

# Precious promises (Quality: Good)

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- [ 0 : 0 0 ]     Once again, as the Lord helps me, I would like to draw your attention to some thoughts found in the second epistle of Peter.
- That's the second epistle of Peter, and I will read the first seven verses. And the text will more or less surround verses three and four.
- That's the second epistle of Peter, chapter one. Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ.
- Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.
- [ 1 : 4 1 ]     Those who were with us last week, friends, I tried to speak unto the first verse about that precious, like precious faith.
- And I mentioned then, friends, Peter certainly was a man who knew what that precious faith was. Faith is that gift of God. Peter was taught to his friends, really in a most severe way.
- Peter one time had confidence in the flesh. And when the Lord told him that he would deny him, he thought he could say firmly within the moment of himself that he would never do any such thing.
- Peter had to realize that of himself, he is nothing more than a failure. Those words which Jesus said to Peter on that time, I have prayed for thee that thy faith fail not.
- Certainly, Peter was brought to see the preciousness of faith. Because if it had not been for that faith, friends, he would have fell through the sieve and fell into hell.
- [ 3 : 0 2 ]     He had either been like unto Judas, who had gone out and committed suicide, or he had turned completely back upon all of religion, or gone back, as it were, only to a form of godliness and to know nothing of its power.
- What a mercy, friends, to find the activity of faith in your soul. That in the midst of sorrows, disappointments, and doubts, and fears, and all of those things which mount up against you, yet to feel in your own heart there is something there which still cries to the Lord, like Jonah there in the pit of hell, as it were.
- He had looked towards that holy temple. It's a precious faith. And it is a like faith which belongs all to those who are the chosen of God.

Now, the exhortation here in the book of Peter is a little different than what we notice there in the first epistle. Peter was speaking to those who were suffering under persecution.

Not that they were now escaped from persecution in the second book, but he wants to remind them again that there are more roarings of the lion that is Satan than just mere persecution.

[ 4 : 17 ] As you will notice here, he exhorts them to that they might grow in grace, to be established in the truth, that they might not be so tossed to and fro with every wind of doctrine.

And so you will notice then in this second epistle, he warns them, as we'll notice there in the second chapter about those false prophets. And also in the last chapter, how he exhorts them, how that all things someday are going to be dissolved.

Oh, I thought to this afternoon, how we ought to be on guard against the enemy of the church. We do not have to put up with much persecution in this day.

As I already said several times, friends, because there isn't the godly walk that there ought to be. And also, friends, there is so much profession of religion today.

In many of our circles, it's more popular to be religious than irreligious. Well, if Satan doesn't seem to be able to conquer us in one way or another, friends, he comes from another angle.

[ 5 : 30 ] And I feel this is what has, that what Satan now has brought upon to the church, and that is lethargy, carelessness, compromising. And sometimes, friends, I trust I'm going to speak for myself.

You'll find it coming within your own heart. Sometimes you often question, why are they all wrong? Is it everything wrong? Is it really such, just that little group or such a few handful that seem to know what it is to contend for the true experimental religion?

The natural inclination is more or less trying to take something good and leave the rest, or trying to make some compromise. Oh, I think Satan has done a pretty good job, hasn't he?

And at times, friends, I don't have to go any further than the one who's standing in the pulpit. Oh, how we need the Lord to help us. So the exhortation in verse 2 was that grace and peace might be multiplied.

How is this grace and peace multiplied? It is coming more and more, as we see in the last part of verse 2, into a knowledge of God and of the Lord Jesus Christ.

[ 6 : 42 ] Now, as we come into verses 3 and 4, friends, we're not coming to something which is of an easy but it was easy to explain. Seems like commentators seem to have quite a time with it, and so certainly did I.

I'll only have to try to give you a little bit of information or a little help upon it as I see it. Now, the reason I read that chapter there in Ephesians was this.

God hath called, as we notice there in verse 3 in the last part, hath called his church to glory and to virtue. I'll try to explain the word virtue.

It means to be praise or moral goodness. This is what God has called the church to be. He hath called them to his glory, that is, the final glory in heaven.

While they are upon this face of the earth, he hath called them to a separate walk. But God hath not given them or called to them and not given them, as it were, some support.

[ 7 : 52 ] No, we find that there is that armor which we try to read about in the sixth chapter of Ephesians. In other words, God realizes that to the churches in the wilderness, they are surrounded with many evils and many temptations.

But what a mercy the Lord hath not left them without help. And then we'll notice a little later in our verses there that he hath given them exceeding great and precious promises, which the children of God often find to be a great help in sustaining them here in their pilgrimage.

So we find here, then, there is this exhortation that there might be a multiplying of grace and peace in the soul, more and more coming into a knowledge of the Lord and Savior Jesus Christ.

I realize these words in this epistle, as all epistles, friends, generally we know is spoken to the church of God. I ought possibly not have said generally, because it could be misunderstood.

It is spoken to the church of God. Not that there are not certain portions of which we can speak to the unconverted about, but yet they are written to the church of God for their help.

[ 9 : 14 ] So here, when he comes and he speaks there in the verse 3, according as this divine power hath given unto us all things that pertain unto life and godliness.

In other words, the Lord hath not left that church without help. That same power, which was used of Christ for the raising him of the dead, also was found there in the resurrection of the church of God as well.

And that power is given to them. And what is it given that pertaineth unto life and godliness? I look upon to the word life, meaning that future life, that eternal life, that life which is going to be found in eternal glory.

I realize, friends, there is very few even in the church of God today. When I speak of the church, I'm speaking of the true and living church. There are very few even in the church of God who anticipate and look for that day or that glorious appearing of the Lord Jesus Christ.

There are times, I hope, friend, you become very weary of your sin and of your slips and of your falls and of your times, as it were, to be so carnal with the things of this world.

[ 10 : 38 ] It is a mercy at times there might be some anticipation to think, well, it's only for time. I believe I have a good hope for eternity. What a mercy if there are times when there are some anticipations that you might be with him in glory.

To be free from your world, from the sin, and from your own corruptions. And to be with the Lord forever. Oh, it is a mercy if we have those times in our own soul.

And so we see, according as his divine power, and it is a divine power which the Lord hath put into the soul. It is those, that precious faith, which keeps, as it were, the soul active.

Divine power hath given unto us of all things that pertain unto life and godliness. In other words, it is that same life which God used to quicken our souls and to call us out of nature's darkness.

Because, friends, when a person is born again, he receives a divine principle. What a mercy when that divine principle, it is an irresistible work.

[ 11 : 54 ] And it is not, as it were, upon man, as it were, to hold it and to keep it. But the Lord plants that divine life in the soul, and that soul, that divine life is that of which gradually, working in the heart, subdues the powers and the sins of our old nature.

Now, it is blessed, not that we want to boast of any self, of an ourself, but to look back how at times we may believe the Lord hath subdued.

Not that I ever want you to think that we aren't going to ever be afraid of the old man. Yet, we may be able to look back at some things and thank God that he took the desire of certain things away out of our life.

How the Lord has sustained us with pricks of conscience. And as I've often said, sometimes when there are temptations laid before us, the desire for those things are gone.

And when there are the desires in our own soul for the things of this world, then the opportunities are not there. Eternity will only reveal how we have been kept.

[ 13 : 17 ] So we see, according as his divine power hath given unto us all things that pertain unto life and godliness. I realize it sounds as if it's meaning there of this temporal life, but I believe it means of that eternal life.

All things. Yes, God hath made that soul complete in Christ Jesus. Pertaining unto life and godliness through the knowledge of him that hath called us to glory and virtue.

I really do believe, friends, this last phrase in the verse 3 is the key to these verses which surround it.

Notice the expression. Through the knowledge of him that hath called us to glory and virtue. God hath called his church to glory and virtue.

This is the purpose. Oh, when we think again how that all man fell in the federal head Adam. As far as nature, friends, the church was no different than the wretch as it were in hell or the wretch here upon the face of the earth.

[ 14 : 39 ] By nature, no different. They've fallen equal to the depths that even the world has fallen. Because there are no degrees of death.

Yes, man is dead in his trespasses and in his sins. But isn't it a mercy to know here amongst all the fallen mankind there are those who have been called.

This call, of course, is not the external call. It is that internal. Oh, what a mercy.

We can look back how many times we sat under the means of grace. How many times we had heard, as it were, that Jesus Christ came into the world to save sinners.

How we could have quoted many verses. How we knew many of the doctrines of truth. But they were only both the means of the external call. But finally, according to the providence of God, the time came when there had become an internal call.

[ 15 : 45 ] That was a call which could not be resisted. When the Lord began to show something of our sins and of our depravity and of our wickedness and of our lost state before him, then how he made the gospel very precious.

And how there was the movings of faith within our own heart and our own soul out after God. When the person of Christ became desirable to us precious and we did desire him.

I know it is a mercy when we have known something of the call of the gospel and we've been brought to that time when we felt we could embrace the person of Christ for our own soul.

And so we see there is the call but what is this call? The purpose of the call that he might in due course bring many sons to glory.

That they might be brought to even in this time state in the measure to a glorified state. That Christ in his redemption work might present to the church before the Father without spot or without wrinkle.

[ 16 : 54 ] Oh friend isn't it a mercy if we can enter into some of these things? Though often we feel ourselves to be so vile and corrupt. Oh if we only knew more and more to the nature of a living faith to realize this don't lead to presumption but to realize that God looketh not upon the church as we might see ourselves but God looks upon them in and through the merit and worth of his dear son.

That's why he answers our prayers. That is those prayers which are answered of God's people. They're answered in and through the precious blood and the atoning sacrifice of the Lord Jesus Christ.

Yes to an eternal glory and they also friends what a mercy we know something of that little glory here upon the face of the earth.

again I want to remind you of that experience that Moses had when he says Lord show me thy glory. Where did Moses see his glory?

In the cleft of the rock. So friends it is a mercy if we know something of seeing ourselves bound in the wounded sides of Jesus. I know I speak of great things but friends I believe if we only knew it is time that we get away from the milk of God's word and seek to introduce some of the meats some of those things of which are for the adult to digest we might know what it is to grow in grace.

[ 18 : 32 ] Yes glory and virtue. Now as I said this virtue is the same word which we find in the first epistle translated from the Greek only there it is praise.

Now I believe in this word it seems to be a little different and I'll try to explain the meaning of it. I realize God's people have been called out of nature's darkness to praise God and it is a mercy to know that the church of God will someday enter into glory and gather around that throne of God and sing praises to him.

Now the praise of which I am speaking here of which the children of God ought to know here upon the face of the earth is not that fleshly praise of which we see so much round about us but it is that praise which manifests that we belong to him by our life by our conduct and by our conversation.

Oh I believe God gets very little praise from the church of God today. I realize there's times when our soul gets broken when we think of the goodness of the Lord to us in providence and in spiritual things.

I do believe that is true praise when we can enter into something of the experience of that hymn Why was I made to hear thy voice and enter while there's room? I'm sure that's praise to God.

[ 19 : 58 ] But then also friends there is that praise by our upright walk because I believe in this chapter and those verses which I have read here in the book of Peter Peter is exhorting and calling the church as it were to a walk of faith an upright walk a walk which praises God that's why he begins that we might add as it were to virtue and add to acknowledge and temperance and patience and godliness and brotherly love and charity and so forth these are all these that are found in that of which we are called to we are called to virtue now in this walk of faith and in this walk of which God has called his church the Lord hath not left them without help he has given them these promises oh friends I wish that we could see the truth which lies here in our word in our text whereby are given unto us yes

God hath given I believe there is something in that word whereby I hope friends you're able to follow what I'm trying to derive at once again God hath called his church to glory and to virtue the glory is the final abode there to be in heaven the virtue is that of which I believe has pertains to this life that is that praise that life that godly walk that separation but oh what a mercy friends there are to those promises of which the Lord hath left for the church of God whereby they might plead to before I go any further let me take an illustration which I believe is one of the best illustrations I can find in God's word God called Abraham out of Ur of the Chaldees the final purpose of calling of

Abraham was that he might someday be in glory with God but there is the pilgrimage there is this walk which is upon the face of the earth and therefore he was called also to virtue or to praise and how we see again and again how that Abraham knew and was warned of God not to identify himself with the Canaanite or with Ur the Chaldeans no he was called to a separate walk and I want you again to realize friends it was no light thing for Abraham to walk by faith but God gave him a promise those promises of which Abraham gotten were not one but they were many first place the enemies were many so he needed many promises it isn't only the promise that he would be the heir or that his son or that his children would be heirs of the promise and that they would be given the land and in his seed there would be all nations of the earth would be blessed in other words there was a promise also in his seed that the Christ child would be born but friends there was also the land and yet Abraham never received one parcel of that land in his lifetime but he walked by promise he lived by faith he never built him a city he tabernacled in tents and tabernacles there and tent there in the land of

Canaan and friend again was no light thing Canaanites were in constant civil war constant conflicts they were barbarous sinful wicked people they had no regard for any man who would only go out as it were and take the gold and the silver of any vagabond or any caravan which went through their land and yet Abraham lived not in a walled city but he lived there knowing that the God would be his keeper oh when I think that promise which was given to Abraham after he had destroyed five kings mighty and powerful nations no doubt he began to live in certain amounts of fear as he wondered when those kings would as it were once again revive their strength and come up against Abraham and then the Lord says fear not Abraham I am thine exceedingly straight shield and great reward what a comfort how many times Abraham went to that promise we don't know but when he became afraid fearful and then he seen as it were the enemies round about him he once again would flee as it were to that precious promise and then how

Satan would harass him when he began to see the drying up of Sarah's womb and also his own case how he staggered not it on through unbelief but he clung to the word of promise which the Lord hath given him yes that was whereby hath given unto us exceeding great promises and because of these promises of which were given unto Abraham Abraham knew then what it was to be called unto virtue that is he knew what it was then to walk to the praise and to the glory of God oh can we see the necessity of a living faith as we've seen it was a precious faith found there in the first verse and now also we notice there that it is a faith which is enabled to lay hold to these precious promises things now again I would like to use another character of which we're so well acquainted with we read how that Jacob went out from his house oh friends the word is gone for me it was right on my mind when thinking about these things but it was a time of trouble when he went out of his house he was perplexed he was afraid and then graciously how that the

[ 26 : 33 ] Lord met him there at Bethel he gave him the promise that he would never leave him nor forsake him that he would not leave him until he had finished the work I realize that promise there Jacob received he rejoiced him for a moment but he soon forgot to the promise but oh isn't it a mercy friends though if God hath given us a promise we might sometimes forget it because friends there's not always a time when we need that promise again but God didn't forget the promise which he gave to Jacob God ordained certain trials in Jacob's life he would have him surrounded with unbelief doubts and fears and enemies in order that Jacob might again return to the blessed promise which God gave him again friend we may lose the promise as it were through unbelief doubts fears complacency we may even lose the promise which the

Lord hath given us sometimes because we have not fully understood the promise but again I say isn't it a mercy that God doesn't forget his promises and he's going to make that promise to be exceedingly precious did not Jacob find that promise then as we notice those three expressions which are used in the words of our text that is in the fourth verse they are exceeding they are great and they are precious now before I go any further one might say but oh I don't really know if God hath given me any promise I do not know if I dare presume upon the fact that God hath given us promises I realize sometimes God does give a pronounced promise to the soul some special promise to them and they are unable to plead it but I hope you'll not misunderstand what I'm going to say now but there are some times that we would refer to as general promises in the

God's word of which we may not have had any great application to our own heart and to our own soul but yet we're going to plead to them because we know there is a particular truth in the promise for instance don't we often come to the means of grace I do and say Lord but thou hast said that thy word shall not return unto thee void I cannot say to you that that promise came with any particular might and power to me and therefore I begin to plead it and to pray it but it is one of those promises friends which God hath given in his word to his people and I believe we can plead it and try to take hold of it and what a mercy when we come with those promises to know that God honors his word above his name friends that's a mercy then again friends there is the promise where two or three are gathered together in my name there I am in the midst it's a good promise now let's come a little closer to some soul's exercise again I will say there are those general promises sometimes when you feel so dreadful and so sinful maybe you have so departed maybe you have slipped you've had falls you've got backsliding and you can see yourself nothing more than a wretched and an undone sinner and so you come to the

Lord and say but Lord all I can plead is that thou said you come for sinners oh perhaps you come for me then that is a pleading the promise maybe the promise didn't come with a severe sharpness and real clear evidence but friends you can plead the promise now and maybe you can come to this and say but Lord you said you can seek me and you're going to find oh Lord help me to seek maybe there's times when you can pour out your soul before God and can say in truth and in sincerity Lord I have sought thee I have laid to this case this matter before thee again and again oh God do not deceive me leave me not to my own self oh thou hast said that thou will never cast any of those that come on to thee oh that I might have a living faith so friends there is the pleading the promise is where I would say in a general way even though there may not be the great application of some particular promise to your own heart but I want to talk a little bit about these three words which are used to describe the promises the first one is exceeding oh the promises of

God especially when they come friends or I'll put it this way I don't want to discourage any seeker the promises of God friends exceed have something about them which exceed the promises of which are under the old covenant the promise of which was given unto Adam and Eve in the garden was this if thou continue to be found under that covenant which was a covenant of works he shall live forever oh it was depending upon man's free will it was a covenant of works but the promises of which we find here in the word of God are the promises of which are bound upon grace again friend if you were to be saved by the works of the law or by the works of the flesh how sad it would be if that's what your salvation depended upon how sad if your salvation depended upon a covenant of works but no the promises are upon the covenant of grace in other words these promises are given and fulfilled to undeserved wretches a covenant of grace can you tell me any covenant which is better than that covenant friends there isn't any a covenant of grace in other words the promises of which the

[ 33 : 01 ] Lord gives exceed all of the promises of which I found under the old dispensation look at the promises of which the Lord gave to the children of Israel in Deuteronomy if you do these things you shall live if not then a curse will come upon thee and this is why there's a curse upon national Israel today and how blessed the Lord says that I'll make a new covenant with thee there in the 31st chapter of Jeremiah a new covenant it'll be not like the old covenant which was written I'm putting it in my own words now which was written upon the stable tables of stone but the covenant will be written upon the tables of the fleshly tables of your heart in other words the Lord will apply it to their own soul he will there he will write it upon your the heart in other words he will put a new spirit within us that is that blessed spirit of grace a new heart a new will and they shall know me saith the

Lord that's the covenant of grace oh how they are then exceeding they are not depending upon the worth and the merit of man but they depend upon the worth and the merit of Christ oh can you see how that they are exceeding they excel far above all other promises so we see here they are exceeding and then they are great and oh friend if God hath ever given you in your soul it has been great you wouldn't exchange it for all the world would you maybe you can't speak of much and if I would come to you and say do you have a hope for eternity maybe you would say I don't know maybe there's a little secret hope within your own soul maybe your hope is only that oh God can be merciful to a sinner there's my hope that little hope you might have clinging as it were you wouldn't exchange it for the world of gold and silver would you oh what's great what's great is what God puts in the soul can you tell me anything greater oh can you see how

Peter says it was an exceeding it is a great and they are precious what is something precious friend if you got something precious in your home you put it in a good place you don't lay it on the floor you don't cast it around you hide it so what a mercy when God even like I think of Mary she heard all these things of the shepherd she didn't know what to do with it there the shepherds came in they fall down and worship the babe how do they know where do they come from then the shepherds told them what they seen there in the field in the fields of Bethlehem how they seen the glory of God and come and told him this is our savior then when she finally went to the temple not thinking a thing no doubt railing as it were waiting to bring up her sacrifice and praise to God and come with that right way which he was to do with the child and also for her own self and here comes a stranger and takes the child out of her hand and utters that gorgeous prayer now let thy servant depart in peace for mine eyes have seen thy salvation

I wouldn't say they were necessarily promises given to Mary and yet I wouldn't say they weren't but she kept these things and she pondered them in her heart they were precious oh when the word of God is made sweet when you can look back into some portion of God's word oh it was precious you can't part with it there's something about the living nature of faith in your soul I kin from all things parted be but never never Lord from thee and neither from those precious truths what a mercy when they become so precious and you come to the Lord in time in your experience say Lord what are these oh Lord if it's not thy work if it is not the beginning of grace in my own soul then rip it out and begin anew but if it is your work manifest it to my own soul and let me come to a comfortable assurance that there is a sure and certain work of

God within my own soul oh friend what a statement oh when I look upon these portions it's found already what we tried to handle both last week and this week what can we say obtain light precious faith nothing like it and then we find here the exceeding great and precious promises oh those precious promises of which were given to the children of Israel and to the church in the early day oh think of that which the Lord says to the disciples lo I am with thee always I don't know where to begin to quote the promises in my meditation my mind went to the 54th chapter of Isaiah and I thought there is one chapter which is just full of promises one promise after another but who are those promises to I want you to notice it and read it when you have an opportunity it is to the barren who have no fruit it is to those that are narrowed up it is to those who find themselves as it were a widowed and no husband it is to those of whom the



[ 39 : 08 ] Lord hath withdrawn himself from him it is to those whom he has promised though that the mountains shall depart and the hills be removed but my kindness shall not depart from thee neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee it is to those who are afflicted and tossed with tempest and to those who are fearful of their enemies what promises we find again and again there in the 54th chapter of Isaiah oh the time came when the children of Israel were in captivity when all hope of restoration was gone can't you imagine the unbelieving children of Israel there in Babylon who tried to say to that little remnant who were so fearful and trembling it is all over forget it forget it you are here to stay all done yet there was that little secret hope which would as a turn to the word of God and these promises but God hath said oh thou afflicted and tossed with tempest and not comforted behold I will lay thy stones with fair colors and lay thy foundations with sapphires

I will never leave thee nor forsake thee he that hath begun a good work and thee shall finish him oh what exceeding they exceed all this world because friends they are based upon the promise of God's grace and not based upon any merit or goodness which is found in them exceeding great precious promises as I have already said friends God hath called his church to a final glory and also to virtue that is to praise to praise him in their walk to praise him with their mouth to praise him with their prayers yes friend you do praise God when you have to cut yourselves down and cough on your knees and say God be merciful to me a wretched sinner yes that's praising God because when there is a tear of repentance the angels and the saints in glory rejoice they rejoice over one sinner that repented can you imagine that oh to the praise and to the glory of his grace who have called us to glory and virtue whereby in this pilgrimage are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature

God hath called us I realize that partaking of the divine nature that is being brought into union to Christ we do not really partake or become like unto Christ but being brought unto him we are partakers of him so we see this partakers of the divine nature having escaped the corruption that is in the world through lust I realize again we got something here which is difficult and I'll just make a few comments and I just have to glance the time is gone well anyways friends God hath called us that is to you who know something of grace and I hope I know something of it if I don't then I'm nothing more than hypocrite standing here because I profess I do and I believe I do but we'll leave that but he hath called us that we might escape the corruption that is in the world through lust I realize there are exceeding pits and falls of which some of the church is living in today some extremes

I believe also that there are those whom we may say have a most upright outward life of whom know nothing of the godly fear well it's difficult to know it seems as if most of them speak to refer to those most evil corruptions of the flesh but it is a mercy if god hath kept us and if there have been the slips and falls we will say what a mercy god hath brought us to true repentance and mourn over what we are what a mercy when the fear of god is planted in the soul we can say something like there of joseph and also of nehemiah so did not i because of the fear of god to be kept it is a mercy to have something within our own soul which cries out against our old nature against our sinfulness recently i had a conversation with a person not from around uh car who says there you could see he felt sad over some of his past and i made a reference to another person about this case oh he says we just have to forget the past in other words you could see the one i believe was brought to see the sinfulness of it and the other more or less could just forget the past and go on in some type of a profession but what a mercy to be kept yes through the corruption either that can mean the final corruption the final damnation of the body in hell because they are brought into partakers of the divine nature that divine light which

God plants in the soul which keeps and cares which makes the conscience tender which inclines our heart after godliness and as we see here after virtue now I'll have to leave it here and with the Lord's help I see then I'll have to go on with verses five speaking here as I'll put it this way and I want you to try to meditate upon it faith is the groundwork but where there is faith there's going to be also works as well as we read in the book of James a faith without works is dead so where there is faith there is also going to be the evidences of that life well may the Lord bless these few remarks for his name say amen