

The Walk of Faith

by Gareth Evans

Faith is a gift from God that comes from abiding in Christ, and it is essential for pleasing God and living a life of obedience to Him.

Duration: 40:33

Scripture: Matthew 15:21-28, Matthew 16:13-17, Mark 10:46-52, James 2:21-25

Topics: "Faith"

Description

In this sermon, the speaker shares a powerful story about five young men who gave their lives as missionaries to the Aukarindians. Despite the world thinking it was a waste, their sacrifice led to the conversion of thousands of Aukarindians. The speaker emphasizes the importance of having faith and trusting God's purpose even in difficult times. He also discusses the gift of faith and how it operates in the lives of believers. The sermon concludes with a reminder that God builds his church on men and women of faith who respond to his revelation.

Transcript

because those people who rest in God have ceased from their own labors and know what it is to see God working in their lives. That's what abiding in Christ is. Next week I want to speak about the overcoming life but today I want to speak about the life of faith and what it means to walk by faith.

The Spirit of God says without faith it is impossible to please God. I want to be a man whose life pleases God. That means I need to be a man of faith.

So I need to know what faith is. Let me tell you first what faith isn't. Faith is not belief.

That's a striker to start, isn't it? It has got nothing to do with what you believe. For the devil's belief, they believe much more than you do because they know much more than you do. It has a little to do with belief.

It has nothing to do with presumption. Presumption is a sin. I'm going to believe God that my sight is much better than it is and I've been healed.

Hallelujah. I'm going to smash my glass. That is presumption, trying to tell God what he should be doing and that is a sin.

It is not positive thinking, for that is manipulative. We have pulpits in North America where the preachers are preaching nothing but positive thinking. It is not hope, for that's another jewel.

Paul says they now remain these three, faith, love, and hope. He sees them as jewels. When was the last time you heard a message on hope? The reason is that we in the English language have such a weak understanding of hope.

I hope it doesn't rain later, but it might. Hope you pass your driving test, but you may not. That is how we understand hope, but the biblical hope is an absolute certainty.

This is why Paul could stand before a gripper and Felix and say, I've been called here because I've been accused of insurrection, but I am here because of the hope of the resurrection. He's not saying, man, I hope there's a resurrection, but there may not be. He's saying, I know that I know that I know I know here.

This is why writing to the Thessalonians he could say, take upon yourself the breastplate of faith and love and for a helmet the hope of salvation. Your mind is where hope should reside when the Holy Spirit gives you that wonderful jewel, but the heart is where faith resides. That is why the breastplate covers it.

It is not belief, it is not presumption, it is not positive thinking, it is not hope. The scriptures when it talks about hope often raises a controversy. Let me give you some controversy.

In Ephesians and in Romans, Paul writes strongly we are justified by James says, faith without works is, so obviously there's a controversy, is there, between James and Paul. By grace you are saved through faith and that not by works, says Paul. Jesus even comes into the controversy because in John he says these words, he who believes shall be saved, but then he sends his disciples out with a message to preach, to make disciples, he who believes and is baptized shall be saved.

So maybe Jesus forgot to say baptized earlier on, do you think so? And then Paul adds to the controversy by saying that we are saved by confessing. He who believes in his heart and confesses with his mouth shall be saved. So how am I saved? Am I saved by believing? Am I saved by being believed and being baptized? Am I saved by confessing with my mouth? Am I saved by works? What am I saved by? What is justified by faith mean? Evidently there's a controversy, but the Holy Spirit isn't one of controversy, so maybe they all say the same thing.

It's just my understanding needs to be rectified. I find three expressions of faith in the scriptures and you know them well and I'm going to take you to them. In Ephesians 2 chapter 2 verses 8 and 9 it says these words, by grace, I've already quoted it, by grace you are saved and that not of yourselves, it's through faith, sorry, and that not of yourselves is a gift from God.

So faith is instrumental in my being saved. I call that saving faith. When I was 16, I lay up on my bed and God in his grace and in his mercy gave to me that gift of faith whereby I could believe unto salvation.

By grace I was saved through faith and that not of myself. My second reference is in Galatians chapter 5 verse 22, where Paul writes about the fruit of the Spirit, but the fruit of the Spirit, he talks about the fruit of the flesh and then tells about the fruit of the Spirit, love, joy, peace, gentleness, goodness, meekness, faith. I told you last week about the apple tree and the plum trees and the cherry trees in my garden who strove by their own efforts to produce fruit and saw some of you chuckling and I said how foolish that is because you cannot produce the fruit of the Spirit by your own effort.

The righteous man is like a tree planted by a river of water that brings forth fruit in its season. If I'm a righteous man, if you're a righteous man, a righteous woman, you're going to bring forth the fruit of the Spirit as you abide by the river. You're not going to produce it by your own efforts, by turning over a new leaf, by striving, you're going to produce it by abiding in Christ and allowing him to produce his fruit, after all it is the fruit of the Spirit, it is not your fruit in you.

And one of those fruits is the fruit of faith. My third reference is found in 1 Corinthians chapter 12 verse 9 where Paul is writing concerning the charismata, the gifts of the Spirit that are to be given by the Spirit to each one of us as he wills for the use of the body and for the edifying of the body. And in those gifts you as good Pentecostals know the gift of tongues and interpretations and the gift of prophecy, but one of those gifts is a gift of faith.

Let me tell you how the gift of faith operates. Let's imagine that you're in a city church and like you're the pastor of an inner city church and there's just been a murder or somebody has died in the church grounds from an overdose. We're very concerned as your Board of Elders and we realize we've got to be doing something, our church should be doing something for these people.

We're right in the middle of the city. Then you've got let's say five elders and a wise pastor and they decided, they're talking about maybe we should employ a young man to come to work with us whose ministry will be to the street kids. When the elder said, but we can't afford it, we haven't got the money, we're on a tight budget, but we need to meet the need.

We're right here, God has placed us here, what do we do? And so the pastor says, I want you to go away and pray about this for the next week. Then we'll come back together next week and we'll discuss it. Now you're a fly on the wall of the pastor's offices, these five men and the pastor walk in next week.

One for, a new pastor being employed, one against, two against, two for, three against. What's the pastor gonna say? He's a good godly man, they're seeking God earnestly. They all know the need but they're all seeking whether or not they can do this way and seeking a young pastor to come in and work with them.

And pastor says, let's pray and we pray. We begin to share, the five men. Then one of the men who came in as an against says, I don't know pastor but as I've heard Jack speak, I really begin to think we can do this.

And suddenly there's unanimity among all of them. What has happened? God has granted the gift of faith. If they employ the young man to think he's going to minister, of course he's going to because God has brought him about.

We're too good at having our votes, making our decisions without God being involved at all. You see we as good Pentecostal people, we want the gift of prophecies, don't we? We want the gift of tongues, we want the gift of interpretation, don't we? This is about time we longed for more for the gift of faith in our churches. Saving faith, Ephesians.

And it's my opinion strongly that most people in our churches today that is the total of their faith, the totality of it. They've been in the church for 25 years but they still operate under saving faith. Oh they know they're saved, their sins are forgiven, praise God, hallelujah.

But the fruit of faith is yet to be evidenced in their lives. And the gift of faith has never been manifested in their life. But as I look at these three, I find one thing common to all three and that is this, they had their

source in God.

By grace you say through faith and that know of yourselves, the fruit of the Spirit, the gifting of faith, the source is in God. Brothers and sisters, you cannot produce, listen to me, you cannot produce one iota of faith that pleases God. So stop trying to.

You cannot produce one iota of the faith that pleases God. Its source is in him. The writer to the Hebrews gives us a wonderful chapter of men and women of faith.

And I've seen some Bibles in which that chapter has been headed, heroes of the faith, which isn't in the original. It's not a chapter of heroes of the faith, it's simply a chapter to show us men and women who've exhibited the faith whose source is God in their lives. What's striking about the list is not the people who are in it, but the people who are not in it.

Daniel, that great man of trusting God who prayed in the face of great opposition is not listed in that list. Caleb, my favorite character in the Bible, who wanted the mountain where giants dwell when it came into the promised land, he's not in that list. The three Hebrew children are not in that list from the book of Daniel.

Elisha, the prophet, is not in that list of men and women of faith. But Rahab, the harlot is, who was a cheat, a traitor to her own people, but saw the God's power was upon the two men who came in to spy out Jericho. Remember the story? She's listed among those of faith.

And what's even more striking in the book of James, James gives us only two examples of faith. One is Abram, the father of faith, and the other one is Rahab the harlot. So when you read chapter 11 of Hebrews, the chapter about men and women of faith, please do not consider them as heroes, but look to see where God's source of faith is operative in them.

In the Gospels, Jesus commends six people for their faith. You read the Gospels and find where Jesus speaks about faith, and he recommends six people. None of them are his disciples, three of them are unclean, and three of them are Samaritans or Gentiles.

I'll quickly tell you the story. I've got notes if you want them later, but I'll tell you where the references are if you're writing down. In Matthew's Gospel, chapter 8, we read about the Roman centurion.

Comes to Jesus and said, Master, my servant is sick. Jesus said, I will come with you. The Roman centurion says, No, sir.

I'm not worthy for you to come to my house. The Roman centurion lived in the finest house in the town. He's the Roman commander.

He didn't live in a shack, but he says to this young man, I'm not worthy for you to come to my house, but I am a man like you under authority. Just speak the word and my servant will be healed. What do you mean is a man under authority like you are? Jesus has got no authority, has he? He's not one of the scribes.

He's not one of the Pharisees. He's not one of the elected governors of the land. He's simply the carpenter's boy.

But the Roman centurion sees beyond the white robe of the carpenter's boy. He sees something. He sees he's a man under authority.

Where did he get that from? And Jesus said, I have not seen faith like this, not in all of Israel. Your servant is whole. Where did he get it from? Second reference is in Mark Gospel chapter 5. The woman with an issue of blood, been to many doctors, spent her living on medication and treatment that never brought any healing.

And she comes and she's in the midst of a crowd, unclean. She's not supposed to be there. And she says to herself, if I but touch the hem of his garment, I will be healed.

Where did she get that from? Hadn't she been watching Oral Robertson television? You know, reach out and touch. And what did she do? She reached out and touched. And Jesus said, who touched me? What do you mean, said the disciples, everybody's touching you.

Ah yes, but one has touched me with faith. And virtue has flowed. Where did she get that from? Third reference is in Matthew's Gospel chapter 15.

The daughter is sick. And Jesus said to her, it is not meet to feed the children's bread to the dogs. That's my Savior, gentle Jesus, who said those words.

She's a Samaritan. The Jews consider Samaritans nothing better than dogs. And Jesus seems to be reinforcing a stereotype.

It's not meet for me to feed the children's bread to the dogs. Why should I heal your daughter? Yes, sir, she said. I know that's true.

But even the dogs can eat the crumbs that fall from the table. What is she doing? She is speaking prophetically that this new, this Gospel that Jesus is coming is not for the Jews, it's for the Gentiles. And even the Gentiles can feed on the riches from God's table because of the Lamb of your God.

And he looked at her and he said, daughter, your faith is great. Your daughter will be well. Where does she get that from, this revelation? My fourth reference is found in Mark's Gospel chapter 10.

The story of blind Bartimaeus on the side of the road begging. He hears the crowds coming and the shouting and cheering. He said, what's happening? And they said, Jesus is coming, Jesus.

Jesus of Nazareth is coming. He's the one you know that people are saying about that he's bringing healing. And blind Bartimaeus cries out, Jesus, thou son of David, have mercy on me.

And they said, be quiet, be quiet. Jesus, thou son of... He didn't say Jesus of Nazareth, have mercy on me, but he declared, Jesus, thou son of David. In other words, the Messiah.

Blind Bartimaeus saw more in his blindness than the crowds around saw with their both eyes open. Jesus, thou son of David, have mercy on me. And Jesus came and touched blind Bartimaeus and said, your faith has made you whole.

Where did he get that from in his blindness to know that this carpenter's boy was the son of David, the coming Messiah? Where did he get that from? The next reference is found in Luke chapter 7, a woman in Simon's house. And Simon has invited Jesus to his house and he sees this woman come in. He says to himself that Jesus only knew who this woman was.

And she comes and she breaks an alabaster bottle of ointment and places it upon his feet and begins to baptize his feet and wipe away with her tears, washing his feet. She's anointing him. And Simon thinks to himself, if only she knew who he was.

And Jesus says, Simon, when I came into your house, you didn't even bring some water to wash my feet. This woman has anointed my feet. It's a prophetic act towards burial and anointing upon him.

He turns to her and said, daughter, your sins are forgiven. And Simon is a bit offended. And he says, go your way.

Your faith has made you whole. Where did she come with the idea to anoint and to baptize his feet? This isn't a natural thing for anyone to do. The lowest of the servants would come with water to wash him.

But she came with an alabaster bottle of expensive perfume and anointed him. The last reference is found in Luke chapter 17, where the 10 lepers come to Jesus. They ask him to heal them.

After all, all the other people have been healed. So he tells them to go away, to tell them to declare themselves to the priest, which is the normal process for healing of leprosy. And they went.

And one of them, a Samaritan, came back, fell at Jesus' feet, and began to worship God. It wasn't the carpenter's boy who brought healing. It was God.

So why are you kneeling in front of Jesus, sir? But he is God. How did he know that? You look in the gospel, he's the six people that Jesus recommends for their faith. Because to every one of them, it was a faith that had come from God.

Do you remember the story when they're on Mount Hermon? Jesus is taking his disciples north of the country, a day's journey away from the crowds. And they're on the lowest slopes of Mount Hermon, a very beautiful mountain, apparently. This is the first discipleship training school.

He said, tell me, whom do men say that I am? And they said, well, you're John the Baptist, some figure Elijah the prophet, some figure another great prophet. But who do you think I am? And it's Peter, the uneducated one, the uneducated fisherman, the one with a mouth shaped like a foot, you know. He said, you are the Christ, the Son of God, you are the Messiah.

Blessed are you, Simon, flesh and blood did not reveal this to you, but my Father revealed this to you. You shall no longer be called Simon, you shall be called a foundation stone. But upon this rock, I'm going to build my church.

So what is the rock? It certainly isn't Peter, because just a few days later, he crumbled like sandstone in the hands of a little girl in Pilate's judgment hall. So what is the rock? What is God going to build his church of? Men and women like you, into whom he has made revelation that he is the Son of God. Men and women of faith.

You see, every one of these examples obeyed an inner impulse that came to them because of the finger of God, the Word of God that had been planted in their hearts, their souls. And they responded, if I have a touch, ah, Jesus, the Son of David. Sir, you're a man under authority.

And all they're doing is responding to God's revelation of himself. You know, there came a time when the disciples had been out and they had the power granted to them, the authority granted to them to cast out

demons, to heal the sick. But they came against a little boy who was demon-possessed and they found they could not succeed in casting out the demons.

They come back to Jesus and say, Master, what's wrong? And Jesus said, well, this kind only comes out by much prayer and fasting. But if you had faith as large as a grain of mustard seed, which I understand is about the smallest seed there is, if you simply had that much faith, you could say to this mountain, be moved. And the would disappear.

Why? Because they have great faith. No, no, no. But because they obeyed the mustard seed whose source is God.

If God put in your heart, if God put in your heart, let me repeat, if God put in your heart, speak to the mountain and be moved. And you in your, oh come on, in your fearful doubting, still obeyed that impulse and said, mountain, be moved. I'm not sure I believe.

Do you think the mountain would be moved? Absolutely. Why? Because of your faith. Because you've got a great God.

And the great God has said, speak to the mountain. You see, you cannot whip up, you cannot produce a mustard seed of faith, you cannot produce enough faith to move mountains, I'm sure of that, of your own ability. You can't do it.

But the God who places the mustard seed there is the God who moves the mountain. And this is the faith without which it's impossible to please God. To hear him whisper such faith into my heart, I need to abide close to him.

I want my life to be so wrapped up in Jesus, so close to him, I want to abide so close to him that my spirit hears the still, small voice that is the producer of faith. And when my spirit responds to that nudging, that still, small voice, I'm walking the life of faith. Whether it's reaching out, touching, whether it's going, whether it's proclaiming, I'm walking, living the life of faith that pleases God.

But you see, if I'm so busy listening to other voices, I can claim and boast all about the faith that I have, I can attend a word of faith church, which should really be called word of hope churches, because what they believe is what they're saying. And I can proclaim as loud as I want to all the things I want to, but unless God planted that seed within my heart, it is not going to bring forth God's purposes. So I define faith this way.

First of all, faith is an attribute of the heart, not the mind, and it's evidenced in obedience. Let me repeat that. Faith is an attribute of the heart, the soul, and it's evidenced in obedience.

Every one of my examples was obedient to the inner prompting. And when I will walk a life of obedience to the prompting of the spirit, I'm walking the life of faith. It is the finger of God in the heart of a man or woman, causing him or her to walk in God's will.

And I want to be such a man that when the finger of God nudges me, I move away. I talked about the fruit of spirit, love, joy, peace, gentleness, goodness. One of them is called meekness.

Have you ever asked yourself what meekness is? The Greek word is proteles, and we think of meekness as weakness, don't we? Gentle Jesus, meek and mild. It's got nothing to do with weakness or meekness.

What meekness is, is best described by the bit in the stallion's mouth.

When that stallion has been broken so that a little child can sit in his back and with a little tug on the reins on that bit can cause this great animal with all its might and force to move exactly where the little child wanted to go. That is what meekness means. The broken power that God can use.

That means I have to die to my own strengths and powers so that God in his strength can dwell in me. And when God tugs upon the reins, when God moves by his finger in my heart, when God speaks a still small voice to my spirit, I immediately respond. That is meekness.

Teachability, moldability, pliability. That is what meekness is. I want to be such a man.

I want the fruit of spirit to be so evident in my life that when God squeezes on the fruit, it leaves a thumbprint because I'm yielded to him. That is meekness. And it is the meek man, the meek woman who hears in the spirit the voice of God.

Who feels in the spirit the finger of God and who responds immediately to that pressure. Hope, by the way, is an attribute of the mind and is evidenced in confidence. So Paul can stand before Gripper and Felix and say it is because of the hope of the resurrection.

He's not saying, I hope there's a resurrection. He's saying, I know that I know that I know there's a resurrection. That's why I'm prepared to stand here.

Why do you think martyrs in the Middle Ages went to the flames gladly like Ridley and Latimer? And Ridley turns to Latimer, those two Anglican men when they were taken to the flames in England, and Ridley could turn to Latimer and say, be bold, my friend, for today we shall light a flame in England that will never be put out. He's saying, I hope our death is not going to be in vain. He's not saying that.

He said, I know that I know that I know. That is hope, evidence in confidence. Are you such a person? That's one of the rarest gifts in the church.

That's why Paul, writing to the Ephesians, said, I've heard of your faith, I've heard of your love, and I'm praying that the God and Father, our Lord Jesus Christ, will grant you wisdom and revelation in knowing him, that you might know the hope of his calling. It's a very, very rare thing in the North American church, the men and women of hope. That's why you never hear messages about it.

But faith is an attribute of the heart, and it's evidence in obedience to the prompting of God. Now let's go back to Hebrews chapter 11. If you go through this great chapter and you begin to look at these men and women, you begin to see the finger of God in their lives.

By faith Abraham left Ur of the Chaldees. Why? Because God moved him. By faith Sarah was able to forgive child because God, the Holy Spirit, moved in it.

And every one of those examples is an example of a man or a woman who was moved by the finger of God. But the chapter goes on and says these words. And it's amazing how people who claim to be men and women of faith do not like these words.

By faith they experienced torture. They did not accept their release. By others experienced mockings and scourging and chains and imprisonment.

By faith, by faith, by faith. Are you telling me it was God's will that they should experience this? Yes I am. Why? Because the life of the church has often been in the blood of martyrs.

And God permits some of his choicest saints to be martyred. God's hands aren't tied. He's going on because Satan's getting the victory.

God is in control. He always has been. And by faith some of them were stoned.

Some were sawed asunder. Some were taken to the lions. Because this was God's permitted will.

Because his purposes are always far greater than our understanding. Let me go through. They were stoned.

They were sawn. They were tempted. They were put to death with a sword.

They went about as sheepskins. Men of whom the world was not worthy. By faith.

And all of these having gained approval through their faith did not receive what was promised. Because God has provided something better. Would you permit me to add a little bit extra to this chapter? By faith Stephen was stoned to death.

So through his releasing of Saul, Saul would become the great apostle through whom the gospel was spread throughout the world. By faith. Would you permit me to say that in the 1950s by faith God drove all the missionaries out of China? Oh man they all thought it was the devil was doing it.

Or the communist government. By faith God drove all the missionaries from the west out of China so that he might produce a pure church. In that land thank God there's a church in China today that has grown so rapidly.

Because we do not have our fingers in the pie. And God had to drive out those missionaries. Would you possibly accept from me by faith five young American boys died in the banks of the Karari River in Ecuador in 1957.

That the whole world thought what a waste of valuable young lives. But through the death of those five young men the Ocarinians eight years later became Christians and became evangelists to all the Ocarinians. And today there are tens of thousands or hundreds of thousands of Ocarinians in the kingdom of God.

Because five young men were led by faith to die upon the banks of the Karari River. Can I say by faith I am going through this present dark valley I'm going through. Because God has a purpose in taking me through this valley.

Are you prepared to accept that one? God is looking for men and women who will take hold of his hand and say father wherever. Whatever. Whenever you lead.

My favorite hymn. I want my life to be all filled with praise to thee my precious Lord divine who died for me. May all my will be thine controlled by love divine.

Live out in me thy life oh mighty savior. Thy precious will divine with joy I make it mine. My heart shall be thy throne and thine alone.

Choose thou the path I tread and wither I am led. Help me to follow one almighty savior. That is the cry of my heart.

I want to hold my daddy's hand. I want to walk with him wherever he chooses to take me. Over recent years he's taken me into great financial loss.

He's taken me through valleys of cancer. Why? But I'm still holding on because I want to be a man of faith that pleases God. And I want to be obedient to every single prompt in my father when he takes me to the sweet shops of life.

It's wonderful. This is a sweet shop. But my earthly father who loved me greatly took me to many sweet shops.

But he also had to occasionally take me to the dentists. And yet I complain we're so good at complaining when God takes us through valleys. Because we fail to understand that the walk of faith will take you through a valley because you'll never reach a mountaintop unless you go through a valley.

And the walk of faith is simply the heart of the man or woman who says father I'm holding on. Where he may lead me I will go. For I've learned to trust him so.

My favorite verse. Galatians 2 20. I have been crucified with Christ.

Nevertheless I live. But I live now by the faith of the son of God who loved me and gave himself for me. Now I don't know what version of the Bible you have.

And all English versions you understand they're all translations. And some of them are good and some of them are not so good. You have a preference.

I have a preference. My one I prefer is the NASB. You might like something else that's fine.

There are times when the King James Version has it wrong. Simply because words have changed meaning over 400 years. But there are some times when the King James Version is the only one that's got it right.

It's got us wrong in Hebrews 10 when it tells us that we must be ready to make a confession of our faith. Anybody who's got the King James Version look it up in Hebrews 10. We've been told to be ready to make a confession of our faith.

But every other version gives the correct translation which is a confession of our hope. Look it up. You'll see there's a difference.

And faith and hope are not the same thing. They're not even the same Greek words. But the Greek is very definitely hope.

But the King James Version translates as faith. Because in those days it was natural to believe what you had to confess was your faith brother. Confess your faith.

But it is not your faith you should confess. It is your hope you should be able to confess. When Paul says I am convinced that he is able to keep me from falling he is expressing his hope with certainty.

But the King James Version has it right in Galatians 20 when it says this. The life and I live I live by the faith of the Son of God. All your other translations say I live by faith in the Son of God.

You do not live by faith in the Son of God. You live by the faith of the Son of God operating through you. I'm telling you they're radically different things is it my faith or is it his faith.

The faith that pleases God always is his faith operating through me. As the King James Version correctly says. And if you look at the Greek if you're interested you will find it's in the genitive case of.

But our modern translators sadly got the belief that it is by faith in God. Trusting God. And I'm telling you this one it is not.

It is by his faith operative in you and me. To me abiding in Christ means taking hold of my father's hand. And drawn so close I'm not gonna let go.

Even when you take me to the dentist shop I'm not gonna struggle. And since 1990 when I pastored the Alliance Church in Victoria and I left that church and was invited to go on the board the Anastasis in Africa as their chaplain since 1990 to this day. I've not made one email not written one letter asking for financial support of a ministry not one.

Because I'm holding my father's hand that I will go exactly where he wants me to go. And I've traveled around the world several times in ministry since that day. And God Jehovah Jireh has provided every single penny that I have needed.

Because not because I'm a great man. Not because I've got great faith. Maybe my faith is but a mustard seed.

But it is the mustard seed that has a source in him and I'm holding on. I do not know what the future holds. But I know who holds my future.

The Lord bless you. Praise the Lord, huh? Fabulous words. Thank you for ministering to us.

I like that meekness. Never seen it that way before, Gareth, about the horse with the bridle. What a pure example of what meekness is all about.

Would you like to stand please?

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