

Seeing Him Who Is Unseen

by Hoseah Wu

The sermon encourages believers to focus on seeing the unseen and understanding their divine appointments in life for true transformation and faith.

Duration: 54:05

Scripture: Hebrews 11:1

Topics: "Jesus Christ", "Divine Appointment", "Faith"

Description

Hoseah Wu emphasizes the importance of seeing the unseen, particularly focusing on faith as the means to perceive God's presence and purpose in our lives. He reflects on his recent trip to Israel, where he learned that the physical sites of biblical significance are temporary, but the spiritual truths they represent are eternal. Wu encourages believers to recognize their divine appointments in life and to live by faith, which is essential for transformation and pleasing God. He warns against the temptation to rely on the seen and urges the congregation to fix their gaze on Jesus, the unseen reality that brings true change. Ultimately, he calls for a commitment to faith as the foundation for spiritual growth and community.

Transcript

The reason why I'm up here is because the brother who was scheduled to be up here, he was somehow unscheduled, an ambient scheduler. Should we just bow our heads and look to the Lord for our time together? Lord, we ask your help because we know that without you, there's nothing. Without you, we can do nothing.

We can hear nothing. And as we wait before you to be in tune with you, help us to fix our gaze on the Lord Jesus. We look to you corporately to hear something that's from your heart to our hearts.

Cover this time, Lord, with your blood and also with your presence. We give ourselves to you and the Lord Jesus. Amen.

This past month, a group of brother and sisters, mostly from Taiwan and Hong Kong, and a few from North American continent and two from Australia and a few from Singapore, we were together on a tour through Jordan, Israel and part of Egypt. And before we, in my own part, join these two, I pray very much before the Lord. Just what I can learn of him.

Just wait before him and to be open to the lessons the Lord would teach me. And since we came home, I've been reflecting on our trip and meditating before the Lord. Just what I really learned on this trip.

So I just share a little bit of what I personally learned during this trip. And I hope what I learned will be of help to you, brothers and sisters, and also to encourage your heart. So shall we turn first to a few portions of God's Word.

Let's turn first to the book of Hebrews, chapter 11. Hebrews, chapter 11. And we'll read verse 1, 1 and 2, and 3. Now faith is the assurance of things hoped for, the conviction of things not seen.

For by it the man of old gained approval. By faith we understand that the worlds were prepared by the Word of God, so that what is seen was not made out of things which are visible. And then verse 6, verse 6. And without faith it is impossible to please him.

For he who comes to God must believe that he is, and he is the rewarder of those who seek him. And let's go on to read verse 13. All these died in faith without receiving the promises.

But having seen them, and having welcomed them from a distance, and having confessed that they were strangers in exile on the earth. And let's go to verse 24. By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure your treatment with the people of God, than enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than treasures of Egypt.

For he was looking to the reward. Verse 27. By faith he left Egypt, not fearing the wrath of the king.

For he endured seeing him who is unseen. And just pay attention to this last phrase. Seeing him who is unseen.

And just one more portion, 2 Corinthians chapter 4, verse 18. 2 Corinthians chapter 4, verse 18. While we look not at the things which are seen, but at the things which are not seen.

For the things which are seen are temporal, but the things which are not seen are eternal. During our trip to Israel, particularly, we saw many, many wonderful sights. These sights that we saw, we walked and we touched, they are of great historical significance on the human level.

We are told at present, yearly, about 2 million tourists enter into Israel. Tourism is one of the biggest industries in Israel at present. Majority of the tourists enter into Israel, a great percentage of them are evangelical.

Not only Americans, Canadians, people from the Western world are visiting Israel, people in other countries, particularly in the Far East, are also visiting Israel in big numbers. So while we were there, we ran into quite a few groups of Korean believers, also visiting Israel. And even though we can't talk to each other, they can at least say hallelujah to us and we can say hallelujah to them.

Then we know they are true believers. How we saw many beautiful sights, historical sights, and the Lord seems to be speaking to me, at least on my heart. All these seemingly sacred places, one day they are all going to disappear.

They are all going to be gone forever. And the Lord said, can we see the unseen? Not just seeing the unseen, but seeing Him who is the unseen. There is a great difference, just seeing the unseen, but we

want to see Him who is unseen.

So I was praying along the trip, Lord can I see you beyond this, that are perishing, that are temporal. As we approach the end of this age, we often heard it is that which is spiritual that matters. That which is spiritual is real.

That which is spiritual counts on God's side. But we are told by Paul in 2 Corinthians 4, the spiritual things are unseen, and the things that can be seen are temporal. And one of the problems with believers is that somehow we still not able to be delivered completely from the seen.

The thing that we can see, that we can touch. We are still very much drawn by the things that we can see and touch, because we feel secure about them. We have control over them.

The unknown here is beyond us. We have no control. We have no assurance.

So a real spiritual life is a life of faith. A real way of spiritual way is a way of faith. A real spiritual work is a work of faith.

Because without faith it is impossible to please God. And he who comes to Him must believe that He is. He is the I am.

He is everything. He is. And because He is, all others are not.

No one else is. But He alone is. And we can only come to know Him by faith.

So this trip, there are several things that really in a way shocked me greatly. Because some of those sites we call holy sacred sites, that's where the Lord was born, where He changed the five loaves and two fish into 5,000. We also went to Bethlehem.

We went to Nazareth. We saw Joseph Carpenter's carpentry shop. We saw all these sites.

But brothers and sisters, when I walked into some of these sites, to me, initially it was quite depressing. It's quite oppressive. Because all these sites, from all these different sites, they built a shrine at Edifice.

And all the things in there were just as pagan as some of the temples that I saw in Taiwan. No difference. No difference.

And yet Christians are flocking into these places. And they think in these places they can meet the Lord again. And some seem to think that if you've been to those places, you will never be the same again.

Somehow those places have the magic to transform your life. And brothers and sisters, it just shows that man as he is in himself is so capable of creating his own God and worshipping the work of his own hand. And brothers and sisters, we believers, we are not free from that.

We are being tempted every day to create something with our own hands and obsess about what we have created. So the Lord already warned me. It's so easy to make God sacred and do something that's idolatry.

We all have that potential. Now that's more on the negative side. Now that's more on the positive side.

What amazes most of us is why God in his sovereign wisdom chose to send his son to that specific geographical spot in the world. We call it the Middle East or Israel. When you look at it with your physical eye when you're there and you look at it more objectively, strictly speaking, it's not a very attractive place.

It's not a very attractive place. I think people go there because of those sacred sites, not because of the beauty of the land. People go there because there is something sentimental about those sites.

There are prettier sites in our country than in Israel. It's very true because for one thing there's no trees. It's very dry.

Everywhere you go you see rocks and rocks. Now when you look at River Jordan, yes, on the source of the river underneath below the Mount Hermon, the Caesarea Philippi, the water was very clear as crystal. Gosh, not through the rocks, from the rocks.

But downstream it was very narrow and not all that clear. In fact, James River is so much better than River Jordan in a lot of ways. And no wonder, you remember in 2 Kings 5, Naaman the Syrian kept jungle.

When Elijah asked him to go to Jordan and dip seven times to be cured of his disease, he said, why should I go there? He said, in Damascus we have better rivers than what they have in Israel. And it was true. Now you remember Nathanael, the comic Nathanael, he said, did any good thing come out of Nazareth? Now if you go to Nazareth, you agree with Nathanael.

Because it's a very insignificant place, very insignificant, very humble, very small place. A place, the least place you think a great man can come from. It's a very small place.

And it just shows that God's way is so contrary to our ways. And the reason why the Lord Jesus was born there, lived there for 33 years and died there, is none other than by divine appointment. It was God's appointed place for His Son to be born.

Because He was God's appointed man. The place was God's appointed place. The time for Him to be born there was God's appointed time.

And God knows what He's doing. So a few of us, those who were there for that trip, at least a few of us, we came to the conclusion, the only explanation for that land can not be on the human level. It can only be on the spiritual level.

Because humanly speaking, there's no explanation for the things that's been taking place in the land. So the things I learned from what I observed is that the Lord Jesus in Galatians 4, He said, in the fullness time, God sent His Son. God initiated, born of the woman, born under the law.

God was behind it, not man. And then, of course, in John 11, we are told that He came to those of His own to receive Him. Why? Because He came with a specific mission.

He was appointed, anointed by God to accomplish His will. And so the Lord really speaks to me in a very deep way. For instance, I think as we live in this life, we have to have a sense that we are those that are divinely appointed, to be at a divinely appointed place, at a divinely appointed time for His purpose.

And so far, I just want to remind you and myself, you here in Richmond, we are in South Jersey, just why you happen to be here? Is it because of a job? Or because here it's a good place to raise a family? Is this all we think about? Or even say, we are here, we have a wonderful family. Oh shit, even that, even that.

But do you and I, for instance, we have the inner sense that you are here, it's by divine appointment.

This is God's appointed place for you and I to be at this particular time. Not for you and I to do what we want, but to do His will. And so this is a very strong, the Lord really hit me.

Why He chose that place for His son to be born? At that particular time, at that particular place, God is not very attractive. We look at Peter's home, mud floor, and the wall is stone, so low. I mean, it's so primitive.

What a humble place. Humanly speaking, you and I would never choose to be born in that place, or live in that place. But God sovereignly chose His son to be born in that place.

To undo all that Satan has done to man. And so God's way is totally contrary to our ways of thinking. And so what I came back from is just to remind my brothers and sisters, we need to have that sense that wherever we are, we are there by divine appointment.

The place we are is His appointed place for us. And the time we are is by His appointment. For no other reason but for us to do His will.

And this is first I want to share with you. I just pray and hope that we brothers and sisters, even though you didn't have a chance to go to Israel like I did, but nevertheless, this spiritual principle holds. This spiritual principle holds.

And particularly when I was in London, I had a chance to fellowship with a group of Chinese brothers and sisters, and mostly from Hong Kong and some from Malaysia and Singapore. A lot of them, they came out of Hong Kong because they fear of the year 1997 when Communists would take over Hong Kong. And so for the safety of their family, for the future of their family, they came out.

And so I was there, I also share this burden with them. If we came out of Hong Kong, go to England or come to the U.S., just because we can have a better living, have a better future for our children, for us, our thinking is no different from the thinking of other people. But we are different people.

So brothers and sisters, it's very important that we be reminded again and again. Because we are so easy to be settled down and live our own life in God's house. It's ignored.

We plan our own things. Think for ourselves. And God's purpose, we set it aside.

So I feel that as we gather from time to time, we need to remind each other again and again that however you find ourselves, it's not by chance. It's by divine appointment. The place we are is appointed place.

And the time is for him to do something, accomplish something in us, to us, to the glory of his name. Now the second thing I want to share is that if you read the Old Testament, there are several forests mentioned in the scripture. For example, when Absalom was rebelling against his father David, and he was in the forest of Ephraim.

And because it was such a thick forest, his hair was caught in one of the branches, and later on he was perished. But today, if you go to Israel, you discover they don't have much trees. And so one of the efforts they are trying to do now is planting, replanting, reforestation.

So the friends of Israel, those who joined their tour, each one is asked to plant a tree somewhere in Israel for 60 US dollars to reforest the country, to beautify the country. Now the impression I got from this trip is

that once we lift God up immediately, we are in a state of ruin and desolation. Once we lift him up, then we are in big trouble.

And that was the warning to the Israelites. He said, when you enter into the land, when you enjoy everything, you are going to forget me. And once you forget me, then trouble begins.

Curse will come. We have it so good, we forget about God. There is a great danger.

Blessings are good, but blessings without seeing the unseen. Him who is unseen, we are in big trouble. So this time we went to Israel, one thing I noticed, there is a lot of stones.

It's a place of stones. You look at it, everywhere is stone. You close your eyes, you still see stone.

All the buildings are stone. Everything is stone, everything is stone. And beautiful stone.

And that draws my attention to Peter. Now John 1, when the disciples encounter the Lord Jesus, you remember, and the Lord looked through Simon, and he said, Now, from now on, you shall be called Cephas. That means you will be Peter.

Those who come in contact with the Lord Jesus, they will never be the same again. So the Lord told Peter, he said, Now, after this encounter, Peter, you will never be the same again. You are Simon, you will never be the same again.

You shall be called Simon. Something is going to happen to you. Now you recall, Peter followed Lord Jesus for a period, and then he left him, went fishing, and looked back, and then he came back and called the Lord Jesus again.

And when it comes to Matthew 16, I hope our brother Paul will forgive me, because he has a reputation of calling some people a walking Matthew, because he knows that book very well. But anyway, chapter 16 is the only chapter, one of the chapters in Matthew the church was mentioned, by the very lips of the Lord Jesus. And he revealed his mission, what he came for.

The place where he revealed this truth was at Caesarea Philippi. And what the Christian reminded us, again, reminded us at the last conference in West Coast, the Lord took his disciples to the very source, to the headwater of Jordan, where everything is clear and crystal. In other words, he brings this to his original thought for his people, for his disciples.

He said, who do you say that I am? And there Peter confessed, he said, you are the Son of the Living God. And then, of course, the Lord Jesus said, this revelation has not come by blood and flesh, but through my Father. And then, immediately, the Lord spoke some very few, few words to Peter.

Maybe we can turn to Matthew 16. Matthew 16. Verse 18.

And I also say to you that you are Peter, upon this rock I will build my church, and the gates of Hades shall not overpower it. Now in John 1, the Lord said, you shall be called Peter. And here in Matthew 18, the Lord said, you also, I also say to you that you are Peter.

That you are Peter. And upon this rock, I will build my church. In John 1, he said, you shall be called Peter, but he said, you are Peter.

But before the Lord called him, you are Peter, Peter made that confession. He said, you are Christ, the Son of the Living God. And then the Lord answered, said, blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal this to you, but my Father who is in heaven.

And so the Lord really spoke to me, this particular verse, in a new way, this passage in a new way. The thought was, the Lord is changing us from stones to living stones, transforming us, changing us. And he said, I will build my church.

But somehow, somehow we don't seem to sense that the real spiritual building work is going on. And the real spiritual way. Somehow we still sense that we are still in the midst of seeming spiritual ruin and desolation.

There are stones here and there, but there is not a what? There is not a building work together. They seem to be scattered. There is not a cohesion.

There is not a coming together. And as I look at the land of Israel, particularly around Jerusalem, all the buildings are very beautiful. They are all stone buildings.

And yet on the outskirts of Jerusalem, you see stones everywhere. And the thought that came to me is that my brothers and sisters, without revelation, there is no truly transformation. We often want to be transformed.

We long to be transformed, but somehow we find ourselves not being transformed. We want to be changed, but somehow we cannot change ourselves. And the Lord doesn't seem to be able to change us.

And I feel it's because we lack that revelation. Seeing Him who He is. Because transformation is to be like Him.

So without seeing Him, transformation is impossible. Transform into what? Transform into what? We want to be changed into what? So seeing Him must be first. Because transformation is to be like Him.

He is our model. He is our goal. And I think the problem is we all want to be transformed.

We look at ourselves, we are so sick of ourselves. We want to be transformed. We try to transform, but we fail to see Him who is unseen.

Therefore transformation cannot really take place. And I just want to encourage all of us, if you desire to be transformed, fix our zone of Lord Jesus. Seeing Him who is unseen, then transformation will begin.

So revelation, transformation follows revelation. And when there is transformation, then there is true building work. So we need to remind ourselves again and again, some of these basic things that we need to know and not to ignore.

And really ask the Holy Spirit to really help us to be faithful. Especially in these last days. There are so many things that will detract us.

They will divert our attention from the Lord Jesus. For example, what we saw in Israel. Many, many believers still think those places that we saw were really indeed the sacred place.

They do. That's why they pay pilgrimage there. At a great cost, just to be there, to touch those things, and behold those things, hoping those things will somehow transform their lives.

But Hebrew tells us, it's by seeing Him who is unseen, in our life we transform. Because what is unseen is eternal. What is seen is temporary.

So, brothers and sisters, where is our focus? What is our focus? The seen or the unseen. But not just unseen, but Him who is unseen. And that comes by revelation.

Then we will be transformed. When Peter heard the Lord say, Now you shall be called Peter. I just wonder how Peter feels.

He must have said, He didn't say that to Andrew. He only said that to me. So I must be someone quite special.

The Lord looked him through and He said, Now Simon, you shall be called Cephas, Peter. Our problem is that we think we are pretty special. And when I look at Israel, those stones are everywhere.

There are Peters everywhere. So there is no ground for people to think that he is something special. If Peter by himself is no different from all the other stones, it's when he puts himself in the hand of the master, he becomes a precious stone.

So as I look at the fields in Israel, the stone, if it's not a building stone, it becomes a stumbling block. Because those fields, when they are full, get stones, the ground becomes very unproductive. You cannot plant anything.

You cannot grow anything. Because all the stones get in the way. There is no way.

There is no way. And for instance, the lesson I learned on this trip, if we are not in the master's hand for him to do the building work, if we just lie there, we all become stumbling blocks to others. And we become unproductive spiritually.

No food. And how essential it was to be a committed people. Totally for him to do what he wants to do.

Now the third point I want to share is very precious. We also took a side trip to Mount Sinai. And Brother Kong had been there, and the Muellers were there some years ago.

I'm sorry, but I didn't have the courage to climb to the top. But our brother Joseph climbed part way, but not all the way to the top. Pretty close to the top.

But anyway, we were at the southern tip of the peninsula. We flew from Tel Aviv to the southern tip of the Sinai Peninsula. And then that evening, about 30 of them, they took a midnight bus to St. Catherine's Monastery to get ready for their midnight climb.

Two o'clock, three o'clock climb to the top so they can see the sunrise. And I know I was tired physically, not really able to do so, so we stayed back. But we joined them the next day.

And the trip from where we stayed to the foot of Mount Sinai to the monastery, I think it's about two and a half, three hours drive. And it's wilderness, rocks, mountains, all rocks, and very few vegetation. And so just before we arrived, a sister from Taiwan sitting next, close to us, and she turned to me and she said,

Brother Jose, he said, what is your thought after seeing all this? What is your deepest impression after seeing all these sights? And I paused for a few seconds because it's the kind of answer you cannot answer hastily.

So after I thought through for a little bit, I responded. I said, Sister, you see, humanly speaking, no one in his right mind would choose this way because it's desert, it's wilderness. There's nothing that can sustain life.

First, there's no water. There's nothing that can produce any life-sustaining food, anything that we can survive. It's a place of absolute desolation.

And you know, somehow in sovereignty of God, he chose that route for his chosen people when they came out of Egypt. The way of Sinai, a way of faith, a spiritual way, not man's choosing. And so, brothers and sisters, God's way is the only way.

It's hard. It's hard for the natural man to accept. God's way is the only way.

God's way is the best way. It defies our reasoning. We cannot reason it out.

God's way is the right way. We know we can say it, but when we face it, we shake our head. We say, it's impossible.

If God is love, caring, how would he choose this way for us? How would he do that? And brothers and sisters, again, it's faith. Seeing who's unseen. Seeing the end, not seeing the immediate.

And then we came to the foot of Mount Sinai and we heard a little bit of those who were up there and the report they came back and shared with us. It was horrible. It was terrifying.

Because the first phase of their climb was more durable, but the second phase is almost undurable. Icy, cold, and they did not prepare enough food, not enough flashlight. And it was an almost impossible walk.

And right up to the top, there were icy spots. And all the rocks, there's no stable foothold that you can put your foot down. So after I heard the Goddess' report, I said, now Lord, what do you want to say to me? What is the spiritual significance behind this climb? And how Moses somehow can get up there? How? You know, I mean Moses went up there quite a few thousand years back.

It must be even more primitive, more rough than what it is today. Today that path has been walked through many centuries. So there somehow should be a natural path for people to go up.

But even that natural path is still a great, great danger to walk that path. And the only thing I can think of my brothers and sisters is because God called. And when he called, he made it possible.

Without his call, none of us would make it. None of us. It's impossible.

No way for this call. And when he called, somehow Moses responded, and he somehow made it. And the same thing with us.

Without that call, none of us would make it. But when that call is there, for sure we'll make it. Because he was here through.

And the Lord's been saying to me, all of us, we heard that call once. You know, we follow a few steps, then we hear other calls. And that one call, we don't hear anymore.

Other calls come. And we are diverted. We stop.

We are rested. No progress. So already speaking to me, and South Jersey Constitution, this past few weeks is that we need to keep hearing that call.

We need to plead the Lord that he will call us again and again. And that we'll hear that call, then we'll make it. It is an impossible way.

It speaks not just in us individual lives, but particularly speaks to us corporately. We are together at divine appointment. The Lord put us in Christ Jesus.

It's his doing. It's his appointed place for us. So in a sense, we have no choice.

It's his appointed place. We have no choice. So where can we go? Peter said, where can we go? You alone have the will to know.

Where can we go? Christ is our appointed place. The body of Christ is our appointed place. Initially, when we come in, the love, the fellowship, we enjoy immensely.

But when the building process gets going, and that's a different story, we seek escape. And many of us try. But God says, where can you go? You come back.

You stay. You look at it, it somehow seems impossible. And yet, the Lord is teaching us, again, without faith, it is not possible.

God answers this, faith, always, faith encounters the impossible. Always face the unknown. Faith, always faith, is the thing that seems hopeless.

Faith always seems to face things that are impossible. But, as Hebrews said, without faith, it is impossible to do. And he who comes must believe that he is.

Everything is impossible, hopeless, but he is what? Our hope. In him, all things are possible. We can let go of everything, but we need to hang on to him, and all will be well.

And as we enter into the end of this age, many brothers and sisters find things will be getting tougher, and even more impossible. So, what can we do? What can we do? And Hebrews, we read that passage, those who die in faith, not having received the promise, let's just look at that passage first. Verse 13.

All these die in faith, without receiving the promises, that seems to be negative, by having seen them, and having welcomed them from a distance, and having confessed that they were strangers and exiled from the earth. They die in faith, without having received the promises, but having seen them. That's the secret.

Confess. That's faith. Because what is not seen is what? The eternal.

What is seen is, and that's faith. And so brothers and sisters, cheer up. And so what we see around us, in ourselves, in our midst, thank God he is building this church.

No question about it. Because our God cannot fake it. And he is true to his word.

And he is doing it. We may not see it, but he is still what? Faking it. And he is still doing it.

Not having received, but we what? We welcome. We confess. And seeing them, for example.

As we move toward the end of the age, some of us will get older. And this country is a young man's country. A country of youth.

Life, vitality. Everything has to be fashionable. And so when your folks are getting a little bit old, there are all kinds of facilities you can put them away.

In a very comfortable way. You hear all this advertising now, for the old folks. For everything.

And I just want to say this. Not really for myself, because I'm getting to be that old, getting older now. But I just come to a deeper appreciation of the aged things in our midst.

The external beauty seems to be fading away. Instead of an asset, nowadays it may become a liability. It's not easy.

It's not easy. The bottom line is, we need to see the unseen. I'll tell you some of these aged things.

There's something very beautiful beyond the physical. Because all these years, there's much we cannot do without it. We cannot do without it.

Praise the Lord. Seeing the unseen. And sometimes when you see young people regularly, as our brother shared when he was a young man.

When he was a boy, he was a naughty boy. Now if you just look at the scene, you say, oh, that boy, that man, hopeless. You get him up.

You wash your hands. But can we see the unseen? In spite of what we see, we can say and believe, what comes to the Lord is faith. Faith triumphs.

Faith is real. Faith is spirituality. Only faith can keep us.

And the work is faith. The life is faith. And the way is the way of faith.

And particularly just touch a little bit on the work of faith. It's so easy when we engage in the Lord's work. We want to see things happen.

We want to be able to count our successes. Now if it's your own work, you have the right to do so. But if it's the work of the Lord, let Him do the counting.

Let us not do it. Because we are part of His work. And so count the Lord while He's here.

And let's praise the Lord. This trip to Israel, even though it was very taxing, it was very rewarding. Because of the elogy of the saints.

All these living stones. About 150 some of them. We lived together for about three weeks.

We broke bread three times. One in Tiberia, one in Jerusalem, and one near the Garden of Eden. And to me, it's a real testimony.

I believe personally, Israel will never be the same again. Because those who are now living in Israel, they are truly the Lord's. And when they go to that land, they bear the testimony of the Lord Jesus.

And maybe this is one way the Lord will open the eyes of His earthly chosen people. And count the Lord for allowing me to learn and to be reminded of His spiritual principles. And they are very real.

The bottom line is, we are all still prone to live by the Bible. We all are. Let the Lord deliver us.

We are all prone to create something with our own hands. And upset by it. Let the Lord deliver us from it.

We are all living stones. But if we are not in His hands, we become impenetrable. Stumbling blocks.

It's on Him, He can change us. He allows us to change. And the Lord's way is always impossible.

Impossible. Natural man cannot live by faith. Even carnal man cannot live by faith.

Only a true spiritual man can live by faith. And the Lord's one lesson He is teaching all of us, I believe, is this way of faith. Because without faith, it is not possible to please Him.

Now the problem is, don't we all want to please Him? If we want to please Him, the only way is to live a life of faith. And be in the way of faith. And the work that we engage in should be the work of faith.

To Him be all the glory. And thank Him for His glory. Thank Him.

It's all of it. Father, we thank You for our time together. We just pray that You continue to speak to our hearts.

You know what we are in ourselves. Lord, we cannot change ourselves. Only You can change us.

So Lord, we pray that before You change us, we see something of You. Because we long for You, to be like You. And You can change us into Your likeness.

Help us to see the likeness of You in ever increasing measure. And draw us to You that we may all follow You.

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