

# The Life of Faith

Behold, as for the proud one, His soul is not right within him; But the righteous will live by his **faith**. (NAS, Habakkuk 2:4)

ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται

הִנֵּה עֹפֵלָה לֹא־יִשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בְּאַמוּנָתוֹ יִחְיֶה:

ecce qui incredulus est non erit recta anima eius in semet ipso iustus autem in **fide** sua vivet

## I. *What is Faith?*

The Hebrew word אֱמוּנָה (or אִמּוּנָה) in Habakkuk means *firmness, fidelity, steadfastness, steadiness*. This word is derived from the root word אָמַן ('<sup>1</sup>man) which means *to confirm, support, uphold* (Qal); *to be established, be faithful* (Niphal); *to be certain, i.e. to believe in* (Hiphil). The popularly used word אֱמֶת ('<sup>1</sup>mᵉṭ) which means *verily, truly, most assuredly* has the same origin.

The original Greek word is πίστις which means *confidence, faith, trust, reliance on* and can be used both as noun and verb with the change of endings.

The subject of our discussion here is not faith in general essence but biblical faith whose object is the triune God.

The best reference in the Bible on the subject of faith is the eleventh chapter of the book of Hebrews. The writer of Hebrews defines faith as, “Now **faith** is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:10)

### A. **What Faith Really Is.**

In Acts 6:7, we read, “So the **word** of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the **faith**.” The verse implies that there is a direct relationship between the Word of God and faith. Wherever the Word of God went forth it caused people to have faith. In Romans 10:17, Paul clarifies it further. He wrote, “Consequently, **faith** comes from hearing the message, and the message is heard through the **word** of Christ.” While writing to the Church at Colosse, he further describes how the Word of God causes the birth of faith in a person. He writes, “The **faith** and love that spring from the hope that is stored up for you in heaven and that you have already heard about in the **word** of truth, the gospel.” (Colossians 1:5) The Word of God, which is good news to the sinners, gives hope, and this hope springs forth in faith in God.

Faith is of vital importance in the Bible because it is through faith alone (*sola fide*) minus works that a sinner is saved. When the birth of faith is caused by the hearing of the Word and when man out of his free will appropriates it towards the calling of God for relationship, he receives salvation from the penalty of sin. We read this in Paul's writing in Ephesians 2:8, "*For it is by grace you have been saved, through **faith**-- and this not from yourselves, it is the **gift** of God.*" Paul is actually saying that the salvation that you have received is not by works but by grace and through faith. Man's only contribution is the appropriation of his free will for using this gift of faith toward the grace that is given.

Faith is an important element that accompanies the calling of God primarily for obedience. At the beginning faith enables obedience to forsake all and turn in repentance to God for forgiveness and reconciliation. Then faith enables daily obedience in our lives to live selflessly trusting in His Words and on His resources alone.

Before we further talk on the subject of faith, I would like to make some general comments on what "Faith is Not"

### **B. What Faith is Not.**

The practice of common sense that God has given to us is certainly not faith.

Mark 16:14 => *Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of **faith** and their stubborn refusal to believe those who had seen him after he had risen*

Faith is not a mere belief in the religious facts or the intellectual assent to a set of truth claims namely Christian doctrines.

James 2:17 => *In the same way, **faith** by itself, if it is not accompanied by action, is dead.*

Faith is also not intellectual suicide, refusal to use the mind, and dogmatically believing in a body of irrational information.

Faith is neither a religious practice of a tradition nor the ritual performance of cultural rites. Faith is neither believing religious myths nor practicing a set of moral teachings given by an unknown supernatural being.

Faith is not taking a risk or trusting in the ability of a matter or a person. Faith is not gambling on chances or the mathematical probability of permutations or combinations. As long as the object of faith is not God it is not true faith.

## **II. The Sameness and the Other-ness of Faith.**

In church history and in the Acts of Apostle, we read about men and women of giant faith. Did God give them a better quality of faith than that we have today? The answer is obviously “No.” Saint Peter in 2 Peter 1:1, writes, “*Simon Peter, a servant and apostle of Jesus Christ, To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours.*” Historically, faith in its germinal stage, is of only one kind, because the source and object of faith is the same. We have received the same faith that Saint Paul received on the road to Damascus. There is no inferior or superior faith that initiates salvation. It becomes superior or inferior later depending on how one exercises it. The more we exercise our faith the better we become at exercising it.

Cornelius Woelfkin writes, “To believe on Christ is initial faith; to receive Him is appropriating faith; to understand Him is intelligent faith; to assimilate Him is active faith.”

Faith is a personal trust and confidence in the person of God. Since the object of this faith is the triune God, therefore the understanding of God is the basis of faith. Faith grows with our deeper experience and the knowledge of who God is. Thus faith is not static but always growing. The faith that believers exercise to become martyr is certainly greater faith than the faith that we exercise today to turn in repentance to God in a Christian community.

Faith grows when it is supplemented with other biblical virtues. One has to work and enrich the faith he has received. Peter is explicit in his recommendation. In 2 Peter 1:5-7, he wrote:

*For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.*

The growth of faith is directly proportional to our knowledge and understanding of the object of faith.

Initially, when God gives faith, he enables the person to:

- F => Fear God alone.
- A => Adore the triune God above all.
- I => Be Inspired to live for Him alone.
- T => Trust and obey His Words.
- H => Hunger for absolute Obedience.

However, God does not overrule man’s free will. In the practice of the above given virtues, therefore, much depends on the right exercise of one’s free will. It is possible to have faith and yet practice it not enough to enjoy its benefit. We can read of such incident in Matthew 8:26. Jesus said, “*You of little faith, why are you so afraid?*” Then he got up

*and rebuked the winds and the waves, and it was completely calm.*” The verse indicates the disciples had faith but not enough. We recall another incident in Matthew 14:31. Peter wanted to walk on the water with Jesus but he began to drown. The Bible says, “*Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"*”

Thus the faith received needs to grow and increase for a healthy Christian life. In Luke 17:5, the apostles were concerned about their faith and requested Jesus to increase their faith. When did we last pray for our faith to grow? Our faith needs our daily attention. The goal of growth is to attain the great faith which Jesus describes in Luke 7:9, “*When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, "I tell you, I have not found such great faith even in Israel."*”

### ***III. How do we practice Faith?***

Norman Vincent Peale in his book *Faith is The Answer* wrote, “I believe most people sincerely desire the benefits given by faith but their trouble is they do not know how... The art of having faith may be developed through two suggestions, if they are faithfully followed: (1) the practice of simple but habitual prayer and devotional meditation; (2) the surrender of your life in an attitude of childlike trust to the will of God.”<sup>i</sup>

#### **A. Practice of Faith in Seeking Integrity in Our Belief.**

The creeds can be memorized, and explained by a person without making a personal commitment to them. Someone has rightly said that in order to teach English one doesn't have to be born British. If this is so then how do we identify a person of genuine faith from a person who has only an intellectual assent to faith? In Paul's theology faith had the nuance of both verb and noun. He used the word πίστις (*pistis*) which means both faith and faithfulness. According to Paul a genuine faith is always manifested in deeds.

This is why he believed in salvation by grace and through faith alone. No amount of deeds can save a person. Deeds were a natural outcome of faith.

But in the time of James, there were Christians who had intellectual assent to faith and did not show their faith in deeds. Perhaps some without genuine experience of regeneration joined the Church. So James questioned their faith using the word faith meaning “mere intellectual assent.” In James 2:20, he wrote, “*You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend.* According to James such mental confession of faith is not saving faith. This is why he wrote in James 2:24, “*You see that a person is justified by what he does and not by faith alone.*” James did not contradict Paul. James is not promoting salvation by works as the great reformer Martin

Luther misunderstood it. He is only emphasizing the genuineness of faith. In James 2:18, he wrote, *"But someone will say, "You have **faith**; I have deeds." Show me your **faith** without deeds, and I will show you my **faith** by what I do."*

Practicing faith by seeking integrity of belief is a natural urge in a child of God. One should yield one's free will toward this urge and withdraw from sinful resistance. Both individually and corporately, we must show our integrity in what we believe. Imagine if a Christian husband, who truly believes what Jesus said in Matthew 20:26, "Not so with you. Instead, whoever wants to become great among you must be your servant," is trying to push his wife to submit to his leadership in the home. Or imagine a group of believers, who believe in a God who does not live in a temple made by human beings but only seeks to live in the hearts of many who are perishing in sin, are investing ten million dollars to improve their sanctuary and family life center but have only few thousand dollars for evangelism in the budget. Where is the integrity of belief? Do they truly believe the carpenter of Nazareth who said, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head," (Matthew 8:20) and yet go on investing our resources in luxury and the purchase of more comforts? Where is the practice of faith in seeking integrity in the belief?

### **B. Practice of Faith in Believing the Unseen.**

We live in a world where seeing is believing. We don't need faith to believe the things that we already see. But from those who have been bestowed faith, God demands that they believe what is unseen. The practice of faith in believing in the unseen God and in the unseen heaven is not the subject matter here. We are talking about the practice of faith in the areas of our daily life where we don't have any visible evidence. In Hebrews 11:7, we read that, *"By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith."*

St. Paul wrote to the church at Corinth in 2 Corinthians 5:7, *"We live by faith, not by sight."* In 2 Corinthians 4:18, he wrote, *"So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal."* The reason why Paul endured his ministry victoriously amidst all his troubles was his understanding about the temporal nature of the troubles and the eternal nature of the unseen glory. He lived his life with the preoccupation of believing what was unseen.

The unseen is not as vague and obscure as it appears to be. The object of faith is God, who is unseen yet much known from the Bible and from the personal experiences of a believer. Therefore our practice of faith by believing the unseen is directly related to our personal knowledge and experience of God.

We believe in a God for whom nothing is unseen. He is beyond time and space. He is in control of the past, present and future of our lives. He is not only capable but He is also perfect in His integrity. That means He is perfect in His love and just towards me.

How can then anything wrong happen to me even if I plunge myself into unseen obedience?

Imagine the case of Abram. What was seen by him and his wife, Sarai, when they received the call at Haran? Why we tend to be so calculating today in our approach in our ministry and try to remove all elements of obscurity. In the ministry, we served for eight and half years, we practiced a zero balance fund policy. Whatever the fund we would receive in the current month would all be allocated towards ministry, leaving zero amounts for the following month. We decided to be honest to the donors and depend on God entirely for all our needs. Please don't hear me saying one method is better than others. But the crux of the matter is that we must practice faith by believing the unseen in our daily walk with God.

### **C. Unconditional Practice of Faith.**

#### **1. In Living for His Kingdom.**

The call of Christ is a call to live for Him and His purpose. In this call one is expected to respond and obey the call unconditionally. In this call we enter into a freewill slavery where the Master has the prerogative to choose the kind of lives He wants us to live. It is a call where the lifestyle of living, the purpose of living, and the destiny of living are fixed. There are few options other than the differences of tasks given by that Master. Even when we don't find the logic of life and fail to understand the Master wants that way, one needs to exercise one's faith unconditionally, living the life that he wants us to live.

Imagine the case of Adoniram Judson, who was called to live in the jungles of Burma. After having left all the luxury of life in America as a young man, he worked hard, faced rejection, suffered the darkness of civilization, and faced persecution, yet after having served for more than ten years, he did not see a single convert. Anyone during his time would have considered him to be stupid and irrational. Similarly, Lottie Moon's ministry in China, David Livingston's work in Africa, Hudson Taylor's service in China, and William Carey's work in India - all seemed to be stupid initially to the people of their time. But thanks be to God these men and women of God remained faithful even when everything seemed to be irrational. They practiced their faith by unconditionally obeying the life that they were called to live.

Paul wrote in 2 Corinthians 5:15, "*And he died for all, that those **who live should no longer live for themselves but for him** who died for them and was raised again.*"

He wrote in Galatians 2:20, "*I have been crucified with Christ and I no longer live, **but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.***"

William Webster wrote, "The kingdom of God and eternity, not the kingdom of this world, dominates the heart of a true Christian. The believer has a completely different perspective and focus because he has experienced the renewing power of the Holy Spirit;

there is permanent evidence in his life of true faith. It is a life committed to God and his purposes.”<sup>ii</sup>

In Philippians 1:20 we read, *“I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that **now as always Christ will be exalted in my body, whether by life or by death. 21 For to me, to live is Christ and to die is gain.**”*

## 2. In Giving for His Kingdom.

Everybody can give when it is safe and there is the expectation of some return. Even the atheist performs such charitable giving. But Christian giving is a sacrificial giving. That means the practice of faith through obedience in giving will require giving in a situation when giving is risky and hurting. One who learns to give out of poverty certainly graduates in the school of faith to a higher grade. Paul commended the church at Macedonia for such practice of faith in giving. In 2 Corinthians 8:2, he wrote, *“Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own,”*

In the campus ministry where I worked in India, among many important lessons, one was to teach students to tithe sacrificially when they do not have any income but only a meager scholarship. As some of you know that my ministry in India is a faith ministry. My staff colleague would rarely receive 100% of their salary and sometimes they received as little as 10% of their salary. In one of the staff meetings, the question for discussion was raised whether we should tithe when our staff salary is as low as 10%. The majority felt that we should tithe because the object of our faith is God and not the salary and God is never low or high.

The exercise of faith unconditionally in giving is a healthy practice for healthy growth of our spiritual life.

## 3. In Working for His Kingdom.

The church at Thessalonica was focused on the second coming of Christ in glory yet they had the spiritual problem of laziness. They were focused on the coming of the Lord to the extent that they gave up their work and waited to be lifted in glory. Addressing them in 1 Thessalonians 4:11, Paul wrote, *“Make it your ambition to lead a quiet life, to mind your own business and **to work with your hands, just as we told you,**”* He rebuked their idleness saying, *“We hear that **some among you are idle. They are not busy; they are busybodies.**”*

But there were some in Thessalonica who worked hard and yet were despised. According to Paul they deserved respect. In 1 Thessalonians 5:13, he wrote, *“Hold them **in the highest regard in love because of their work. Live in peace with each other.**”* We don’t deserve respect because of our status or position, but because the work that we do for Christ. Actually the work defines the status, not vice versa.

Saint Paul saw their work as a result of their genuine faith. In 1 Thessalonians 1:3 he wrote, “*We continually remember before our God and Father **your work produced by faith**, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.*” A genuine faith does not produce a bunch of “couch potatoes,” but disciples who are one fire for the kingdom’s work.

We are not only called to be men and women of the holy inspired book but also men and women of work. In 2 Timothy 3:15, Paul wrote, “*and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. 16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may **be thoroughly equipped for every good work.***” Our faith and our daily meditation in the word of God must be reflected in our daily work that we do.

Talking about Epaphroditus in Philippians 2:30, Paul wrote, “*because **he almost died for the work of Christ, risking his life** to make up for the help you could not give me.*” And describing his own life situation of working for Christ, Paul wrote, “*Five times I received from the Jews the forty lashes minus one. 25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, 26 I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. 27 I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. 28 Besides everything else, I face daily the pressure of my concern for all the churches. 29 Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn?” (2 Corinthians 11:24)*

Working for Christ is not conditional. It is a commitment to work for Him irrespective of what the circumstances and situation may be. One would not be able to work effectively if one fails to unconditionally practice faith in working for Him.

#### **4. In Adverse Situations Against our Feelings/Liking.**

Men and women of God who are called by God do not necessarily do things according to their good feeling and likings. We can’t refuse by saying, “I am sorry, I don’t like it,” or “I don’t feel good about it.” Someone said, “God’s work is not done by a bunch of “the feelers” and “the likers” but “the sacrificers.” The choice of sacrifice that God chooses for us to do, may not be the one that we may feel good about or like. If you ask me about my honest feelings and desires about going back to India, I would tell you “No way.” I would prefer that God call me to serve Him here among Indian people so that I can provide a better future for my children. But then where is my unconditional practice of faith for the future of my children? David Livingston always wanted to go to China as a Missionary but he had to practice faith when God put him in Africa. William Carey wanted to preach the gospel on the streets of India but God put him as manger of the Indigo factory for more than ten years then gave him the task of translating the Bible into

25 languages. In the process, Carey lost his child and his wife. We are called to practice faith unconditionally even in adverse situations contrary to our feelings, contrary to our liking, contrary to our preferences.

Someone has said,

Faith is not merely praying  
Upon our knees at night;

Faith is not merely straying  
Through darkness into light;  
Faith is not merely waiting  
For glory that may be.  
Faith is the brave endeavor,  
The splendid enterprise,  
The strength to serve, whatever  
Conditions may arise.

William Webster wrote, “The man of faith sees present circumstances from an eternal perspective. He lives looking to God, believing him, trusting him and depending upon him. And therefore his response to circumstances is completely different from that of men of the world.”<sup>iii</sup>

Saint Paul must neither have felt good about the dungeon nor have liked the thought of becoming a martyr. But while he was counting his last days in the dungeon he wrote in 2 Timothy 1:11, “*And of this gospel I was appointed a herald and an apostle and a teacher. 12 That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.*”

#### **D. Practice Faith in the Midst of Obvious Death.**

Often in Christendom the darker side of faith is ignored as if faith is only victorious and glamorous. It is true that by faith men and women of God performed miracles and saw miracles in the Bible, but it is also true that many men and women of faith were chosen by God to manifest their great faith in their death. There are some denominations in America, which promote literature such as “Seven ways to exercise faith and receive healings,” as though, all who are sick and suffering are weak in faith. But the truth of the matter is evident in Hebrews 11:37. The writer of Hebrews describes the giant men and women of faith saying, “*They were stoned; they were sawed in two; they were put to death by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated-- the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground.*”

Faith does not necessarily serve victory and healing, because the objective of faith is primarily to prove the consistency of trust in a person and not the power and ability of the person in whom the faith is put. However, even if we are called to prove the power of

God, our faith in Him is the best way through which the power of God is manifested. Someone has said, "Perseverance of the saints is of God."

At this point it is appropriate to recall the wonderful story of the three young men recorded in Daniel 3:16-18. "*Shadrach, Meshach and Abednego replied to the king, "O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. 17 If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. 18 **But even if he does not**, we want you to know, O king, that **we will not** serve your gods or worship the image of gold you have set up."* Mark the clause *But even if he does not --- we will not.*

Christians are called to practice faith in the midst of obvious death. The message that came to John the apostle on the island of Patmos was for all of us. He wrote, "*Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. **Be faithful, even to the point of death**, and I will give you the crown of life.*" (Revelation 2:10)

#### ***IV. Importance of the Practice of Faith.***

##### **B. Non-Practice of Faith is Absence of Faith:**

Ignorance, or disbelief in the integrity of God, or greater dependence on natural laws might result in the non-practice of faith. Scripture defines the non-practice of faith as the absence of faith. In Mark 16:14, we read, "*Later Jesus appeared to the Eleven as they were eating; **he rebuked them for their lack of faith** and their stubborn refusal to believe those who had seen him after he had risen.*" In this incidence the apostle depended much on the

Non-practice of faith may not deprive us from God's faithfulness. Our God is not a contract God but a covenant God. The scripture says that God is faithful to us anyhow. We read in Romans 3:3, "*What if some did not have **faith**? Will their lack of **faith** nullify God's faithfulness?*"

However, non-practice of faith would stifle our spiritual growth to a higher level of faith, and make us more vulnerable and weak to the attack of the evil one. I have seen Christians behaving like babes even after believing Christ for fifty years.

##### **C. Without Faith one cannot Please God.**

In Hebrews 11:6, the writer of Hebrews says, "*And without **faith** it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.*"

Whatever persuasive excuse for the lack of faith is framed up, the reason for it can be traced back to a distrust and doubt in the ability and the character of God. Whether it is

a personal fear or a sense of inadequacy, it primarily reveals a person's lack of trust in the integrity and ability of God. It grieves God and displeases Him.

#### **D. Absence of Faith is an obstacle to the work of God.**

Absence of faith enslaves a person to his own rational thinking and emotions. He gets disconnected from the power of God and the plan of God. He literally conveys to God, "God, you better mind your business, and let me do what I want to do. Your ways aren't as good as mine. Therefore you should help me out as my assistant so that I can succeed." We read in Matthew 13:58, that Jesus *did not do many miracles there because of their lack of faith.*"

In Matthew 17:20 Jesus said, "*Because you have so little **faith**. I tell you the truth, if you have **faith** as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you.*"

#### **E. Absence of Faith Makes A Person Unproductive**

God's work must be carried out by being dependant on God. We might be able to run an institution, manage people, and produce lots of activities with great managerial skills. But they will crumble in the times of testing. Biblical productivity is the unseen height, depth and weight of spiritual maturity that only time will tell. Biblical productivity is an expansion of the unseen boundaries of the kingdom of God in the hearts of men across all racial, political and denominational boundaries. Our challenge is to be productive biblically and we cannot do that without faith.

In John 14:12, Jesus promised, "*I tell you the truth, anyone who has **faith** in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.*"

In 2 Corinthians 10:15, Paul wrote, "*Neither do we go beyond our limits by boasting of work done by others. Our hope is that, as your **faith** continues to grow, our area of activity among you will greatly expand,*"

#### **F. Practice of Faith Results Praise, Glory and Honor to God.**

History testifies about such men and women of God from the past whose faith results praise, glory, and honor to God even today. I want to praise God for Lottie Moon; I want to honor God for the Pilgrim Fathers who founded this nation on the word of God. I want to glorify God for what Mother Theresa did in India by faith. But in this generation it is our turn so that the next generation, looking at our history, will have something for which to praise, honor, and glorify God. In 1 Peter 1:7, it is written *These have come so that your **faith**-- of greater worth than gold, which perishes even though refined by fire-- may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed*

## ***V. Conclusion:***

**Faith is a gift of God.**

**Faith springs from hope.**

**Faith is a growing experience therefore one should strive to add to faith all other virtues.**

**Faith will grow only if it is practiced daily.**

**Bible teaches us:**

- **to Practice Faith by seeking integrity in Belief.**
- **to Practice Faith by Believing the Unseen.**
- **the Unconditional Practice of faith.**
  - **In living for His kingdom.**
  - **In giving for His Kingdom.**
  - **In working for His Kingdom.**
  - **In adverse situation against our Feelings/Like.**
  - **In the Midst of obvious Death.**

**Practice faith because:**

- **Non-practice of faith is absence of Faith.**
- **Without faith one cannot please God.**
- **Absence of faith is an obstacle to the work of God.**
- **Absence of faith makes a person unproductive.**
- **It results in Praise, Honor and Glory to God.**

- <sup>i</sup> Norman Vincent Peale & Smiley Blanton, *Faith is the Answer* (New York: Foundation for Christian Living, 1979), 19.
- <sup>ii</sup> Webster William *The Christian Following Christ as Lord* (Pennsylvania: The Banner of Truth Trust, 1990), 114.
- <sup>iii</sup> *Ibid.*, 117.