

# A Declaration of the Faith

by Denny Kenaston

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*The sermon emphasizes the importance of defining the faith, opposing amusements and entertainments, and living a life of maturity and perfection in order to experience safe, sound security through the power and protection of God.*

**Duration:** 1:09:16

**Scripture:** Matthew 6:33, John 17:21, 1 Timothy 2:9-10

**Topics:** "Faith"

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## Description

In this sermon, the preacher emphasizes the need for Christians to prioritize Christ-centered living over worldly entertainment. He challenges parents to take responsibility for guiding their children in the midst of a corrupt world. The preacher urges believers to abstain from loving the world and its attractions, citing 1 John 2:15. He criticizes the Christian community for embracing movies, videos, sports, and other forms of entertainment that distract from a wholehearted devotion to God.

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## Transcript

Hello, this is Brother Denny. Welcome to Charity Ministries. Our desire is that your life would be blessed and changed by this message.

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These messages are offered to all without charge by the freewill offerings of God's people. A special thank you to all who support this ministry. Greetings in the name of the Lord Jesus Christ this morning.

Kind blessings of love in Jesus' name to each one of you, brothers and sisters. I want to welcome visitors this morning. I know we have some extra visitors because a missionary team came home on Friday, so we have a few extra visitors because of that.

How we joy and rejoice in the comings and goings of people to the mission fields. I thought about it on Friday as we were at the airport. We absolutely took over the arrival hall, the international arrival hall at the airport on Friday.

It was such a blessing. I told my wife, I said, Mama, we are a missionary church. There is no doubt about it.

We are constantly going to these airports to drop them off, send them off, and pick them up and welcome them home. Praise God. Some have arrived from Africa.

Some have arrived from Haiti. All this week. And we thank God for that.

We thank God. I'm going to continue my series of messages from Leadership Seminar on a declaration of the faith. I couldn't get done in five sessions, so I decided I would bring one last session here on a Sunday morning.

So this sermon that you're getting this morning is a continuation of the series during Leadership Seminar. And let's see here. We're on point twenty-two.

A declaration of the faith. In Jude, verse one through four, he exhorts us to earnestly contend for the faith once delivered unto the saints. Now that word contend means to agonize.

It means to agonize. We are to earnestly agonize for the faith that was delivered once and for all to the saints. Jude's motivation for writing these words, verse one through four, is very clear in verse four.

Men were creeping in and teaching heresies, turning by their teaching and their lives, turning the grace of God into lasciviousness. That little phrase in Jude, verse four, is an awesome phrase. Turning the grace of God, the grace overflowing, matchless, grace-empowering, sin-saving grace of God, into lasciviousness.

And lasciviousness is lawlessness or excess, an unrestrained lifestyle. They are turning the beautiful, awesome grace of God into a license to lust, a license to lust, a license to live an unrestrained lifestyle. This was the burden of Jude's letter that he wrote.

Lawlessness is excess, unrestrained lifestyles, living in luxury and just very simply living in the flesh. The grace of God allows you to live in the flesh, is what they were saying, basically. We are free in Christ to live a loose, undisciplined life.

If anything, it is a descriptive commentary of the theology of our day. That is right there. The grace of God allows us to live an undisciplined, fleshly life.

This was the burden that Jude had as he wrote these words. This is also my burden today as we continue to define what the faith is that was once for all delivered unto the saints. So the burden is, let us define the faith because of Christian lawlessness.

I put that in quotes. I put that in quotes we must define what the faith is because of Christian lawlessness. And so with that little introduction, just so that we can bring the rest of you along with where many of the men have been during the leadership seminar, we will move into point number twenty-two.

Point number twenty-two is the faith reveals an end-time apostasy. The faith reveals an end-time apostasy. This point is probably one of the most important definitions of the faith that we could look at, especially in these days.

In the context of American Christianity, it surely needs to be part of the definition of the faith. An end-time apostasy. The Bible teaches us that there will be, in the last days, a departure from the faith.

A departure from the word of God. And a departure from godly living. Anybody notice that these days? All three of those is clearly seen.

There is a hearty pursuit after fleshly living in this land that we live in. And all in the name of Jesus. How can this be? In the name of Jesus.

The one that we sang about, who shed his blood to deliver us from our fleshly lives. Now everybody is living fleshly lives in the name of Jesus. Christian lawlessness.

That's a good way to describe it. That fits real well, doesn't it? Right along with Christian rock, Christian country music, Christian nightclubs, Christian movies, Christian movie stars, Christian beer, and who knows whatever else Christian. But Christian lawlessness is the air of the day that we live in.

Let us read a few verses in the Bible, if we may turn to 1 Timothy, where we find these things described so beautifully. 1 Timothy chapter 4, reading along with me, Paul says these words, Now the Spirit speaketh expressly, which means God is clearly speaking to me, Paul says, that in the latter times some shall depart from the faith. Giving heed, it tells how they're going to depart, and what is the means of their departure.

They will be giving heed to seducing spirits, that's evil spirits whispering in the ears of God's people. Evil spirits whispering in the ears of God's people. Doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron.

It's okay. It's okay. It's okay what we're doing.

It's all right. We're free in Christ to live a lawless, undisciplined life. We're free in Christ to go out and just have a ball and live it up.

Having their conscience seared with a hot iron is what Paul warned us. Also, in 2 Timothy chapter 4, we also find some more clarification on this apostasy. And by the way, this apostasy must be defined in order for us to understand the coming out that is taking place all over the world.

We must understand the apostasy, or we will not understand what the coming out is all about. In 2 Timothy chapter 4, verse 2 and following, we have these words. Paul exhorting Timothy, preach the word.

Stay by the book, Timothy. Why? Be instant in season and out of season. Reprove, rebuke, exhort with all longsuffering and doctrine.

And then Paul gives his reason why. For the time will come when they will not endure sound doctrine. But instead, look what they will do.

After their own lusts, their fleshly lawless desires, after their own lusts, shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. What an awesome description of what is taking place in this land of ours today, looking for preachers who will tickle our ears and tell us what we want to hear rather than what we need to hear, and encouraging us to go after our fleshly lusts and letting us do what we want to do, all in the name of Jesus. Yes, they will heap to themselves, they will gather to themselves teachers because they have itching ears.

And the teachers will scratch their ears and make their ears feel good instead of making their ears burn like maybe they need to. They will make their ears feel good. Oh, that was a good sermon preacher.

How many times I've heard pastors say, when I preach the truth on Sunday morning, the people met me at the back, some of them, and told me that'll be enough of that kind of stuff or you won't be around here anymore. You know what the problem was? He didn't scratch their ears that morning. He told them the truth.

They shall turn away their ears from the truth. And lastly, let us also read in 2 Thessalonians, just to see another scripture that goes along with this apostasy. Clearly reveals to us that there will be one and that we are in it.

2 Thessalonians, chapter two, reading from verse nine, even him whose coming is after the working of Satan. It's speaking about the Antichrist. After the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish.

And why? Because they receive not the love of the truth that is they might be saved from their sin. I paraphrase that a little bit, that they might be saved from their sin. And for this cause, God shall send them strong delusions that they should believe a lie.

That sounds like the doctrines of devils to me, but I'm sure there are some major lies that will fall upon the people in the last of the last days. God's word clearly reveals to us in the New Testament that there will be a falling away, a departing from the faith in the last days. This we believe.

This we acknowledge. This we recognize. This we see all around us.

And this many of us are here today because we waded our way through a bunch of confusion out there somewhere and ended up where we are today. There is a departing from the faith and that faith is defined in the word of God and the departing is a departing from the word of God, just like 2 Timothy, chapter four said to us. Some say, what about an end time revival? Oh, amen.

Amen for an end time revival. But what will it look like? That's the question this morning. What will it look like? Worldwide apostasy will bring worldwide persecution, which brings worldwide purifying of the church, which brings an anointed church, which brings many souls into the kingdom.

But that's quite a bit different than maybe some of the revivals that have happened in the past. But nevertheless, I see it more of a revival like it was in the book of Acts, in the midst of much persecution, in the midst of people being martyred on every hand, in the early days of the church, in the early days of the Roman Empire, the harder they tried to stamp it out, the faster it grew everywhere. But it wasn't popular to be a Christian.

It wasn't a popular revival. The local politicians weren't blessing it, but nonetheless, it was revival. And oh my, let us not have the attitude in our hearts and our minds that we're going off the door with our chins hanging down and powerless and everybody's falling away everywhere.

And the church is a failure in the last days. No, the church will not be a failure in the last days. She shall be caught up with her Lord without spot or wrinkle or any such thing.

A bride adorned for her husband. That's what Jesus is coming for. But oh, she's going to be a persecuted, purified, anointed bride.

There will be a falling away. Number 23, the faith opposes amusements and entertainments. And may I say to add to that and encourages musements and attainments, musements meaning meditation, attainments meaning great exploits in the last days.

For they that do know their God in the last days shall do exploits for God. So I'm not, I don't have a problem with musements and I don't have a problem with attainments, but amusements, which is no musings, by the way, and entertainment, which is tickling your ears and satisfying your flesh, that I have a problem with. Musements and attainments.

Go for it, brothers and sisters, with all of your heart, soul, mind and strength. Young men, young ladies, you pick up those two and run with them with all of your heart. Leave the amusements behind and the entertainments with the people of the world and pick up the sword of the Lord and go for God in these last days that we're living.

I believe that's the way God wants it to be. The faith opposes amusements and entertainments. Listen, brothers and sisters, the world is a battlefield.

It is not a playground. But today's American Christianity has no problem playing their life away on a multitude of entertainments that will mean nothing in eternity. Absolutely nothing.

What is your life? James says it is even a vapor that appears for a little time and vanishes away. Oh, the sad, sad tragedy of finding out after your vapor has vanished away that you wasted it on entertainments and amusements instead of musing upon the things of God. Like David said, while I was musing, the fire burned.

That's what David said. How long since we mused in the word of God to such a place that the fire began to burn in our soul? Do that for two or three hours. Skip the movie.

Skip all the entertainments. Skip the skiing. Can't bless God and get on your knees and pray for two or three days.

Oh, I think we ought to read the words of the beloved Apostle John over here in first John. In light of these things, I know that I already we've already looked at these verses in this series, but I think we need to look at them again in light of this subject of amusements and entertainments. First John, chapter two, verse fifteen, the beloved Apostle John says to us this morning, love not the world, neither the things that are in the world.

If any man loved the world or the things that are in the world, may I just paraphrase that the love of the father is not in him because you see, you cannot serve two masters. You cannot do it. Though you may try, I guarantee you, you cannot do it because God said you cannot do it.

No man can serve two masters. No man. For all that is in the world, the lust of the flesh that is our passions and the lust of the eyes that is our possessions and the things we desire and the pride of life that is our positions.

All of these things in the world is not of the father, but is of the world. But the world passeth away and the lust thereof, they will also pass away. But he that doeth the will of God abideth forever.

Such beautiful words to us this morning, brothers and sisters, how can it be that the Christian community in this land of ours has so swallowed the deception of this age that we live in, that movies are OK, that the videos are OK, that the sports world is OK, that the ferocious idolatry of sports is being worshipped by people who call themselves Christians. The TV, the radio, the computer games, it's whatever the next thrill is, that's the way it is. The latest CD with the latest beat and the latest hop to it, they've got to have it.

The last one wasn't good enough. It's got to be a little rockier. It's got to be a little sweeter.

It's got to be a little bit better. The next movie has to be better than the last movie. And there's no end to the thrills, brothers and sisters.

There's no end. Brethren, in a day when Christian entertainment and good fun is on the rise, we must take a stand for wholehearted, Christ-centered living. We must do that.

And oh, I just want to challenge us moms and dads this morning. You know, we have young people, we have children coming up among us. And you know, when you look at your children and you look out here at that world around you, it can cause some unrest in your heart.

You think, God, how are my children going to make it through that mess? Let me tell you how they will make it. You be on fire for Jesus yourself. Let your heart be so set upon God that you'll be the one who is musing until the fire burns and brings some of the hot coals off the altar and gives it to the children every morning.

You'll be the one who turns a disdainful eye at all those amusements and entertainments out there and be one of those who's so excited about Jesus and doing God's work. Your children will pick up the spirit of what you're doing. You won't have to worry about the other.

But oh, if we're dead, if we're dry, if our Christianity is not what it ought to be, the lights are sparkling out there, brethren. The lights are sparkling. Oh, they're saying it's fun.

It's fun. It's OK. It's OK.

But it's not OK. Christian America lost its devotional life through entertainment. Let us be warned, brethren.

Number 24, the faith is safe, sound security that is conditional. The faith is safe, sound security that is conditional. I'd like us to turn over to Colossians for a reading there.

Can we do that? Colossians chapter one. Obviously, we cannot cover all the definition of the faith which is in the New Testament, but I think we will cover enough for anyone to get a clear understanding where we should be going. In Colossians chapter one, reading from verse twenty one, Paul says these words and you that were sometime alienated and enemies in your mind by wicked works, yet now hath He, Jesus, reconciled in the body of His flesh through death.

And why? To present you holy and unblameable and unreprouvable in His sight. Now, that's beautiful news. If you want to be righteous, to find out that Jesus reconciled us through the death in His own body, that He might present us holy, unblameable and unreprouvable in His sight.

And by the way, brothers and sisters, that doesn't mean that's my position and I can live any way I want. It means holy in heart. It means pure in heart.

It means my heart is clear and cleansed and right before God and my conscience doesn't blame me that I can stand before God and not be ashamed, just like it says in first John chapter two. But look at what verse twenty three says as we are looking at this security to present you holy and unblameable and unreprouvable if you continue in the faith, grounded and settled and be not moved away from the hope of the gospel. Oh, there's many things that I could say here as I read this verse.

But I want us to know, brothers and sisters, that this verse is challenging us and helping us to see that this beautiful position that we have in Christ Jesus has condition upon it. It's there's conditions upon it. If we continue in the faith and not just continue, but continue that you are grounded and settled, that's talking about maturity.

We must go on under perfection. We must go on into maturity. We must allow God to develop his character in our hearts and our lives.

If you continue in the faith and be not moved away from the hope of the gospel. Now, if Paul is warning us not to be moved away, it seems very clear to me that it's possible to be moved away from the hope of the gospel. Otherwise, that verse doesn't mean a thing.

It has no meaning to it. If I can't be moved away from the hope of the gospel, but I can be moved away from the hope of the gospel. If you continue, then he shall present you blameless.

Amen. If you continue, then he shall present you blameless to assume that I can live as I want to and go to heaven and be blameless is absurd. But I'm telling you, that's what people are saying today.

I can live however I want, but of course, we need to do the best we can and still go to heaven and be blameless. This presumes upon God's grace and in fact, is exactly what Jude was warning us about. Our faith is safe.

It is sound and it is secure. The promises, the power and the protection of God is with us. And that brings sweet assurance.

I want to say that this morning, I'm not talking about a life that goes around in utter fear all the time. I'm afraid I'm not going to make it. I'm afraid I won't be able to do it.

I'm not talking about that. I'm talking about a faith that is sure it is secure by the grace of God and the power of God and the promises of God. I can attain and live a life that is unspotted from the world.

I can do that. That sweet assurance is ours, but not if we choose to live a lawless, unrestrained life. Then that sweet assurance is not ours.

I did a quick run this morning just to search out a few words and I want you to notice them this morning as we look at this point of of a secure faith. If you look in the New Testament, you will find these phrases and these are powerful. Some of the most powerful statements in the New Testament.

This phrase in Christ is 77 times in the New Testament. This phrase in him is 40 times in the New Testament. And the phrase in whom is 22 times in the New Testament.

All these phrases are speaking about our in him relationship. That's what it's speaking about. But what does in Christ mean? What does in him and in whom me? Let's look in Romans, if we may.

Romans chapter eight, where we can get a little bit of an understanding of what in him means this morning in Romans chapter eight in verse one. Paul says these words. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

Verse four, also that the righteousness of the law might be fulfilled in us, in who? In those who walk not after the flesh, but after the spirit. Also over in the later part of chapter eight in verse 13, hear these words. For if ye live after the flesh, a life of lawlessness.

What does the Bible say? Ye shall die. But if ye through the spirit and only that way, brothers and sisters, if he through the spirit do mortify the deeds of the body, ye shall live. And look at verse 14.

For as many as are led by the spirit of God, they are the sons of God. May I be so bold this morning as to say as many as are not led by the spirit of God are not the sons of God. See, those are pretty strong words.

I know. I know they are. But what does it mean? What does it mean? You see, we cannot have our our fire insurance and go on living our own life, even if it's our own good fleshly life.

That's not what Jesus died on the cross for. He died to deliver us from our sins, that he might empower us to live and walk with him all the days of our life and one day be translated into the other world and walk with him for all of eternity. Hallelujah.

Anybody want to get on board? You got to start walking now, brothers and sisters. You got to start walking now. If I have no in him responsibility, listen to this deadly combination.

If I have no in him responsibility, that produces a loose, fleshly life. And with that loose, fleshly life, top that off with unconditional, eternal security. It doesn't matter how I live.

I'm going to go to heaven because Jesus saved me 10 years ago. I tell you what you that is a deadly combination. And I guarantee you it is setting up millions of people to hear the words of our Lord someday.

Why call you me, Lord, Lord, and do not the things that I say. That's a deadly combination. And multitudes are mixed up in that one.

And somehow singing their way on the heavens, they're going, praise God, they're going. I'm not sure. I'm not sure they're going.

One more portion of scripture before we get off of this point here. Hebrews, let's go there. Hebrews chapter three.

Now, people have done all kinds of things with these verses here in Hebrews, you know, Hebrews is to the Hebrews. It's not for us. Hebrews were the book of Hebrews is for the Hebrews and another dispensation.

And it's not for us in this dispensation. And I mean, basically, they just chopped the whole book out, you know, but I don't believe that the book of Hebrews is for me, just like the book of Ephesians is for me and the book of Acts is for me. The book of Hebrews is for me.

And Paul says in the book of Hebrews, chapter three and verse six, but Christ as a son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm under the air. Now, that sounds to me like some responsibility that I have to keep the fire burning in my own heart.

Amen.

Just like Jude said, build yourselves up in the most holy faith, how praying in the Holy Ghost, praying in the Holy Ghost will build yourself up in the most holy faith. Why should I do it? Because I'm supposed to maintain hold fast the confidence and the rejoicing of the whole firm all the way to the end. That's what Paul says.

Verse twelve of the same chapter warning to us. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily while it is called today. Let any of you be hardened through the deceitfulness of sin, for we are made partakers of Christ in the end in all his beauty and all his glory with a new body and a new home in heaven for all eternity.

We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. And as I look at those verses, that simply means this to me. I ought to be excited about what Jesus did for me today, just like I was 30 years ago when he saved my soul.

There ought to be a thrill. There ought to be a spring in my step. There ought to be a zeal inside of my heart for what God did for me.

There ought to be a joy in my soul. I ought to be able to worship God with my whole heart, soul, mind and strength this morning because of what Jesus did for me. That's a lively faith, a lively hope inside of my heart.

And God says, I'm responsible for that kind of a heart. You know, you can't maintain that kind of a heart if you stay up till 11 and jump out of bed just before you go to work in the morning. It just doesn't work that way.

You've got to get a little fuel and dump it on the fire morning by morning or evening by evening to keep the fire burning. Enough on that. Number 25, the faith is opposed to any involvement in witchcraft and the occult.

In Galatians, chapter five, the word witchcraft is listed in the works of the flesh. I looked up the word witchcraft and I found two words stemming from that. One is the word sorcery and the other is the word soothsaying.

Let me give you the definitions that I came up with. Sorcery is magical arts. The use of magical arts and medicines and arts and medicines that go with those arts and spells to heal or injure someone else.

That's sorcery. The use of magical arts and with those arts to cast spells to heal or to injure someone else. Contrary to some people's undiscerning ideas, just because it makes somebody well, that doesn't make it right.

Witch doctors have been healing people for ages and ages. And then the other word is soothsaying, which simply means to divine and divine means to seek knowledge of familiar spirits, to give and to give out that knowledge. I need to find something out.

I know how I can find out that information. I know where I can go. I know what I can do to get this information and then I'll have some knowledge that nobody else has.

That's called soothsaying. Involvement in these brings a curse of evil and demon activity upon your life, your family or your church. Any of those, it will bring a curse of evil, a cloud of darkness and demon oppression and activity upon your life, upon your family or even in your church.

Many New Age healing arts are nothing but sorcery today. Many New Age medicines are the same. And I'm afraid in this day when drugs is, I mean, it is on the rise like never before.

I begin to question some of the drugs that are being used today also in the, quote, accepted medical field. So many drugs. Listen, that's not the way to go.

I'm not against taking something if you get sick, but listen, this world is set on more and more drugs, more powerful things that alter your body, that do all that stuff. Listen, that is not the way that God wants us to go. It's not.

And don't you be, don't you be too naive. The witch doctors, they've been giving Viagra out to men for centuries. That's nothing new.

We'll leave it at that. There is a constant push to drugs. It is a multi-billion dollar business today.

And by the way, drug induced death is at the top of the list today. That's people who took this or took that and oh, died. Somebody prescribed the wrong thing or too much of the wrong thing or whatever it was and boom, they die.

I mean, we're talking tens and 20s of thousands of people that are dying from just some of those drugs that are out today. They're powerful. So much can be said on this subject.

Water witching is witchcraft. Finding out where the water is in your land is witchcraft. Going to a powwow doctor is just like going to a witch doctor.

They just have different kind of clothes on. They're not in a mud hut in Africa. They're sitting in a nice house somewhere in America and even might even have plain clothes on them.

But I'm telling you, a powwow doctor is a witch doctor. I don't care what kind of clothes they wear. That's just the way it is.

Special healing powers with incantations and burpings and superstitious methods is healing arts. That's all it is. It's curious arts.

These things bring a dark, oppressive cloud over a life, over a family and even over churches. And I'll tell you, there are churches where it is dark. And if you were able to get in there and dig down underneath the surface and find the history of that church, you will find witchcraft in many of them.

That's the way it is. These things must be renounced. We must repent of them and be cleansed.

In the name and through the blood of Jesus Christ, our Lord, it's nothing to be afraid of. If you've been involved in something like that, that's nothing to be afraid of. You shouldn't be gripped with fear.

Just get on your knees before the God of heaven and repent and renounce those things in Jesus name and let the blood of Christ wash your heart clean and you can get up and go on. You don't even need to run to somebody else and say, I need help. I did this.

Run to him. Hallelujah. He'll take care of you.

Number 26, we're moving along. I know every one of these is a sermon, but number 26, the faith is miraculous. I looked up the word miracle in the Greek New Testament.

There are two words for the word miracle in the Greek. One of them is the word dunamis, and the other one is the word simeon. Both of these words describe miracles, the one word for miracle dunamis.

How many know what that word means? I thought so. That's the word power, where Jesus said to his disciples in Acts 1A, but ye shall receive power dunamis. After that, the Holy Ghost has come upon you and you shall be witnesses under me.

That's that word. Sometimes it's translated into English as power and sometimes it's translated miracle. And the reason for that is because power makes miracles.

That's how it works. The other one, the other word simeon, it means wonders and signs of divine authority. Remember what Jesus said? If I cast out devils by the finger of God, then the kingdom, the authority of God has come unto you.

That's what Jesus meant by that. Signs of divine authority. The word miracle reaches into the moral and physical aspects of our lives and many other besides that.

Because many miracles are done which are not physical healing or moral healing. Paul said it this way in Galatians. I want to turn there, see if I can find it real quick.

In Galatians chapter three, Paul says these words in verse five, he's challenging the Galatian church because they got all wrapped up in the law again. And got their eyes off of Jesus Christ and he's admonishing them and he's reasoning with them. And one of his reasonings he gives in verse five.

And he says these words, he therefore, that ministers to you the spirit and worketh miracles among you, do it by the works of the law or by the hearing of faith. Paul is reminding them of the miracle working power of God in their midst and reminding them that that manifestation of that miracle working power did not come because you kept all the laws and kept all the rules. It came by faith.

Those who believe that's what Paul is admonishing them. The faith is miraculous, brothers and sisters. Many times people run to these modern day healers with curious hearts because God's people have lost the power of God, the anointing of God, and they've lost the faith of God to believe God to do things like that.

And so finally, people in desperation go anywhere they can to get help. May God help us. It is clear to me that the God of the Bible from Genesis to Revelation is a miracle working God.

It's clear to me that our Lord Jesus Christ, who, by the way, is the express image of the father, that our Lord Jesus Christ expressed his father as a miracle working father. Amen. He did.

He said, what I see my father do, I do. The early church knew him that way. History is filled with examples of people who believe God for the impossible and found him to be faithful even in their day.

I was thinking about it this morning as we were singing, The Lord healed me two weeks ago. I lost my voice doing the home meetings. I mean, I damaged my voice and I couldn't preach but one sermon.

And all of a sudden I was rasping and trying to get the words out. And I mean, I couldn't sing at home for a week. You can ask the family how many times I looked to Samuel and said, could you tone that one down a little bit further, pitch it down, Samuel, so that I can sing because I love to sing.

But you can't sing if you don't have a voice. Well, just before leadership seminar, a few brothers were praying and I laid it out and I said, Brethren, please pray for me. I don't know how my voice will make it.

One sermon blows it out and I have a whole lot of talking to do next week and we just pray and ask God to heal it. And I went my way and it didn't dawn on me until about four or five days after the leadership seminar, we were sitting in family devotion, singing a song that has higher notes in it. And I was just hitting those notes one after another.

And I thought, God, I've got a voice. I've still got a voice. And this morning we were singing, When I survey the wondrous cross, you know, to sing that in the tenor.

It's pretty high, isn't it? You guys that know music, is that pretty high? I hit that thing all the way through the song and I thought, bless God, I can sing again. It ought to be that way. God ought to be that kind of God to us.

And listen, you may say, oh, wait a minute, you know, it says in the last days that, you know, this is going to happen. And we read the verse there, all deceivable signs and wonders. I know it says that.

But should God vacate because the devil's counterfeiting? I don't think so. Let's not be so afraid of a false miracle that we don't have a miracle. God is a miracle working God, amen.

And it's part of the faith, brothers and sisters. And listen, when the persecutions come and we find ourselves crawling down the back alley and we don't know where we're going to get our next meal and we need somebody to blind the eyes of some commissioner so that we can sneak by and do this or do that or get somebody a Bible, we're going to find out that God is still a miracle working God. The thing is, we don't need any miracles.

We're Americans who needs a miracle. Well, listen, I'm here to tell you today, God is a miracle working God. And listen, just because there's false, that doesn't mean we have to be afraid of the truth.

God is a miracle working God. Let's believe it. All right.

Number twenty seven. I'm almost done here. See, I have two to go.

Number twenty seven, the faith is expressed in modesty and simplicity. The faith is expressed in modesty and simplicity. And if there was ever a day when the faith needs to be expressed that way, it is the day that we live in modest, the word modest, humble expressions of life.

How's that for a definition? I got that out of Webster, even a modern Webster dictionary, humble expressions of life. Well, that touches every one of us, doesn't it? Amen, brethren. It's not just the ladies.

Modest, humble expressions of life. I like it free from ostentation, but that's a big word that means not showing. Well, we sing it, we sing that word, don't we, in that one song, not I, but Christ, you know, no show, no ostentation, free from ostentation and the last definition in Webster's free from vanity.

Then let's look at the word simplicity. Simplicity means freedom from complexity. Plainness, this is Webster's modern I didn't have my 1828 dictionary, so I went to the modern one this morning, but it's OK.

Simplicity, the absence of luxury or extras, and may I say this word modesty and this word simplicity touches every area of the men's lives and the women's lives, though it's true that the the idea of dress has a lot to do with that. I want to just preface that this morning. It means a whole lot more than just the clothes you wear.

I've seen some pretty plain dressed people driving black cars that were the fanciest car that I've seen in a long time. So it touches more than just the clothes we wear. It was interesting to me to note, as I looked down Webster's dictionary for these definitions, that I found the word freedom dominating in all of the definitions.

Amen, Lord, because that is exactly what it is. Some people say, oh, no, you know, we have to be modest. No, you get to be free.

Freedom. Hallelujah. You know, I mean, I'm so glad to be free and just go to the closet and, you know, it's let's see, it's white or it's blue or, you know, it's gray, you know, and I remember what I used to do when I went to my closet and how long I studied in there and all the things that I sifted through.

I'll tell you, it's freedom, freedom. First Timothy, chapter two, verse nine and 10, says, I will, therefore, I'm sorry. Yes, I will.

Therefore, that men pray everywhere, lifting up holy hands without wrath and doubting. Let's start obeying that, brethren, in like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair or gold or pearls or costly array, but which becometh women professing godliness with good works, modest apparel. I would that women would would adorn themselves with humble expressions of loose fitting garments, humble expressions of loose fitting garments.

And may I say, I would that us men would also adorn ourselves with humble expressions of loose fitting garments. I'm not telling you to put on a tunic. Humble expressions of loose fitting garments that are free from showiness, and I just admonish us men to do the same.

Many times our wives outshine us on this point. The world knows where they stand, but us, there's very little difference. You know, there was a little book that I read once called Your Clothes Say It For You.

And I know that people have done all kinds of gymnastics to try to disprove that. But I'm telling you, it's true. Your clothes say it for you.

They say something. I travel all over the world and I've seen every kind of expression of clothing that you can imagine. And I can testify that the clothes say something every time, whether it's a soldier or whether it's a Hindu lady with a little red dot on her forehead.

His clothes say it for him, her clothes say it for her. And our clothes say it for us. What are our clothes saying? That's the challenge I leave you.

This story came to me from someone else, but I believe it's valid. A group of youth were out ministering on the streets some time ago, and while they were out ministering in a group, a car full of teenagers pulled up and I know they were making fun. They were looking for ways to intimidate.

I know that. But they pulled up to this group of young people and rolled down the window and started accusing the boys and said to the boys, hey, what's wrong with you guys? Your girls look different. But what happened to you? Drove away.

And the boys just kind of. I want to admonish you fathers in this point. Proper training and oversight is the need on this subject.

Father, proper training and oversight is the need on this subject. Do not say I'm waiting for the church to do something about it. It is your responsibility.

The church is to back you up. The church is to bring those kind of things up in a brother's meeting for discussion. The church is to preach a little bit of a sermon like this here this morning.

But then now you should take that and sit your family down and say, OK, boys, girls, let's talk about what Brother Denny said this morning. Let's take the teachable moment to have a little chat about these things. I have some concerns.

I want to talk about them. You take the initiative. Now, I threw you the ball this morning.

Proper training and oversight is the responsibility of fathers and mothers in this whole issue. Number 28, the last one, last but not least, let's turn to Ephesians for this one. I want to end it with this one for a very specific reason, because I believe that we stand in danger of taking this list of definitions of the faith and devouring one another with it.

So the last one that I want to speak about this morning is the faith is unity in the true body of Christ, unity in the true body of Christ. Ephesians four, verse one and following says, Paul says, I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with longsuffering, forbearing one another in love. Notice those words, lowliness, meekness, longsuffering, forbearing in love, endeavoring to keep the unity of the spirit in the bond of peace.

There's one body and one spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism, one God and father who is above all and through all and in you all. Let us not forget that, brothers and sisters, this morning. The faith is unity in the true body of Christ.

These words in Ephesians chapter four can be applied two ways. I believe Paul is applying them two ways, local and extra local, local and universal. There is a local expression of the body of Christ and therein there should be unity among the brethren.

But there are also many expressions, local expressions of the body of Christ. And there should also be unity in the midst of the true body of Jesus Christ. There shouldn't be schisms, there shouldn't be divisions, there shouldn't be cutting off of one of another because you don't agree with point number eight that Brother Denny mentioned in his sermon on declaring the faith.

That's not how it works, brothers and sisters. John chapter 17, verse 21, Jesus prayed this beautiful high priestly prayer. Listen to his words, the burden in verse 21 and following, that they all may be one as thou, father, art in me and I in thee that they also may be one in us, that the world may believe that thou hast sent me, look at that beautiful word, and the glory which thou gavest me, I have given them.

Let's watch the glory, brothers. That they may be one, even as we are one, I in them, thou in me, that they may be perfect, may be made perfect in one, that the world may know that thou hast sent me and has loved them and as thou hast loved me. Jesus praying his high priestly prayer for unity expresses the longing of his heart and also gives us great insight into where this unity comes from.

It's not first and foremost an agreement on the list of doctrines that I've given in these series. It is first and foremost an agreement to love and serve God with all my heart, mind, soul and strength. I thought about it this morning as our brother was leading us in that last song, fully surrendered, Lord divine, I will be true to thee.

Oh, brothers and sisters, that is the foundation of the church of Jesus Christ right there. If our hearts are in that place, that's where God wants it to be. There may be a little variation here and there in how this is done or that is done, but let the fire of consecration be burning on the altars of our hearts all the time.

And therein, the grace of unity will be poured out by God upon our hearts. I'm not opposed to having one mindedness, but oh, we need to be careful what we do with that one mindedness. Jesus, our high priest, was very clear on this subject that they may be one even as we are one.

It is clear to me in the acts that this prayer was being answered. The early church was not a denomination with a governing head. Christ was the head of the early church.

Amen. But the people in all the congregations were vitally connected to this heavenly head. And because they were vitally connected to this heavenly head, there was unity among them.

Unity in the local bodies and unity in the extra local bodies. There was unity because they were all vitally connected to the head. Amen.

So you say, well, what about ecumenism? No way. That's a counterfeit. But let's not overreact because of a counterfeit.

Unity, the unity of the body of Christ is one of the fullest revelations in the New Testament that you'll find. It's not a little one. It's not one or two verses.

It's verses and verses and verses. So let's not overreact to the ecumenical movement. God wants his people to be one.

Let me ask you this question. Are we the only ones, you know, you could be tempted to think that, you know, I mean, we went down through 28 points and, you know, they're very clear and very definitive. And, you know, you go down through that list and say, yeah, we're it, you know, we're the ones, we've got it.

You know, danger, danger, brothers and sisters, danger. Are we the only ones? Does everyone have to see everything exactly our way? Let us be careful. Let us be humble.

Let us be lowly. We stand in danger of cutting off some in our fellowships. We stand in danger of that.

The faith stands for unity in the true body of Jesus Christ. May God help us to discern. I know it's a mess.

I know it's a mixture. I know it's confusing. But brothers and sisters, it is not us four and no more.

It is not. The body of Christ is bigger than us. Way bigger than us.

There are many more points that we could make. But I think that this is enough to direct our steps into true godliness of lifestyle in these last days that we live in. That was my burden for bringing this message through the leadership seminar.

And now to finish it up here, hoping, trusting you'll go listen to all the rest of them. That God may stabilize us, that God would clarify our own hearts and clarify our visions of who we are, where we're going, what's right, what's wrong, where we should stand. That is the burden of the message this morning.

Let's bow our heads for prayer and we'll be done this morning. Oh, Lord God, we love you this morning, Lord. God, I do confess before you this morning, the faith is precious, Lord, in my heart.

I thank you, Father. You have not left us here on this earth without any direction. You have clearly revealed to us how to live.

God, we want to live. We want to be the true. We want to be the real.

We want to be the testimony, the testimony of God upon the earth in the last days. We want to be in that number, Lord. We want to be the bride when you come for your bride.

We want to be the bride. Dear God, we pray in Jesus name, Lord, that you will help us, God, to assimilate all these truths, Father, and bring them down in practical ways into our everyday lives. Father, I pray that you will bless all these teachings, God.

To your people, to the true, to the sincere, even to the seeking, God, I pray this in Jesus Christ name, amen.

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