

The Power of FAITH in God

Why Faith?

- 1.It fully honors God's Integrity
- 2.Shows true obedience
- 3.It is the way God works in this world (*blessings, answered prayer, peace , ect*)

1. The Description of Faith (11:1–3)

True Bible faith is confident obedience to God's Word despite circumstances and consequences.

Faith, as defined earlier, is a forward-looking trust that God will make good on His promises, even when that fulfillment is "unseen" to us. Abel obeyed God's commands, in faith, and was accepted by God.

Three Aspects of Faith

- **Notitia.** (Agreement)Notitia refers to the content of faith, or those things that we believe. We place our faith in something, or more appropriately, someone. In order to believe, we must know something about that someone, who is the Lord Jesus Christ.
- **Assensus** (Attitude) Assensus is our conviction that the content of our faith is true. You can know about the Christian faith and yet believe that it is not true. Genuine faith says that the content — the notitia taught by Holy Scripture — is true.
- **Fiducia** (Action) Fiducia refers to personal trust and reliance. Knowing and believing the content of the Christian faith is not enough, for even demons can do that ([James 2:19](#)). Faith is only effectual if, knowing about and assenting to the claims of Jesus, one personally trusts in Him alone for salvation. (Fiduciary)

Faith Described in James:

- Dead Faith (James 2:14-17)
- Demonic Faith (James 2:18-19)
- Dynamic Faith (James 2:20-26) (*Abraham*)

Three words in Hebrews 11:1–3 summarize what true Bible faith is:

***Substance (assurance)-** means literally “to stand under, to support.” Faith is to a Christian what a foundation is to a house: It gives confidence and assurance that he will stand. When a believer has faith, it is God's way of giving him confidence and assurance that what is promised will be experienced.

***Evidence** -simply means “conviction.” This is the inward conviction from God that what He has promised, He will perform. The presence of God-given faith in one's heart is conviction enough that He will keep His Word.

***Witness** means - (obtained a good report) is an important word in Hebrews 11. It occurs not only in verse 2, but also once in verse 4 and once in verse 39. They are witnesses to us because God witnessed to them.

2. The Demonstration of Faith (11:4)

- Abel—faith worshipping (v. 4). **This passage focuses on examples of faithful obedience from the Old Testament, to show that God's favor was on those whose trust led to obedience.**

Genesis 4:1-16

Act 1- Two Offerings (4:1-5)

- *“By faith Abel offered to God a more acceptable sacrifice than Cain” v.4*
- Blood Theory and Surplus Theory
- Abel offered his offering by faith – The heart of the issue is that their hearts are the issue.

Act 2- The Warning (4:6-7)

- Then the LORD said to Cain, “Why are you furious? And why do you look despondent? ⁷ If you do what is right, won’t you be accepted? But if you do not do what is right, sin is crouching at the door. Its desire is for you, but you must rule over it.” Genesis 4:6-7
- *God implies that Cain has another chance to receive God’s approval, but there is a spiritual battle going on in Cains heart.*

Act 3 – The Murder (4:8)

- **Lesson:** Abel was willing to obey God regardless of the consequences.

Act 4 – Two Legacies (4:9-16)

- **Cain** – Cains life and work was cursed (blocked from God’s blessing) your green thumb will turn black. You will become of wanderer
- Cain expresses no remorse, just pity for his own life.
- **Abel** – The lesson of Abel was not that his sacrifice was bloody or bigger but it was offered by faith.
- Though Abel was the first martyr to die and see God, his reward is not yet complete. Every time someone reads the story, Abel testifies to the faith in God. Abel will not receive his full reward until his story is read the last time.

Summary - (Hebrews 11:1-4)

Witness: You and Me (v.1-3)

Principle: Living by faith begins with trust in God who creates and speaks

Challenge: Is our view of God large enough

Witness: Abel (v.4)

Principle: Living by faith requires obedience regardless of the consequences

Challenge: Is our faith in God strong enough

HE WAY OF CAIN

"And Cain went out from the presence of the Lord." – Genesis 4:16

"Not as Cain, who was of that wicked one, and slew his brother. And why slew he him? Because his own works were evil, and his brother's righteous." – I John 3:12

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the ginsaying of Core." – Jude 11

As "the way of Cain" is spoken of by the apostle Jude, as specially the way of the last days, let us inquire what it was. It was evil, not good. He is an open and defiant sinner; and in him sin takes its full swing. He is the first child of the fall, and the offspring of the fallen; he is no common transgressor; he runs no ordinary career of wickedness; he rushes to the extremity of evil. He is given as a beacon, yet as a true specimen of man, of the human heart even in the most favorable circumstances. He came into the world, not like Adam, full-grown, but a child, and therefore with the least possible amount of evil. He is the child of believing parents; for Adam showed his faith by calling his wife, and Eve showed hers by the way in which she received her first-born. He had a most godly brother, and was one of a pious household; brought up within sight of Paradise, and from childhood taught the knowledge of the true God, and the woman's seed.

He was exposed to no outward temptation; he had no companion in sin; he walked the broad way alone. He was warned, no doubt, against the serpent and his seed. He was more than once spoken to directly by God. He had every possible advantage, in the absence of evil and the presence of good. Much might have been expected from him; yet he turns his back on God, on Paradise, on the altar, on the sacrifice, on all that is good and blessed. But let us see more specially what the apostle calls "the way of Cain."

I. It is the way of UNBELIEF. Cain is the first specimen of an unbelieving man. His parents were sinners, but they believed. His brother was a sinner, but he believed. Cain is not an atheist, nor an altogether irreligious man. He owns a God, and brings his fruits to the altar. But he brings no lamb, no blood, nothing that speaks of death. He comes with no confession, no cry for mercy. He sees no need of the woman's seed, no danger from the serpent; no preciousness, and perhaps no truth, in the promise of the 28 serpent's crushed head or Messiah's bruised heel. He takes Satan's side against God, not God's against Satan; for all unbelief is a siding with Satan against God. God is not to him the God of grace, nor the woman's seed the Savior of the lost. He has a religion, but it is self-made, a human religion, something of his own; without Christ, or blood, or pardon. The love of God is to him mere indifference to sin. Rejection of God's religion, and of His Messiah— this is "the way of Cain."

II. It is the way of APOSTASY. He turns his back on God, and will have none of Him. He is not like one of our dark heathen, ignorant of the true God. He knows Jehovah, and has heard His voice; but he turns away. He is an apostate (the first apostate) from the religion of his father; a scorner of the Messiah; he needs a Messiah of his own—"a Christ that is to be"; not God's Christ, but man's. From what small beginnings apostasy springs.

III. It is the way of WORLDLINESS. Having forsaken his father's God, he makes a god to himself; that god is the world. He goes far from Paradise, builds a city, becomes a thorough man of the world; becomes the father of the inventors of all curious instruments, leads the ever-swelling crowd in its race of worldliness and vanity— with the cry, Onward, onward; progress, progress. They eat and drink, marry, and are given in marriage. All about Cain is of this present evil world. In our age what a spirit of worldliness is abroad; often not open wickedness, but simply worldliness, so absorbing the soul as to draw it quite down from the region of "the world to come."

IV. It is the way of HATRED. He begins with envy of his brother; goes on to hatred; ends in murder. He is specially jealous of his brother's having found favor with God. Yes, strange, though he would have none of God for himself, he cannot bear that his brother should have it. Not the love of man or woman, but of God is the cause of the first jealousy and the first murder. He hates God, and all the more for loving his brother. He hates Abel, and all the more for being loved of God. He cannot lay hands on God, as he sincerely would do, but he lays hands on His favorite, and so takes his revenge. Yes, the way of Cain is the way of envy, jealousy, hatred, murder!

V. The way of GOD-DEFIANCE. He disassembles; he wipes his bloody weapon and his bloody hands, saying, What have I done? He lies; he pretends; he would hide his doings from God. He has beguiled his brother into a lonely field and slain him, thinking that none would rescue, and none see. He acts as the liar and the hypocrite in the very presence of God. The way of Cain is the way of hypocrisy, falsehood, and defiance of God. God asks him of his brother; his answer is not only a lie, but a brazen-faced piece of impiety: "Am I my brother's keeper?" Thus he mocks God; utters the language of irreverence and defiance:—"He is your favorite, why do you not keep him? I never pretended to keep him." Here mingled fear, shame, audacity, defiance are manifested. He would sincerely deny the deed, but dares not. He trembles, and would sincerely conceal it. He puts on a defiant air and attitude, as if to brave it out before the all-seeing One! Such is the way of Cain!

MARK HIS DOOM.

1. DESPAIR. No cry for mercy, but merely, My punishment is greater than I can bear. So is it in other ages. The sinner's despair of mercy, or complaint against God for making his punishment so heavy, is the repetition of Cain's offence and his doom. Why should a sinner despair on this side of hell? There is forgiveness to the uttermost; grace reaching far beyond the extremity of human guilt.

2. BANISHMENT FROM GOD. He goes out from the presence of God, as if he could no longer bear that. He must away from Paradise, the birthplace of the race, the old seat of worship. But what is this to the eternal banishment? Cain has no rest, moving to and fro without hope or aim, a fugitive and vagabond, seeking rest, finding none. Sad curse! yet nothing to the eternal wandering!

3. DISAPPOINTMENT. He himself was his mother's disappointment, for she thought she had gotten the man-child. So is he a disappointment to himself. From first to last we see in him a disappointed man, trying everything, succeeding in nothing; building cities, roaming from place to place, to soothe his conscience, and fill up his heart's void. But in vain!

4. FRUITLESS WORLDLINESS. He is the heir of a barren world; for the whole world is his. He is possessor of a soil made unfruitful by a brother's blood; tilling and sowing, yet not reaping. A weary man, toiling for that which is not bread; trying to wring water out of the world's dry sands and broken cisterns. Such is the career of thousands. Fruitless worldliness. A life of vanity; a soul utterly void; a

- *The reason we do not pray like Daniel is we do not know God like Daniel, the reason we do not know God like Daniel is we do not live for Gods Glory but our own*
- *When I become mastered and consumed by Gods Glory, then will I receive the real blessings from answered prayer.*