

Biblical Faith # 5

In The Things of God

Given July 8, 2001

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Holly Hills Bible Church

2400 South Holly Street
Denver, Colorado 80222

Edition: November 30, 2017

Content was transcribed from edited recorded delivery,
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Biblical Faith – In The Things of God - Biblical Faith # 5 - July 8, 2001

In Hebrews 11:1, it says: “Now faith is the substance of *things* hoped for, the evidence of *things* not seen”. What we’ve said so far, is that this is the Biblical essence of faith. Hebrews 11:1 has nothing to do with our personal faith. What we always do is get mixed up with personal faith and the pure essence of faith.

We looked last week at what is the essence of faith, and specifically we covered what is its source. We looked at Heb 12:2, that Jesus Christ is the author and finisher of our faith.

Then we asked the question: How does God convey this faith? We saw in Romans 10:17 that faith comes by hearing, and hearing by the word of God”.

So, as we pictured this, we looked at it this way: in terms of the pure essence of faith, that faith is the substance of *things* hoped for, and the word “substance” means “reality”: faith is reality. And it is reality of *things*, the *things* that are hoped for, are *things* that are certainty, and I’ve added the word *absolute* certainty. It’s the reality of the *things* of God and that Jesus Christ is the author, or he’s the originator of the *things* of God.

Why are the **things** in Hebrews 11:1 the **things** of God?

A question has come up: How do you know that the *things* there are the *things* of God? Why don’t you interpret this that my faith is the substance of *things* that I hope for, and evidence of *things* that I can’t see?

So, I thought what I’d do is just go through this and show you why I think *things* in Hebrews 11:1 means the *things* of God.

For example, as you go through Scripture, and look at *things*, there are *things* of the law; there are *things* of the flesh. In contrast to that, there are *things* of the Spirit. There are *things* that are present; there are *things* that are to come.

There are *things* for edification; there are *things* that are pure. There are *things* of the world; there are *things* that are seen and *things* that are unseen. There are *things* that are temporal, and Scripture talks about the *things* that are eternal. There are things that pertain to death and *things* that pertain to life. And faith is the substance of *things* hoped for.

So the question is: What does *things* mean? What are the *things*? Are these my *things*?

We have a couple of clues in Hebrews 11:1 that they are not our *things*, but they truly are the *things* of God.

These **things** are **real**, they are **truth**, they have to do with **certainty** & **Jesus Christ** is the **source of truth**

One big clue is this; it says that faith is the substance of *things*, or the reality of *things*. *Things* have to do with reality. This is a very big clue, because reality is truth. We are not the source of truth. The Lord Jesus Christ is the source of truth. He said, “I am the way, the truth, and the life”, (John 14:6).

These **things** are **certain**, **secure**, not wished for, they are **reality**

The *things* in Hebrews 11:1 have to do with *things* that are hoped for, and the word hope has to do with certainty. I have added absolute certainty, because I believe that *things* are the *things* of God.

Question, is there certainty with me? No, there isn’t. But I can tell you what is true of me: that there is doubt in me, there’s questions, “Lord, why me?” Have you ever asked that question? There’s discouragement in my life because of *things* in my life. There’s anxiety. There’s a lack of faith. And I sense that the sin Hebrews talks about, that so often besets me, that surrounds me, that encompasses me, is the sin of unbelief, (Hebrews 12:1).

So, are these my *things*? My *things* have to do with uncertainty and not certainty, and my *things* have to do with unreality, versus reality.

So, the *things* of Hebrews 11:1, by definition, have to do with the *things* of God. Only the *things* of God are certainty. Only the *things* of God are reality, and He is the only source of reality, the only source. There is no other source of reality but God.

So, that’s why I think the *things* of Hebrews 11:1 are the *things* of God.

Will you turn with me to Romans chapter 15 and look at verse 13? “Now the God of hope fill you with all joy and peace in believing that you may abound in hope through the power of the Holy Spirit”. Now look at what it says: “Now the God of hope” – and there is a definite article there, now the God of the hope; the God of the certainty; the God of the absolute certainty.



Romans 15:13

Now the **God** of the hope fill you with all joy and peace in **believing**, that ye may abound in the hope, through the power of the **Holy Spirit**.

God desires that we simply believe or rest in His certainty, in His reality & the benefit is His joy & His peace

God desires something. God desires that we believe, that we rest, that we simply rest in His certainty, in His reality. God desires that we believe and believing is simply resting, resting in what He reveals to us about His *things*. When we do, there is a benefit, and the passage tells us that the benefit is joy and peace, His joy, His peace.

And His peace is the peace that surpasses all human understanding, (Philippians 4:7). It is not our peace, but it is His peace, this is the fruit of the Spirit. This is the very life of our Lord Jesus Christ. The fruit of the Spirit is love, joy, and peace. This is talking about the several aspects of the fruit of the Spirit.

God's purpose is that we may be abundantly furnished with His absolute certainty

This passage also tells us one other thing. That God has a purpose. He has a purpose in us resting, just resting in the God of hope, in who He is. And the purpose is defined in the text: that we may abound; that we may be abundantly furnished, with what?

Look at the text in Romans 15:13. "Now the God of hope filled you with all joy and peace in believing" – purpose clause – "that you may abound"; that you may be abundantly furnished in hope, and there's a definite article there: in the hope. What hope? Our hope? Our certainty? No, it's His hope, the hope, the very hope that comes out from God, and through the power of the Holy Spirit. So it's His hope, His absolute certainty that we are to rest in.

Now, what I'd like to do is make some other observations on the *things* of God, because we are interpreting this in Hebrews as the *things* of God, that faith is the substance or the reality of *things* hoped for, the *things* of God, which are an absolute certainty. How do we know that? Well, let's correlate Scripture with Scripture.

Turn over to 1 Corinthians 2. We are going to look at this incredible purpose that God has for you and me. Starting at verse 9, "But, as it is written, eye hath not seen, nor ear heard, neither has entered into the heart of man" – notice what it says – "the *things* which God hath prepared for them that love Him". Observe what verse 9 says, that God has prepared *things* for the one loving Him. He has prepared *things* for you and me, the ones loving Him.

1 Corinthians 2:9

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the *things* which God hath prepared for them that love Him. 10 But God hath revealed them unto us by His Spirit: for the Spirit searcheth all *things*, yea, the deep *things* of God.

God has prepared these things for the ones loving Him

And it's an aorist tense, which means that this is a fact, past tense; it's already happened. We can say that this is a done deal, that God has prepared *things* for us that love Him. He has prepared these *things*; they're already prepared. There is nothing more to prepare; He's done it all, and He's made them ready, right now, in your life and in my life.

So, from this passage, what can we say about these *things*? Well, number one, it says that man's eye has not seen these *things* of God, nor has man's ears heard these *things* of God, which were already made for us.

God's prepared things can not be known by man's experience of sight or sound

Do you know what this is saying in our vernacular? This is saying that you can't know the *things* of God by experience. You can't know the *things* of God by observation. You can't know them by the empirical method, and that's the empirical method of seeing, observing, and hearing. You can't know them that way. So the whole scientific method goes out when it comes to the *things* of God.

God's prepared things can not be known by man's logic or reasoning

Look what else it says: that rationalism doesn't work. That you can't rely on any reason within yourself, and understanding within yourself to know the *things* of God, because it says, "neither has entered into the heart of man these *things* of God which God has prepared". It has not entered into man's heart. It's talking about His heart, His mind, His reasoning. So you can't reason these *things* of God, in terms of what they are.

How can we know God's prepared things?

So, if I can't know the *things* of God by my observation, by my experience, by my reasoning, then how can I know the *things* of God, which He has prepared for me? I love Him. I'm one of the ones loving Him. How can I know about these *things*, which were already prepared for me?

Look at verse 10, a wonderful contrast, "But God has revealed them unto us by His Spirit, for the Spirit searches all *things*, yea, the deep *things* of God".

God has uncovered these things He has prepared for us

So, God has revealed them, and the word for “revealed” means to uncover, or to unveil. These *things* were before the foundation of the world, but now they are uncovered, they are unveiled. By the way, that’s in the aorist tense, it’s a fact, indicative mood, it has happened. All these *things* are uncovered, unveiled.

So, here’s my question to you: If these *things* are uncovered and unveiled, and they are prepared for you and prepared for me, do you know what these *things* are? Do you know all about these *things*, yea the deep *things* of God, the *things* that are humanly unsearchable *things* of God? Do you know about all of these *things* in terms of what they are? The *things* that are so profound that, in and of yourself, and in and of myself, we can’t search them out.

The answer is no, we don’t know them. We don’t know them all. We may know some, but we don’t know them all, and in fact, God is infinite and these *things* are infinite. Here we have an infinite God and here we have finite man.

So the question is this: Why does God then say, He’s uncovered them for us and they are all uncovered but we don’t know them?

God’s prepared things can only be known by the Holy Spirit

Look at what it says in verse 10: “But God has revealed them” – done deal – “unto us”. How? It is by His Spirit. So, it’s only through the Holy Spirit that we can know them. God has uncovered and unveiled everything He has for us. His desire is for us to know them and the Holy Spirit searches out all of these deep *things* of God that were prepared for you and me.

How can we personally know the things God has prepared for us?

How can you and how can I personally know them? It is one thing knowing them objectively and another thing knowing them subjectively, or personally.

Man’s spirit knows the things that are of man

Look at verse 11, “For what man knows the *things* of a man, except the spirit of man, which is in him?” What it is saying is this: I know your spirit and you know my spirit, because we have the same human spirit. We’re talking about the human spirit. So, in your life, let’s say at work, someone else gets the job; someone else gets the promotion. I know the temptation that comes into your life: one of discontent, maybe resentment. “Why did he get the job and not me? I mean I’ve been here longer than him!”

1 Corinthians 2:11

For what man knoweth the *things* of a man, save the spirit of man which is in him? even so the *things* of God knoweth no man, but the Spirit of God.

What if a circumstance comes up in your life where somebody blames you? “It’s your fault. No it’s your fault.” The temptation that comes up, first of all, you’re defensive, “Not me!”, and there’s that self-preservation lust, that we must preserve self and how we look. That happens in your life.

You have family problems and the family problems are not easy ones for you to solve. In fact, some of these problems are impossible for you to solve. So what happens? You get irritable because you can’t fix it. Not only do you get irritable, but also you get angry. You get angry because you can’t fix it and you don’t have the control and you want to be in control. So there is anger; there is the temptation of anger.

There are financial problems that come up in your life. The temptation comes that you are discouraged and you can’t understand why this is happening. And it continues on and you get discouraged and anxiety builds up; you get very anxious about it and you start worrying about it.

And there are health problems that come up. And there is the temptation with all of the problems concerning your health to start complaining. There may be some bitterness involved in it. “Why am I going through this problem?” And then there is the temptation of self-pity. “Poor me!” And no one is feeling sorry for you.

How do I know that this is your response to those circumstances in your life?

Because I have the same spirit that you have. I have the same sin nature that you have. I know because I have that same spirit. I know the *things* of man because I’m a man.

Only the Holy Spirit knows the things that are of God

The thing is, I don’t know the *things* of God unless I have the Spirit of God, because only the Spirit of God can know the *things* of God. Look at the second part of verse 11, “even so, the *things* of God knows no man, but the Spirit of God”.

So, if we want to know the *things* of God, we must be given the Spirit of God. So what does God do?

God gave us the Holy Spirit so we can personally know the things God has prepared for us

In God's sovereignty and in God's grace and in God's love and in His mercy, God gives us His Spirit so that we can know the *things* of God that have been prepared for us before the foundation of the world, that have now been uncovered or unveiled to us through the Holy Spirit. So He has given us the Spirit of God to know those *things*.

1 Corinthians 2:12

Now we have **received**, not the spirit of the world, but the **Spirit** which is of **God**; that we might **know** the *things* that are freely given to us of **God**.

And so look at verse 12: "Now we have received not the spirit of the world, but the Spirit Who is of God" – purpose – "that we might know the *things* that are freely given to us of God".

It says that we have received the Spirit of God. It's in the aorist tense, and aorist tense means what? It's a fact. If you put your trust in the person and work of the Lord Jesus Christ, you have the Spirit of God indwelling you. It's talking about the indwelling Spirit of God. You have received the Spirit of God.

Aorist tense; it is a fact, indicative mood. It is a reality. It is a reality in your life and it is a reality in my life. And it's the Spirit which comes out from God – we're talking about the third person of the Trinity – the third person of the Trinity is indwelling each one of us who has put his trust and faith in the Lord Jesus Christ. We have the indwelling Spirit of God.

What's the purpose of the Holy Spirit indwelling us? Look at verse 12 again. The purpose is introduced by that little word "that" in the middle of the verse. "That" – purpose clause – "that we might know the *things* that are freely given to us of God."

The Holy Spirit uncovers to us personal knowledge of the prepared things of God

The word for "know" here is to know factually, to know the facts, and it's making a distinction between knowing the facts and entering into those facts. There is a big difference. We can know all Bible doctrine, and we can be grounded in all of that doctrine, but yet we might not really know it.

The second "know" is to enter into those facts. It's to enter in by resting and appropriating that into your life and my life.

We take ownership of these prepared things of God by faith, by resting in these uncovered realities of God

How do we do that? By faith, by resting, we take ownership of those *things*.

What are these things of God that have been planned for us and uncovered now by the Holy Spirit?

Here is the million-dollar question: We have been talking about these *things*. What are these *things* of God that have been planned for us, that have been uncovered now?

I want you to turn to John, chapter 16, look at verse 12. Here the Lord Jesus Christ is talking to the apostles and He said, "I have yet many *things* to say unto you, but you cannot bear them now. Nevertheless, when He, the Spirit of truth is come, He will guide you into all the truth. For He shall not speak of Himself, but whatever He shall hear, that shall He speak and He will show you *things* to come".

John 16:12

I have yet many *things* to say unto you, but ye cannot bear them now. 13 Howbeit when He, the **Spirit** of truth, is come, He will **guide** you into **all truth**: for He shall not speak of **Himself**; but whatsoever He shall hear, that shall He speak: and He will **shew** you *things* to come. 14 He shall glorify **Me**: for He shall receive of mine, and shall **shew** it unto you. 15 **All things** that the **Father** hath are mine: therefore said I, that He shall take of mine, and shall **shew** it unto you.

Here are these *things* again.

God's prepared things, shown to us by the Holy Spirit, are the things of Christ

Verse 14, "He shall glorify me, for he shall receive of mine", He shall receive that which comes out from Me, that's what the Holy Spirit is going to receive. Remember that the Spirit of God searches the deep *things*, He's searching the *things* that come out from the Lord Jesus Christ. And it says, "and shall show it unto you", He shall reveal it unto you.

Christ's things are all the things of the Father

Look at what verse 15 says, "All *things* that the Father has are mine". So, all the *things* of God that we've looked at in Hebrews 11:1 come out from the person of the Lord Jesus Christ, because all that the Father has are His.

But it doesn't tell us what those *things* are. What are those *things*?

In Christ's Glorious Presence

- | | | | |
|---------------------------|---------------------|---------------------------|---------------------|
| 1. CHRIST'S LIFE | is MY LIFE | 14. CHRIST'S COMPASSION | is MY COMPASSION |
| 2. CHRIST'S DESIRES | are MY DESIRES | 15. CHRIST'S SUFFERING | is MY SUFFERING |
| 3. CHRIST'S GLORY | is MY GLORY | 16. CHRIST'S HOPE | is MY HOPE |
| 4. CHRIST'S WILL | is MY WILL | 17. CHRIST'S GOOD | is MY GOOD |
| 5. CHRIST'S MIND | is MY MIND | 18. CHRIST'S VICTORY | is MY VICTORY |
| 6. CHRIST'S OBEDIENCE | is MY OBEDIENCE | 19. CHRIST'S RICHES | are MY RICHES |
| 7. CHRIST'S RIGHTEOUSNESS | is MY RIGHTEOUSNESS | 20. CHRIST'S WISDOM | is MY WISDOM |
| 8. CHRIST'S ABODE | is MY ABODE | 21. CHRIST'S COMMANDMENTS | are MY COMMANDMENTS |
| 9. CHRIST'S REST | is MY REST | 22. CHRIST'S PEACE | is MY PEACE |
| 10. CHRIST'S SUFFICIENCY | is MY SUFFICIENCY | 23. CHRIST'S THOUGHTS | are MY THOUGHTS |
| 11. CHRIST'S IMAGE | is MY IMAGE | 24. CHRIST'S WAYS | are MY WAYS |
| 12. CHRIST'S THINGS | are MY THINGS | 25. CHRIST'S INHERITANCE | is MY INHERITANCE |
| 13. CHRIST'S LOVE | is MY LOVE | 26. CHRIST'S LIBERTY | is MY LIBERTY |

I just made a partial list here.

We are seated with Him in the heavenlies and looking at the *things* of Christ.

Christ's life is one of the *things*, and therefore, He's my life. Christ's desires are one of the *things* that come out from Christ, and I'm in this wonderful union with Him, and therefore His desires are my desires. Christ's glory is my glory. Christ's will is my will. His mind is my mind.

Now, are these unsearchable *things*? I mean humanly unsearchable *things*? But the Spirit of God searches these *things*, yea the deep *things* of God, yea the deep *things* of our Lord Jesus Christ. You can see, if you go down through any one of these, the depth of any one of them.

Christ's obedience is my obedience. Christ's righteousness is my righteousness. Christ's abode is my abode. His rest is my rest. His sufficiency is my sufficiency. His image is my image.

Now, I want to close by having you turn to Romans 8 and in verse 31 it says, "What do we then say to these *things*?"

The "these *things*" in the context are that God the Father is for us, that God the Son is for us, that God the Holy Spirit is for us. It's talking about those *things*.

Romans 8:31

What shall we then say to these *things*? If God be for us, who can be against us? 32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*?

"If God be for us, who can be against us? He that spared not his own son, but delivered Him up for us all, how shall He not with Him" – notice what it says now – "also freely give us *all things*?"

Conclusion

**All the personal things of our Lord Jesus Christ have been given to us
They are uncovered and shown to us through the word of God by the Holy Spirit
and we may personally own them by personal faith focused on Christ**

And he has given them to us and he has prepared them before the foundation of the world. He has uncovered them to us and the Holy Spirit searches these *things*, and they are for us, *all things*, not one thing has been left out.

Amen? Amen.