



Faith Rest Exercise

Faith-rest is something we do not earn, we do not deserve, and we do not have the right but because of God's grace, it is possible. Faith-rest is not an exercise we do in times of crisis or problem, but moment-by-moment exercise. Faith-rest is like a water reservoir that you fill during the rainy days and use during the dry seasons. There are three stages of faith-rest exercises.

Phase 1: Claim a Biblical promise. The believer stands on the veracity of God's Word, giving life to the Bible doctrine stored and resident in the soul (Romans 8:28). The soul of the believer refuses the harassment of the human viewpoint and overcome the attacking fear by depending on the Bible doctrine.

Phase 2: Apply a doctrinal rationale. The believer recalls doctrinal truths to form logical premises, on the basis of God's essence and character (Romans 8:29-30). The believer draws specific truth from his frame of reference of Bible doctrine applies it on that specific situation. The confidence of the believer based on divine essence overcomes all the lies of demonic doctrines and human viewpoints. The believer is focused on the truth of God's Word and on His perfect essence refusing every distraction that might come.

- Foreknowledge: God thought about you in the eternity past.
- Predestination: God designed a plan for you in the eternity past.
- Election: God chose you for the privileged part of His plan.
- Justification: God can bless you because you possess His righteousness
- Glorification: God can bless you forever in heaven.
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Phase 3: Reach a doctrinal conclusion and take control of the situation (Romans 8:32-32). *If God is for us, who can be against us? If God gave us His Son, He will also give us all things.* THE Christian's key to faith-rest is the appropriation of God's grace by faith and the utilization of divine problem-solving devices.

WAITING UPON THE LORD is synonym with faith-rest. To wait is to continue trusting God until He restores your human strength with divine strength. THE subject of faith is one of the most misinterpreted term in the Bible and the most abused among the religious. It has different meaning from religion to religion. The main elements in FAITH (PISTIS-pistis) in its relation to the invisible God as distinct from human faith are especially brought out in the use of this Greek noun and corresponding and verb PISTEUO (pisteo) are:

- A firm conviction, producing a full acknowledgement of God's revelation
- A personal surrender to God
- A conduct inspired by such surrender

All this stands in contrast to belief in its purely natural exercise, which consists of an opinion held without necessary reference to its proof. The object of Abraham's faith was not on God's

promise (that was the occasion of its reference) but rested on God Who made the promise (Romans 4:17-21).

Faith is non-meritorious and has no power of its own. The power is on God the object of our faith. Faith for example does not rest on the wooden cross-used by Christ, not on the dead person but on the Living Person (Romans 3:25).

LITTLE FAITH, literally little of faith (oligopistos) is used only by the Lord as a tender rebuke for anxiety of those who refused to accept and believe Him.

GENUINE FAITH has 4 elements:

- A personal relationship with Jesus Christ
- A doctrinal knowledge of God
- Conviction based on knowledge
- Manifestation of that conviction

A DEAD FAITH is purely academic knowledge of God, religious not biblical in context and without reality. Dead faith is futile and handicap to bring the reality of salvation (James 2:14). Dead faith is not faith at all.

A MAN IS JUSTIFIED BY WORKS, AND NOT BY FAITH ALONE refers to several doctrinal truths (James 2:24).

Paul in his epistle to Romans had in mind Abraham's attitude toward God-his acceptance of God's Word. Paul used the event in Abraham's life recorded in Genesis 15, that in Genesis 22. Paul focused on "BELIEVED" (Genesis 15:6) and James on "OBEYED" (Genesis 22:18). Note that unbelievers were saved at the very moment they obey the Scriptural command to believe. "To obey" in this context means to accept the free gift of salvation by the act of the free will volition.

Paul was dealing with genuine faith while James was talking about dead faith (James 2:14, 17, 20), that kind of faith that cannot save.

For Paul, faith is the acceptance of God's Word (the whole doctrine), with James it is the acceptance of the truth (certain statements about God), which may fail to affect one's conduct. With Paul results in acceptance with God, that is justification.

With Paul, works are dead works (human good works). With James they are life works (divine good works). With regards to justification, Paul is occupied with right relationship with God, James with right conduct. Paul testifies that the ungodly can be justified by faith; James testifies that only the doer of God's Word is justified.

To dispute that salvation is by faith plus works and use the words of James is very appropriate for some cults because they already warranted their condemnation to hell. The faith of James cannot save anyone unless it shows it works which positive volition toward Bible doctrine (not the human good works of self-righteous arrogance)