(1) Creation was an unseen and wondrous event way back in the past.

(2) Our faith in that is a conviction as to an unseen thing.

(3) It suits the latter half of the definition, but as creation is not a matter of hope, expectation, the element of confident expectation does not enter into this example (Genesis 2:2).

b. “By faith Abel offered a more excellent sacrifice than Cain.”

(1) First, notice that the author does not say that Abel offered a more excellent faith, but rather the comparison is between the two sacrifices.

(2) Now, what was the object of Abel’s faith when he brought the sacrifice? Was it not the invisible God? Thus, we find in Abel a conviction as to the Unseen Being.

- (3) Also, note that he offered the sacrifice with the hope of receiving a blessing from the Invisible God, and his doing so shows that he had confidence in the object of his hope.
- (4) You see that it was not the mere conviction that moved him to offer the sacrifice, but that joined with the confident expectation of the promised blessing.
- c. "By faith Enoch was translated that he should not see death; and was not found."
- (1) The author knowing that the Old Testament nowhere specifically ascribes faith to Enoch proves that his acceptance by God was on that basis—"For before his translation he had this testimony, that he pleased God" (Hebrews 11:6; cf. Genesis 5:22).
- (2) Verse six shows the two elements, conviction and confidence, in Enoch's faith. NOTE: (1) He believed that God is (the conviction with respect to the Unseen Being) and (2) he believed that He is the rewarder of them that diligently seek Him (the confidence as to the hoped for reward).
- (3) It was by this conviction and confidence that Enoch walked with and pleased God.
4. "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."
- (1) Notice how the author brings in the terms of his own definition, "things not seen."
- (2) Noah's moving with "*fear*" displays his conviction with respect to that which was unseen.
- (3) Joined with this was his confidence in the hoped for deliverance of his family under the promise that God had made (cf. Genesis 6:17,18).

5. "By faith Abraham ... obeyed, and he went out not knowing whither he went. By faith he sojourned in the land of promise ... for he looked for a city which hath foundations, whose builder and maker is God."

(1) Here we see conviction with respect to an unseen and unknown country, and a confident hope of possessing it.

(2) For one hundred years Abraham lived in tents confidently expecting to receive the inheritance of the promised city—this is faith!

B. How Does Faith Come? (Romans 10:17)—

1. Popular False Concepts:

a. "Faith is a gift which God gives" (Ephesians 2:8-9).

(1) Read the text. Is *faith* here said to be the gift that God gives?

(2) If faith is the "*gift*," that is, something which God gives and which man does not do himself, then if any are lost, it is God's fault (see: Mark 16:16b).

(3) The Bible teaches, however, that faith is a work which man does (John 6:28, 29).

(4) Grammatically, THAT refers to the entire clause preceding. Thus, we would paraphrase this verse: "For by grace you have been saved through faith, and YOUR SALVATION is not of yourselves but it is the gift of God." There is no dispute that salvation is a gift, whereas, to insist that FAITH is the gift under consideration causes a conflict of Scripture.

b. "Faith is given to us by the Holy Spirit" (1 Corinthians 12:8-10).

(1) Read the text. What is the faith that the Holy Spirit is said to give? Is it the faith necessary for salvation, or some other faith?

(2) The context clearly shows that the faith under consideration here is one of the gifts of the Spirit (Matthew 17:20).

(3) Will anyone say that this is the faith for which the alien sinner ought to pray? If he can pray for this gift, then why not pray for the other eight?

c. "Faith is given in answer to prayer" (Luke 11:13; Romans 10:13).

(1) Read Luke 11:1-13. The context is teaching the disciples how to pray not alien sinners.

(a) Note also, this text deals with praying for the Holy Spirit, not faith.

This was before the Holy Spirit was given (John 7:39; Acts 1:8).

(b) The only time we find praying associated with giving the Holy Spirit is in Acts 8:14-19).

(c) This passage is talking about the miraculous ministry of the Holy Spirit through believers in the first century, not alien sinners praying for a direct operation of the Holy Spirit in order to be saved.

(2) Read Romans 10:13. Is this passage telling men to pray for faith?

(a) Context indicates that faith is received in some other way, *“by hearing the word of God.”*

(b) Saul of Tarsus is an example of someone who called on the name of the Lord (Acts 9:1-19).

(c) Notice carefully the order in Acts 22:16, *“arise and be baptized and wash away your sins, calling on the name of the Lord.”* Those who pray for faith would reverse the order: *“call on the name of the Lord, wash away your sins, be baptized and arise.”*

2. The Truth of the Matter Is that *“Faith Comes By Hearing The Word Of God:”*

a. The faith that comes by hearing

(1) Review Chart: *“What Is Faith?”*

(2) The Scriptures differentiate between saved believers and unsaved believers.

(3) The saved believer is that one that submits to the obvious consequences of the testimony he has believed (Acts 2:41; 8:36; 9:5, 6; 16:14, 15, 30, 31, 34).

(4) Faith is discernable only by the works which it does (James 2:14, 18, 26; Genesis 22:12).

(5) Introduce Chart: *“How Faith Comes”*

b. In order for there to be FAITH there must be:

(1) FACT (Matthew 28:1-6; 1 Corinthians 15:1-4)

- (a) This is true of any subject, whether we are considering the beginning of the universe, Jesus of Nazareth or George Washington.
 - (b) For the purpose of our illustration we are considering the empty tomb of Jesus.
 - (c) I did not see the tomb, or any of the events associated with it. Thus, when we talk about a fact, we have in mind an event to which we were not personally associated.
- (2) WITNESS (Luke 24:36-49; Acts 1:8; 1 Corinthians 15:5-8)
- (a) The empty tomb of Jesus is verified to us by those who saw it, as well as the explanation for it being that Jesus was seen alive after He was known to be dead and in the tomb.
 - (b) Now, as in any case, the witness must be competent, That is, hearsay, insanity, drunkenness, etc. disqualify a witness, as also will lying.
 - (c) The witness of the apostles is competent.
- (3) TESTIMONY (John 21:24-25; 1 John 1:1-4; Luke 1:1-4)
- (a) The testimony of the witnesses is given in the Bible.
 - (b) It is worthy of consideration because it has been accurately transcribed (1 Corinthians 2:12, 13).
 - (c) It is this testimony which serves as the basis of our faith (John 20:30, 31; Romans 10:8; John 17:20; 1 Corinthians 3:5; 1 Corinthians 3:5; 15:11; Ephesians 1:13; Acts 15:7; 18:8; 1 Corinthians 15:1, 2).
- (4) BELIEF (James 2:19; John 12:42; Acts 25:27-29)
- (a) Now, a man will respond in one of two ways to this testimony, belief or disbelief.
 - (b) However, belief, as defined by these passages, is not faith. However, without it there can be no faith.

C. What Must A Man Believe? (Mark 16:15, 16)

1. *The Answer To The Question:*

- a. Mark 16:15, 16
- b. Acts 15:7; cf. 11:14
- c. Romans 1:16, 17
- d. 1 Corinthians 1:17, 18, 21
- e. 1 Corinthians 15:1, 2
- f. Galatians 1:6-9
- g. Ephesians 1:11-13
- h. 2 Thessalonians 2:12, 13
- i. 1 Peter 1:23, 25

2. *What Is The Gospel?*

a. The definition given by Lexicographers:

(1) *Thayer*: "good tidings ... the glad tidings of the kingdom of God soon to be set up, and subsequently also of Jesus, the Messiah, the founder of this kingdom ... the glad tidings of salvation through Christ; the proclamation of the grace of God manifested and pledged in Christ..."

(2) *BAGD*: "In our literature only in the specific sense God's good news to men, the gospel."

(3) *Vine*: "Originally (it) denoted a reward for good tidings; later, the idea of reward dropped, and the word stood for the good news itself ... In the New Testament it denotes the good tidings of the kingdom of God and of salvation through Christ, to be received by faith, on the basis of his expiatory death, his burial, resurrection and ascension, as e.g., Acts 15:7; 20:24; 1 Peter 4:17; ... The Apostle (Paul) uses it of two associated but distinct things. (a) the basic facts of the death, burial, and resurrection of Christ, e.g., 1 Corinthians 15:1-3; (b) of the interpretation of these facts, e.g., Romans 2:16; Galatians 1:1, 7, 11; 2:2; in (1) the gospel

is viewed historically, in (b) doctrinally, with reference to the interpretation of the facts as is sometimes indicated by the context.”

b. The Scriptural Perspective—

- (1) Gospel of God (1 Thessalonians 2:9)
- (2) Gospel of Christ (Mark 1:1)
- (3) Gospel of The Spirit (1 Peter 1:22-25)
- (4) Gospel of the Kingdom (Mark 1:14)
- (5) Gospel of Salvation (Ephesians 1:13)
- (6) Gospel of Grace (Acts 20:24)
- (7) Gospel of Truth (Colossians. 1:5)
- (8) Gospel of Hope (Colossians. 1:23)
- (9) Gospel of Obedience (Romans 10:16)

c. An Analysis Of The Gospel—

- (1) This gospel is both factual and applied.
 - (a) Portions of the gospel are pure historical data, testimony, evidence (Mark 1:1; 2 Timothy 2:8; 1 Corinthians 15:1-3).
 - (b) Yet, these facts have implications (Romans 1:4) and applications (Romans 1:16, 17; John 20:30, 31).
 - (c) You cannot obey a fact, hope in a fact or even preach a fact apart from the conclusions and consequences that derive their significance from the fact.
- (2) This gospel is both inductive and instructive.
 - (a) Portions of the message are designed to bring us to a knowledge of Christ in order to be saved (1 Corinthians 15:1-3; Hebrews 5:12-14; 6:1).
 - (b) Portions of the message instruct us in right living, right worship, right teaching (Romans 1:15; 2 Timothy 3:16; 2 Peter 1:1-11; etc.).

(c) Recognition of this fact eliminates questions about gospel vs. doctrine, or amenability to the entire gospel. There is only one faith (Ephesians 4:5). It is the faith of the gospel (Philippians 1:27). We must contend earnestly for it (Jude 3).

D. What Does Saving Faith Demand?

1. *The Faith that Saves Demands Scriptural Evidence to Produce and Support It* (John 20:30, 31; Romans 10:13-17; 1 Corinthians. 3:5; 15:11; Acts 2:14-41; 8:26-38; 16:30-34)
2. *The Faith that Saves Demands the Proper Object Or Objects with Full and Complete Acceptance of Them.*
 - a. Saving faith is not simply believing that someone exists or that something happened. It is not even believing in God or being religious.
 - b. The Jew believed that God the Father existed and that Jesus was crucified; but they were still lost (Acts 2:37).
 - c. The Athenians were devoutly religious, but they were lost (Acts 17).
 - d. The Jewish religious leaders believed in God, worshipped him according to the law, and taught His commandments, but they were lost and children of the Devil (John 8:44; Acts 4:1-3, 13-20; 5:17-29; Romans 10:1-3).
 - e. Cornelius believed in God, prayed to God and gave his money to do good works, but he was lost (Acts 10:11).
 - f. Saving faith requires both the Father and the Son (John 5:22-30, 36-38; 8:24; 12:48-50; 14:1; 17:3, 8; Matthew 10:40).
 - (1) APPLICATION: Jews, Muslims, Buddhists, Unitarians, Mormons, Jehovah's Witnesses, etc.
 - (2) It is not enough to believe in "a" God, or even "the" Father. One must accept the Father and the Son "whom He hath sent."
3. *The Faith that Saves Demands the Rejection of Self, Human Traditions, the World of Sin and the Devil* (Matthew 16:24-26; 10:32-39; 6:24; John 12:25, 26; Matthew

15:9; Colossians. 2:8, 20-22; 1 John 2:15-17; Hebrews 11:24-26; 1 Thessalonians 5:22; Romans 12:1, 2; James 4:7, 8; 1 Peter 5:8, 9).

4. *The Faith that Saves Demands the Obedience of Faith or the Works of Faith* (Matthew 7:21-27; Hebrews 5:8, 9; Romans 1:5; 16:25, 26; 6:16-18; James 2:14-26; Galatians 5:6; John 14:15, 21, 23, 24; Mark 16:15, 16; Acts 2:36-41; 1 Peter 4:17; 2 Thessalonians 1:6-10; 1 Peter 1:22-25).
5. *The Faith that Saves Demands Scriptural Authorization for All Its Acts* (1 Corinthians 4:6; 2 Corinthians 5:7; Romans 10:17; Hebrews 11:4, 7, 8; 1 Peter 4:11; 2 John 9-11; Revelation 22:17, 19).
6. *The Faith that Saves Demands Continued Obedient Action* (Psalm 106:12, 24; 1 Corinthians 10:1-13; 1 Timothy 1:19, 20; 4:1; Hebrews 3:12-19; John 5:24; 1 Corinthians 15:1, 2, 58; Philippians 2:12; Colossians. 1:23; 2 Timothy 4:6-8; Hebrews 10:35-39; Revelation 2:10).

E. Will Faith Alone Save? (James 2:14-26)

1. What Is The Doctrine Of Salvation By Faith Only?
 - a. It is not the Bible doctrine of salvation by faith that we have and will continue to affirm throughout these lessons and is taught in these and other passages:
 - (1) John 3:16, 18, 36
 - (2) John 5:24
 - (3) Acts 15:9
 - (4) Acts 16:31
 - (5) Romans 3:28
 - (6) Romans 5:1
 - (7) Ephesians 2:8, 9
 - (8) Galatians 2:16
 - (9) James 2:14-26

- b. It is the doctrine that says that the only thing required of a man for salvation is faith in Christ, nothing else:
 - (1) Article XI of the *Articles of Religion of The Methodist Church* reads:

“Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.”
 - (2) Article VI of the *Augsburg Confession Of Faith Of The Lutheran Church* states: It is ordained of God that he who believes in Christ is saved, freely receiving the remission of sins, without works, by faith alone.”
 - (3) Article V of *The New Hampshire Confession Of Faith* states that men are saved “solely through faith in Christ.”
 - c. Other quotations could be given which would establish that men teach that salvation is by faith alone or at the point of faith without any works of obedience.
2. What Are The Consequences Of This Doctrine?
- a. If salvation is by faith only where is the place for God’s part in salvation?
 - (1) God (2 Timothy 1:9)
 - (2) Power of God (2 Peter 1:5)
 - (3) Christ (1 Thessalonians 5:9)
 - (4) Name of Christ (Acts 4:10-12)
 - (5) Blood of Christ (Romans 5:8, 9)
 - (6) Christ’s Resurrection (Romans 5:10)
 - (7) Renewing of Holy Spirit (Titus 3:5)
 - (8) Sanctification (2 Thessalonians 2:13)
 - (9) Grace (Ephesians 2:5-8)
 - (10) Mercy (Titus 3:5)
 - (11) Holy Scriptures (2 Timothy 3:15)
 - (12) Word (Acts 13:26)
 - b. If salvation is by faith only where is the place for man’s part in salvation?

- (1) Preacher (Acts 13:47)
- (2) Words (Acts 11:13-14)
- (3) Hearing (Ephesians 1:13)
- (4) Faith (John 3:14-17)
- (5) Works (James 2:14-26)
- (6) Repentance (2 Corinthians 7:10)
- (7) Confession (Romans 10:9-10)
- (8) Baptism (1 Peter 3:21)
- (9) Hope (Romans 8:24)
- (10) Christian's example (1 Peter 3:1, 2)
- (11) Suffering for Christ (Philippians 1:19, 20)
- (12) Enduring to the end (Matthew 10:22)

F. What Can We Do To Or For Our Faith? (Hebrews 3:12, 13)

1. *The Bible Speaks To Us About What Can Happen To Our Faith*

a. **NEGATIVELY...**

- (1) "Be Weak" (Romans 4:19)
 - (a) Abraham did not understand "how" God would keep his promise.
 - (b) However, he did not allow his lack of understanding to cause doubt (Luke 1:18, 34).
 - (c) A weak faith does not get past these obstacles (e.g., resurrection, creation, baptism).
- (2) "Something lacking" (1 Thessalonians 3:10)
 - (a) In their case it seemingly was assurance with regard to the Second Coming of Christ.
 - (b) However, there are many things that could be lacking in a person's faith: a valid basis, right motive, works.
- (3) "Fail" (Luke 22:32).
 - (a) EKLIEPO, to cease.

- (b) See: Luke 23:45, "the sun was darkened," that is, it failed, stopped shining.
 - (c) Faith can stop working (cf. Matthew 26:34, 56, 69-75).
 - (4) "Overthrown by false doctrine" (2 Timothy 2:15-18).
 - (a) Faith comes by hearing (Romans 10:17).
 - (b) We must try the spirits (1 John 4:1ff).
 - (c) Those that do not distinguish between truth and error will perish (Galatians 1:6-10).
 - (5) "Cast it away" (Hebrews 10:35-39).
 - (a) APOBALLO, to lay aside.
 - (b) These Christians were going back to their former sins having become dissatisfied with the gospel on account of persecution.
 - (c) They were not beyond hope; they could pick it up again. However, they were definitely in danger of being lost.
 - (6) "Make shipwreck" (1 Timothy 1:19).
 - (a) Literally, to break up the ship.
 - (b) Faith is broken up by putting away the faith and a good conscience (cf. 1 Peter 3:15-16).
 - (c) I doubt that much is salvageable in such a case.
 - (7) "Cast Off" (2 Timothy 2:15-18).
 - (a) ATHETEO, to do away with what has been laid down, to reject
 - (b) Cf. 1 Peter 2:4, 7
 - (c) It is possible to put aside one's faith and not take it up again (Hebrews 6:4-6).
- b. POSITIVELY...
- (1) Grow (2 Thessalonians 1:3).
 - (2) Add to it other virtues (2 Peter 1:1-7).
 - (3) Become strong (Romans 4:20; 15:1)

- (4) Be rich (James 2:5).
- (5) Be steadfast (Colossians. 2:5).
- (6) Believe to the saving of the soul (Hebrews 10:39; 1 Peter 1:9).

2. *What Is The Condition Of Your Faith?*

- a. Morality
- b. False Doctrine
- c. Attendance

G. Where Does Your Faith Stand? (1 Corinthians 2:5)

1. *Improper Things Upon Which Faith May Stand:*

- a. The Wisdom of Men (1 Corinthians 2:5)
 - (1) Science (creation vs. evolution)
 - (2) Psychology (guilt)
 - (3) Situationism (morals)
- b. The Traditions Of Man (Matthew 5:21; 15:3-9; Galatians 1:14)
 - (1) Catholicism (rosary, Easter, sprinkling)
 - (2) Protestantism (Baptism, creeds)
 - (3) "Church of Christ" (1 Corinthians 1:10)
- c. The Riches of the World (Matthew 6:19-25)
 - (1) Covetousness (1 Timothy 6:9. 10)
 - (2) Miserliness (1 Timothy 6:17)
 - (3) Anxiety (Luke 6:17)
- d. The Teachers of Religion (1 Corinthians 4:6)
 - (1) The elders (1 Timothy 5:19. 20)
 - (2) The preacher (Acts 18:26; Galatians 2:6)
 - (3) The "Theological Scholar" (Acts 4:13)
- e. The Opinions of Self (2 Corinthians 5:7; Jude 3)
 - (1) "I know that's what the Bible says, but I think..."
 - (2) "I like...."

(3) "I feel...."

2. *Proper Things Upon Which Faith May Stand:*

a. God (1 Corinthians 2:5)

(1) God does not lie (Hebrews 6:10-20; Titus 1:2)

(2) He always keeps His promises (1 Thessalonians 5:24; 2 Thessalonians 2:13)

(3) God is not a man (Numbers 23:19)

b. Christ (2 Timothy 2:10-14)

(1) Christ knows who believes (2 Timothy 2:19)

(2) He will return in judgment (Acts 17:30-31)

(3) There will be a day of reckoning (2 Thessalonians 1:8-10)

c. The Bible (Ephesians 1:13)

(1) "This is a faithful saying (1 Timothy 1:15; 4:9; 2 Timothy 2:11; Titus 3:8; Revelation 21:5)

(2) Truth is consistent (John 17:17; 8:32)

(3) Inconsistencies are of man (James 3:13-18)

III. CONCLUSION: Having answered all of these questions about faith we pose one last question. "Do you have faith?" As we began we remind you in closing: "Without faith it is impossible to please [God] ... he that believes and is baptized shall be saved, but he that believes not shall be condemned."