

## 161 - When faith is all there is, it's all that counts

Noah, Abraham, Joseph, Moses, Paul, and Yeshua's mother, Miriam, are four figures in the Scriptures I can think of who HAD to believe God. Noah, Abraham, Joseph, and Moses could not even rely on the Scriptures for support, because none had been written. Miriam could not have relied on the Scriptures, even if she knew them, because she was alone in her experience that was unprecedented. Paul couldn't rely on the Scriptures for His evangel, because it was so different and far beyond anything anyone else had ever preached. I wanted to include Yeshua in this company, and I guess we could -- He would make the number 7, which makes for a nice symmetry -- but Yeshua knew Who He was and He had not only the Scriptures to rely on, but also His uncommon relationship with the Father; nevertheless, none of that really mattered by the time He reached Gethsemane and walked into His death. In any case, all of these men and one woman shared a single characteristic in common: they each had nothing to go on, ultimately, but the Father's word, His private, personal revelation. Not one of them could rely on the scriptures for support as they walked through their unique experiences. To the extent that you and I are walking beyond the Scriptures, and are therefore, even creating new ones, neither can we rely on them entirely to support our unique revelation and experience.

Now, if you or I ever said in public that we had gone beyond the Scriptures, we would be dismissed out of hand as heretics. Some might even try to rehabilitate us back into the fold, because surely we have been deceived and were in danger of hell fire.

This discussion tonight came from reading Romans today, as I sought the Lord as to the direction for our study. Here's the text that caught my attention:

### Romans 4

11 And he [Abraham] obtained the **sign** of circumcision, a **seal** of the **righteousness of the faith**, which was in uncircumcision, for him to be the father of all, those who are believing [actually, the Greek text reads, "all the believing..."] through uncircumcision, for [the] righteousness to be reckoned to them,

12 and the father of ~~the~~ Circumcision, not to those of ~~the~~ Circumcision only, but to those also who are observing the elements [the material substance] of the faith in the **footprints** of our father Abraham, **in uncircumcision**.

Abraham expressed faith in YaHoVeH **before** circumcision was given as a sign and seal of the Father's covenant with Him BECAUSE of His faith. This covenant *preceded* Isaac's birth in Genesis 21. The sign of circumcision was prescribed in Genesis 17,

*following* not long after Ishmael's birth, in Chapter 16. Circumcision was not the occasion or cause of Abraham's faith, but the sign of it and the seal of the Father's promise to Him. The importance of this will become clear as we continue.

#### **Romans 4**

13 For not through law is the promise to Abraham, or to his Seed, for him to be enjoyer of the allotment of the world, but through ***faith's righteousness***.

Look at that phrase, "***faith's righteousness***." Circle it, because this is how you and I are able to walk through this present wicked eon and maintain our integrity. We well know that we have no righteousness of our own, being human and therefore, prone to missing the mark -- also known as sinning -- but we have the imputed "***righteousness which is out of the faith***," according to **Romans 9:30**.

#### **Romans 4**

14 For if those of law are enjoyers of the allotment, faith has been made void and the promise has been nullified,

*"Lest anyone be confused, thinking he or she can EARN the Father's promise,"* Paul says, *"let me tell you, if that were true then faith would be empty and useless, and the promise itself would be discarded, abolished, and made unproductive"* (CLNT-KC). We ought to know by now that nothing we could possibly do, but the grace of YaHoVeH ALONE saves us. Any other notion is adversarial to -- it is ***sa-tan*** -- to the Father's word.

#### **Romans 4**

15 for the law is producing indignation. Now where no law is, neither is there transgression.

Christians think -- or they used to anyway -- that people who never knew the Lord and who were therefore unsaved, were going to Hell. That's not what the Scriptures indicate. I don't claim to know what DOES happen to people who didn't know Him -- or the law -- when He returns, but they ***will certainly*** know Him during His thousand-year reign on the Earth.

#### **Romans 4**

16 Therefore it [that is, "***the promise***"] is [out of] of faith that it may accord [or agree] with grace, for the promise to be confirmed to the ***entire*** seed, not to those of the law only, but to those also [out] of the faith of Abraham, who is father of us all,

17 according as it is written that, A father of many nations have I appointed you -- facing which, he [Abraham] believes it of the God [the One] Who is vivifying the dead and calling what is not as if it were --

YaHoVeH KNOWS what you and I can only believe. The Father *determines* what we can only have faith in; I think that's why He values it in us so much, because it is our evidence, or our demonstration really, that He is the Lord and there is no other; not that He needs some kind of confirmation or validation, but that we do and the celestials witness it and marvel at it. They believe YaHoVeH because they live in His sphere; they would never think to question Him or His purpose. For we who are dying to believe Him, however, is a marvel to them, because we can't see Him; all we can do is believe. The celestials rely on sight, while we rely entirely on faith.

**2 Corinthians 5:7 -- "for by faith are we walking, not by perception."**

**Romans 4** -- back to Abraham

18 who, being beyond expectation, believes in expectation, for him to become the father of many nations, according to that which has been declared, "Thus shall be your seed."

19 And, not being infirm in faith, he considers his body, already deadened (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah,

20 yet the promise of God was not doubted in unbelief, but he was invigorated by faith, giving glory to God,

21 being fully assured also, that, what He has promised, He is able to do also.

22 Wherefore, also, it is reckoned to him for righteousness.

Verse 18 could be said about Noah or Moses, Miriam, or Paul -- "**being beyond expectation, believes IN expectation.**" With no logical reason to expect anything, no way to wrap their brains around the word they received, they believed anyway -- they believed IN expectation, because, as **verse 21** says, "**being fully assured also, that what He has promised, He is able to do also.**" I look at Barbara's file of prophetic words that she has been reading and believing for so long -- just like Abraham. Not like Sarah, mind you -- Sarah did NOT believe in expectation, or she never would have offered Hagar.

Notice that Abraham "**was invigorated by faith.**" How do we imagine that Noah took about 100 years to construct that ark in the midst of the evil that surrounded him? How did Moses persevere in the face of Pharaoh's repeated dishonesty, and then Israel's almost constant complaining? How did Paul go completely counter to His Jewish

heritage and training to proclaim what he called, “my evangel,” which was a revelation that no one had ever heard of before and which the Scriptures are in large part without precedent? How did Miriam go through a pregnancy that was miraculously superhuman, and displayed among people who would have otherwise been bound to stone her? For that matter, how did her husband, Joseph, keep his head on straight and simply discharge his accountability for what the messenger of the Lord had told Him? All these accounts have the single common element of faith, followed up with their obedience to the revelation they were given, to explain their success.

It is by faith -- believing YaHoVeH’s words, whether we are reading them in the Scriptures, hearing them directly, or hearing them through someone else perhaps even many years ago -- that righteousness is reckoned to us also.

#### Romans 4

23 Now it was not written because of him only, that it is reckoned to him, [referring to Abraham again here]

24 but because of us also, to whom it is about to be reckoned, who are believing on Him [or on account of Him] Who rouses Jesus our Lord from among the dead.

Notice that Paul says, “**it is about to be reckoned, who are believing on Him,**” Why “**about to be**”? At first, I thought that this might mean that the “**reckoning**” was yet to happen, perhaps when our bodies are changed into incorruptible, immortal ones like the Lord’s. I realized, however, that the phrase is actually a peculiarity of the Greek language: “**about to be**” refers to Abraham’s perspective rather than Paul’s when he wrote it, or ours when we read it. “**About to be,**” looks forward from Abraham’s perspective at the promise, which was that through his seed He would become the Father of many nations, among which we are today. He may have seen only his fleshly seed in the promise, but YaHoVeH sees also the spiritual seed, which we have become by faith in Yeshua the Messiah. The fullness or consummation of the reckoning we’ve been reading about will be complete when our bodies *ARE* changed and death lords it over us no longer just as Yeshua is beyond its reach, and we live with Him as He does now, among the celestials.

#### Romans 4

25 Who was given up because of our offenses, and was roused because of our justifying.

I addressed the subject of justification in detail in the book, **Go God!**, and we covered it in “*Light Up the Scriptures*” clear back in early December 2011. For anyone interested in

hearing that study, it is number 41. Tonight, I only want to call our attention to the word, “**because**,” as in, “[**Yeshua**] **was roused** [or raised out from among the dead] **BECAUSE of our justifying.**” In other words, Yeshua would be in the grave TODAY except for the Father justifying US in and through His death. I don’t know if that hits you as hard as it hits me, but it communicates how serious our adamic state is, how marvelous Yeshua’s obedience was, and how privileged we are to be completely exonerated, acquitted, and vindicated, purely by the Father’s grace, even though we yet sin!

### **Romans 5**

1 Being, then, justified by faith [and I could add here, first Yeshua’s faith, then ours in Him] we may be having peace toward God, through our Lord, Jesus Christ,

As I wrote in **Go GOD!**, apart from our justifying, “**having peace toward God**” is impossible. All that *IS* possible is enmity, which is exactly what our state was prior to the Messiah’s death and resurrection. Thank YaHoVeH for His grace, mercy, kindness, and faithfulness!

### **Romans 5**

2 through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God.

Today, we stand beside Noah, Abraham, Joseph, Moses, Miriam, Paul, and Yeshua, believing the Father’s words to them and also to us, through the Scriptures, by direct revelation, or through a messenger He appoints to deliver His word to us. They simply believed YaHoVeH. So do we, and because we do, we are bathed in the bath of renascence now.

We’ve looked at this section of **Titus 3** many times, but let’s review it again tonight. Perhaps it will be even richer to us:

### **Titus 3**

4 Yet when the kindness and fondness for humanity of our Saviour, God, made its advent,

5 not for works which are wrought in righteousness which we do, but according to His mercy, He saves us, through **the bath of renascence and renewal of holy spirit**,

6 which He pours out on us richly through Jesus Christ, our Saviour,

7 that, being justified in that One's grace, we may be becoming enjoyers, in expectation, of the allotment of life eonian.

**Renascence**: Moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better. Commonly: the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death.

**Renewal**: Making new again

Renascence is what we enjoy now, but what is about to be reckoned to us is found in **1 Thessalonians 4** and **1 Corinthians**:

#### **1 Thessalonians 4**

14 For, if we are believing that Jesus died and rose, thus also, those who are put to repose, will God, through Jesus, lead forth together with Him.

15 For this we are saying to you by the word of the Lord, that we, the living, who are surviving to the presence of the Lord, should by no means outstrip those who are put to repose,

16 for the Lord Himself will be descending from heaven with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be rising first.

17 Thereupon we, the living who are surviving, shall at the same time be snatched away together with them in clouds, to meet the Lord in the air. And thus shall we always be together with the Lord.

#### **1 Corinthians 15:**

20 (Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing.

21 For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead.

22 For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified.

23 Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence;

24 thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power.

25 For He must be reigning until He should be placing all His enemies under His feet.

26 The last enemy is being abolished: death.

27 For He subjects all under His feet. Now whenever He may be saying that all

is subject, it is evident that it is outside of Him Who subjects all to Him.

28 Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all.)

29 Else what shall those be doing who are baptizing? It is for the sake of the dead absolutely if the dead are not being roused. Why are they baptizing also for their sake?

30 Why are we also in danger every hour?

31 Daily am I dying. By this boast of yours, brethren, which I have in Christ Jesus, our Lord,

32 if, as a man, I fight wild beasts in Ephesus, what is the benefit to me? If the dead are not being roused, "we may be eating and drinking, for tomorrow we are dying."

33 Be not deceived: evil conversations are corrupting kind characters.

34 Sober up justly and do not be sinning, for some have an ignorance of God. To abash you am I saying it.

35 But someone will be protesting, "How are the dead being roused? Now with what body are they coming?"

36 Imprudent one! What you are sowing is not being vivified if it should not be dying.

37 And, what you are sowing, you are not sowing the body which shall come to be, but a naked kernel, perchance of wheat or some of the rest.

38 Yet God is giving it a body according as He wills, and to each of the seeds its own body.

39 Not all flesh is the same flesh, but there is one, indeed, of men, yet another flesh of beasts, yet another flesh of flyers, yet another of fishes.

40 There are bodies celestial as well as bodies terrestrial. But a different glory, indeed, is that of the celestial, yet a different that of the terrestrial,

41 another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.

42 Thus also is the resurrection of the dead. It is sown in corruption; it is roused in incorruption.

43 It is sown in dishonor; it is roused in glory. It is sown in infirmity; it is roused in power.

44 It is sown a soulish body; it is roused a spiritual body.

45 If there is a soulish body, there is a spiritual also. Thus it is written also, The first man, Adam, "became a living soul:" the last Adam a vivifying Spirit.

46 But not first the spiritual, but the soulish, thereupon the spiritual.

47 The first man was out of the earth, soilish; the second Man is the Lord out of heaven.

48 Such as the soilish one is, such are those also who are soilish, and such as

the Celestial One, such are those also who are celestials.

49 And according as we wear the image of the soilish, we should be wearing the image also of the Celestial.

50 Now this I am averring, brethren, that flesh and blood is not able to enjoy an allotment in the kingdom of God, neither is corruption enjoying the allotment of incorruption.

51 Lo! a secret to you am I telling! We all, indeed, shall not be put to repose, yet we all shall be changed,

52 in an instant, in the twinkle of an eye, at the last trump. For He will be trumpeting, and the dead will be roused incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal put on immortality.

54 Now, whenever this corruptible should be putting on incorruption and this mortal should be putting on immortality, then shall come to pass the word which is written, Swallowed up was Death by Victory.

55 Where, O Death, is your victory? Where, O Death, is your sting?

56 Now the sting of Death is sin, yet the power of sin is the law.

57 Now thanks be to God, Who is giving us the victory, through our Lord Jesus Christ.

58 So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught in the Lord.

And, lest we forget, the Father does this knowingly and deliberately, planning it out before the eons were set in motion, for the delight of His will, which delight you are.

Thank You, Father. Hallowed be Your name. Your kingdom come, Your will be done on the Earth as it is in the Heavens. Give us this day, our daily bread and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into trial, but deliver us from the wicked, for Yours is the glory and the honor and the power throughout the eons and beyond. We worship You in Yeshua's name, the name that is above all names. AMEN.