

Fellowship Bible Church  
Sermon Series: God's Hall of Fame  
"Faith Is Movement"  
11-06-2011  
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TEXT: HEBREWS 11:13-16

If you have a Bible I want you to meet me in Hebrews chapter 11. We are right in the middle of a series on faith. We are walking through Hebrews chapter 11 and calling it "God's Hall of Fame." Now I have been saying this, but I want to underscore it again; there is not a page in Scripture that you look at where faith is not there. There is no such thing as being a believer apart from faith. Faith is core to Christianity. It is what we do. To say that we don't believe but to call ourselves a believer is obviously a contradiction. Faith drives us. Faith is the essence of Christianity. It is all that we do. It is who we are -- the gaps in our lives, the gap between where I am and what I believe God wants me to do over here. That gap is called faith.

There is nothing supernatural about our Christianity unless we are exercising faith. Everything else is just theoretical. We can talk until the cows come home about what we intend and what we believe. our insights into the Bible, loving people, and all of these things, but unless we are believing God for stuff that we don't have but we believe He wants us to have, or things that we are not doing that we believe that He wants us to do; if we don't do that, then there is nothing supernatural about our Christianity. Faith invites the God of the university into our pilgrimage. Faith is God's biography through our lives. It is not a statement about our value. It is not a statement about our worth. It is not a statement about who we are. Faith is God's biography lived out in my life during my journey. I thought about this the other day that every message that you preach from the Bible either directly or indirectly is on faith. It is on faith. Somewhere around it faith hovers. Paul said it clearly. He says:

"As you have therefore received Christ Jesus the Lord,  
so walk in Him."

How do we receive Him? We receive Him by faith. I mentioned last week that I want to organize Hebrews 11, as I literally believe it is organized, around five descriptive statements about faith. The writer of Hebrews 11 uses these biographical snapshots to make these statements about faith. The first statement last week I mentioned is that faith is obedience. Faith is obedience. Today I want to make a statement; and that is, faith is movement. Now technically speaking I believe Hebrews 11:13-16 really is a part of the whole story of Abraham that I gave last week. So if I could preach for two hours, I would have done that. You would have said, "You can preach for two hours, but I won't be there, and you can do that." I want to read Hebrews 11:13-16. Listen to these wonderful remarkable words.

"These all died in faith,  
[meaning Abraham, Sara, Isaac, and Jacob]  
not having received the things promised,  
but having seen them and greeted them from afar,  
and having acknowledged that they were strangers and exiles on the earth.  
For people who speak thus make it clear that they are seeking a homeland.  
If they had been thinking of that land from which they had gone out,  
they would have had opportunity to return.  
But as it is, they desire a better country,  
that is, a heavenly one.

[then this remarkable line]  
Therefore God is not ashamed to be called their God,  
for he has prepared for them a city."  
(Hebrews 11:13-16 ESV)

About a year and a half or two years ago I told this story. When I was 12 years old I stole some change. It was the only time in my life I took something that did not belong to me. I got caught. I got caught. I will never forget this. The policeman came to my house. I was 12 years old and the cop showed up and my dad was there. That wasn't a good mixture. I will never forget what my father said to me. I will never forget this. He looked me in the eye and he said to me, "Boy, do you know why I am working so hard? Do you know why I am working so hard?" Then he said this line. "I believe better of you." Now he did a few other things to help affirm that belief so that I would understand that he believed better than me and I got the message. I won't tell you what he did, but it was memorable. My dad used to say that an awful lot because he understood -- as did your parents -- they understood more than our entitled generation understands, they understood that delayed gratification and the future time that they could not see was worth the energy and the effort during their generation, their time.

Those of us who have parents who have gone on to glory and passed on, have you ever had the experience of something wonderful happened to you, something great, and somebody honors you, and you go, "Man, I wish mom was here. Man, I wish pop was here to see this." That is sort of the emotional flavor of this paragraph. This is the grand, as I have been saying, the grand nobility of faith that the writer of Hebrews is talking about. Now I am getting ready to shatter a few paradigms with you because we are so locked into our generation that this section of Scripture on faith does not make sense to us. It is because there is not reciprocity here. There is not immediacy here. It is not now. It is not me believing it and getting it and putting my hands around it. But the writer of Hebrews lists faith higher and he talks about faith as being not a final place at which we arrive, as in I receive the fulfillment of what I believe God for, but rather he views faith as movement, as the noble journey. The focus is on an individual, not just the "what" that I am believing God for.

Faith is always movement. Henry Blackaby says, and I love what he says, "You can't go with God and stay where you are." Faith is always moving. There is no such thing as a faith that does not move. It is a contradiction in terms. As I said a few weeks ago in setting this series up, faith is a verb, even when it is a noun. It presupposes movement. Even when we are waiting we are engaged.

I will never forget this. When I was making that change from Campus Crusade for Christ and believing that God was calling us to pastor, and I have to tell you this, it was a tough time because I don't have a lot of patience. I want to land the plane and I had all of these opportunities and this kind of thing. I remember having breakfast with a good buddy of mine who I have known for years. He knows me. He looked me straight in the eye and he said, "Crawford, your impatience and ADD tendency is going to get you in trouble." He made this statement. I never forgot this. He said, "Crawford, never forget waiting on God is not passive indifference but active contemplation." Somebody needs to hear that right now. Even when you are waiting on the LORD, even when you are waiting on God, even when you feel as if you are kind of like tied here, that is not being immobile. You say, "huh?" No, it is not. You are pressing into God. You are thinking. You are weighing. You are evaluating. You are looking for the Lord. You are searching the Scriptures. You are paying attention to the lessons he is trying to teach you. So, even when we are waiting we are moving. So, faith is always movement.

Now I need to drop this into its broader context because helping us to understand this is the visible picture of Abraham, the snapshot of Abraham that frames this paragraph. Do you remember that I said last week that

faith is obedience. Obviously, it is sort of a redundancy. If it is obedience then obviously faith is movement. I said that Abraham obeyed when he didn't know where he was going. He obeyed when he didn't know when God was going to fulfill the promise, and he obeyed when he didn't understand why God was asking him to do the excruciating as in the sacrifice of Isaac. So, faith is always pushing forward. It is always moving.

## 1. FREEDOM (11:13)

Now in this section of Hebrews 11:13-16 I have organized it around these three big thoughts in the text. I really believe that the writer is suggesting to us that faith is movement in the sense that it is driven by these three things. It is driven by (1) freedom. It is driven by (2) focus. There are two decisions that faith presupposes. (3) It is driven by a vision of a fulfilled future. Faith says that I am going somewhere.

### A. Not Defined By The "What" (v. 13a)

First of all faith is driven by a sense of freedom. What do you mean? I think he describes this freedom by making three statements here in the opening clause of verse 13. He says:

“These all died in faith,  
not having received the things promised,”

I really believe what he is saying, and this is going to be counterintuitive so hang in there with me, that these great men and women of God were not defined by the “what.” This is going to mess with us a little bit. Listen to me. Listen to me. Listen to me. What you are believing God to do is not the objective. It is not that I am believing God for a million dollars to be set aside for this generosity initiative. That is part of what God wants me to believe Him for, but that is not the object of my faith. I am believing God that three or four hundred people will come to know Jesus this year through our congregation. Yeah, I am believing God for that, but that is not the object of my faith. The problem that we have is this, and this is where it is difficult for us to get our minds around this. The problem that we have is that we idolize what we are believing God for rather than believing God for. So, we get in trouble when God does not come through exactly when we think He should come through because what we are believing Him for becomes the object of worship rather than the fact that I am believing God. So, your neck is not on the line and neither is my neck on the line. This will help some of us. This is the reason why this whole faith, name it and claim it prosperity gospel movement is so silly. It really feeds idolatry. What I want becomes greater than God. Even what God places on your heart to believe Him for should never be worshipped. It is God. So, when he makes this statement that they are not defined by “the what” he said, “These all died in faith, not having received the things promised.” They weren't failures. They weren't failures. They understood God controls the clock and the calendar, and just because they died not having experienced what they were believing God for does not nullify what they believed God for. It just means that they did not experience it. It is not about us. It is about God.

“Not having received” – this is what constituted their faith. People can still be living by faith when they die. Yeah. Yeah. There are things that I am believing God for that I won't even see or experience. It is interesting. Our sons are in ministry and I think about this sometimes. Well, this past year I have been thinking about some of the things that I have trusted God to do through ministry and interestingly enough He said “no” to me, but my sons are now beginning to experience those things. So, don't dare tell God when and how He has to do what He has placed on your heart to believe Him for. I know it does not make sense to us, but this text tells us that faith is more noble than what we may think it is. Chances are every follower of Christ will die not having experienced all that they are trusting God for – every last one of us. Our faith is an expression of eternity. That is what we need to understand. I think this is the spirit behind this paragraph. Our faith is an

expression of eternity, of eternal values, that God is going to do what He needs to have done. It is a tad bit arrogant for us to assume that God is held hostage to doing everything that He has placed on my heart to do during my lifetime. Think about that. God placed things on my parents' heart that they could never see the fulfillment of, but they believed them and they died and God said, "next." I am going to believe God for things that I am not going to be able to experience and He will say, "Okay, next." So, it is not about me putting my hands on it. It is about a statement of God in the context of human history. This is what we are trusting Him for. You may not live to see the day, but that does not nullify what He wants to do. The dreams in one generation often become the reality in the next. The previous generation dared to believe God for the fulfillment of their dreams, the great handoff. I find that as believers one of the things that minimizes our impact is that we don't think big enough about our lives. We think our moment in history is all there is when the truth of the matter, again and follow this, is that we are eternal peoples, stewards of eternal purposes, and there is this great handoff that God makes.

Now you are looking at me strange, but Abraham died not having entered the promised land. David died without seeing fulfilled the Davidic covenant, the Davidic promise, the literal earthly kingdom. I can give you one illustration after another, after another, after another. Does that mean that their faith was worthless? Absolutely not! So, there is this great handoff. You probably remember that remarkable speech by Martin Luther King Jr. in 1968 the night before he was assassinated. That speech was eerily prophetic. He stands in front of a church packed with people, all of these folks protesting the mistreatment of the sanitation workers, and in that speech he made this incredibly prophetic statement. He said, "I have been to the mountain top and I have seen the Promised Land," and then this line. "I may not get there with you, but we as a people will get there." I actually think that is the emphasis of Hebrews 11:13. You don't stop believing because you won't see it happen. You believe it because God put it in your heart to believe it. That is good enough.

#### B. Live In The Reality Of The Future (v. 13b)

Also, he is talking about in the second part of the verse we live in the reality of the future. Faith lives in the reality of the future. What are you talking about? He says in verse 13:

"These all died in faith,  
not having received the things promised,  
but having seen them  
[get this, get this]  
and greeted them from afar,"

Faith is more than speculation. Faith does not say I hope we will be able to do this -- best case scenario or we will be able to pull this off or you know all things considered most likely this is going to happen; so we will work hard. Faith does not hedge its bets. Biblical faith is certainty. Remember, the writer of Hebrews begins in Hebrews 11:1 "For faith is the substance of things hoped for and the evidence of things not seen." If you are really believing God for it, well my goodness act like you are believing God for it! If God has placed this on your heart don't apologize for what He has placed on your heart. The worst thing we can do as leaders of this church as we have spent time seeking God's face about something through prayer and the study of His word and with interaction with one another about what God has laid something on our hearts to do, the worst thing we can do is stand up in front of you and apologize for that. It is as if God says, "What are you talking about?" This line tells us that we greet it. We deal with the future as if it is real.

Look closely with me if you will. The word "greeted" there is *aspadzomai*. What does that mean? It means "to salute and welcome." You have to drop this into their context. Today in our context here in the west a

salutation or greeting is everything from “Hey. Yo. What is up?” or acknowledgement to shake a hand and we go on about our business. Back then and in the Middle East in context it is a little bit more than that. When you greeted someone it was extraordinarily rude not to look them in the eye and to embrace them and often kiss them and to linger, to affirm, and to acknowledge its presence. That is what faith does. Faith acknowledges the reality of what we are believing God for. It says it from a distance. It treats what we are believing God for as if it is real as if it brings it back here. It is real. So, whatever God has placed on your heart that is confirmed by His word and a consistent desire in your life, treat it as if it exists. It is real. Don't lack confidence in it. Greet it. Embrace it.

C. Accept That We're Out Of Place (v. 13c)

You live in the reality of the future and then thirdly in verse 13 you accept that we are out of place. That is what this freedom does. The freedom that we have is that we get untethered to this world. Listen to what he says here.

“These all died in faith,  
not having received the things promised,  
but having seen them  
and greeted them from afar,  
and having acknowledged that they were strangers and exiles on the earth.”

I just have to tell you this. We have to stop treating ourselves as if we belong here. The greatest struggle that we have with faith is wanting to have permanent residence in two different worlds. So, these men and women of God accepted the reality that we are out of place. We are always out of place in this world. We are always out of place in this society. I am not talking about being weird and being looney and acting strange as followers of Jesus, but the truth of the matter let me tell you something. The nature of biblical Christianity, the nature of following Christ, means that we are “out of place.” We are pilgrims. We are strangers. We don't treat this earth as if it is a permanent residence because it is not. The whole idea of strangers and exiles is that citizens of the world do not call themselves strangers and exiles on the earth. However, likewise citizens of heaven don't call themselves permanent residents of this world. Abraham left comfort and rest on his journey to God's land. I have to say this to you. Listen to me. Faith not only presupposes that I am going someplace. Faith always presupposes that I am leaving some place. That is what faith presupposes. Faith always presupposes that I am going away from something. I can't drag the world with me and obey God at the same time. Faith presupposes that I am kind of locked in with what the apostle Paul says in Philippians 3:20-21.

“For our citizenship is in heaven.”

It is almost as if he said, “Do you get it? Do you really get it? You are not a citizen of this world, Crawford. You don't belong here.” Now Abraham could have left Ur of the Chaldees and started from the journey and started saying, “Oh, now where am I going? Now when is God going to do this? Why is He asking me to sacrifice my son? I am going back to earth.” I just know too many Christians who have gone back to earth. We live powerless lives and lives of conflict because we won't leave and embrace that. I don't know who it was in our worship team meeting on Tuesday morning. Maybe it was Matt Farlow or Shane as I am not sure, but somebody made the observation that security can be an idol and a slave master. Now I want to balance that by saying we should take care of our families. The book of Proverbs tells us to be wise with our resources. There is nothing wrong with that. I have to tell you something. If you are looking for this world to give you the security that only God can give you, you are in trouble. We need to be free. We need to be free.

## 2. FOCUS (11:14-15)

### TWO DECISIONS:

Now faith is movement, number one, because it is driven by freedom. Secondly faith is movement and this movement is driven by focus. As you read verses 14 and 15 you are struck that he is actually calling us to make two very important decisions. Look at the verse.

“For people who speak thus”

What do you mean “people who speak thus?” Having acknowledged that they were strangers and exiles on the earth he says, okay, “for people who speak thus”

“make it clear that they are seeking a homeland.”

#### A. "Here" Is Not What We're Looking For (v. 14)

Well, the first decision, and I have already set this up, is that here is not what we are looking for. Here is not what we are looking for. We are not looking for “here.” The idea of seeking intimates that we need to stop looking at this world to give us what ultimately our homeland can give us. Life is a pilgrimage. It is a journey that keeps us moving toward our destination. What is more we miss out on what God has in store for us because we won't take the risks to move forward. We are seeking the homeland. We are driving toward our homeland. By the way, they left home to go to their real home, the place where God had provided for them.

You see every believer, and this sounds crazy, should enjoy life. I enjoy life. I love life. I love playing golf. I love going to nice places. I love life. I love it. I enjoy it. Great, and you should, too; but there always should be a tad bit of disappointment in anything this world has to offer. Every believer ought to be just a little bit not fulfilled. This is good, but this is not where I belong. This is wonderful, but this ain't home. This is a nice apartment, but this ain't my mansion. This is not where I am going. I think it was C.S. Lewis that said it best. He said “If I discover within my self a desire which no experience in this world can satisfy, the most probable explanation is that I was made for another world.” People who embrace faith as movement understand that on its best day this world still does not meet the fulfillment needs that I have. It is only where I am going.

Well, conversely Kevin Cross told this story the other day, and I asked him to send it to me. John Wesley toured a vast estate with a proud plantation owner. They rode their horses for hours and saw only a fraction of the man's property. Well, at the end of the day they sat down to dinner and the plantation owner eagerly asked, “Well, Mr. Wesley, what do you think?” Wesley replied, “I think you are going to have a hard time leaving all of this.” I actually believe that is the reason why we don't believe God for more. That is the reason why we don't travel light, and I am going to get into that in a moment when I get to the end of the message. I see too many people with too much baggage, too much excess baggage, and we are not as free to believe God because we can't leave. He grabs us.

#### B. "There" Is Not Worth Going Back To (v.15)

Now verse 15 begs another decision. Here is not what we are looking for, but back there is not worth going back to. Again, he says in verse 15:

“If they had been thinking of that land from which they had gone out,

they would have had opportunity to return.”

Oh, this is not working. Moses leading those hard-headed Israelites – “No, I think the sheep would have been better.” Or David – “Man, you know what? Who needs this hiding out in caves and all of these crazy folks trying to kill me. It would have been better watching my daddy’s sheep.” These folks got rid of the rewind button. They took down the rearview mirrors. They had transmissions that did not have a part for a reverse because they understood that “there” is not worth going back to. I was called to go “there,” to move toward “there.” I have to get off “there.” It is not worth going back.

So much of our angst and frustration is due to trying to embrace competing values and loyalties. I have to tell you, and I even see this in my own life because worldliness is so subtle and insidious. We are trying to make everybody happy. We have been in this campaign as Christians over the last 15-20 years and we don't want to look weird. I don't want to look weird. There ain't nothing brilliant about a dumb Christian, okay? We have taken it to the extreme. We don't want to look weird. We want to be accepted by the world. We want to engage the culture, and I think engaging the culture is a noble ambition, but I sometimes wonder who do we want to be? Who are we? So, we have these competing values. I want to be liked and accepted by the world. I want to be affirmed by the culture. I want my neighbors to know but I won't talk too much about Jesus and I won't be too passionate about my faith. We are left with this nauseating, bland, nondescript, conflictive, religious process that does not look anything like the gospel. Here, he is giving the mandate of pilgrims. It is not worth going back there. I am not defined by that. I am not conflicted.

You see when we live as if this world and what it has to offer is home we discard our faith and we erase our legacy. So, we are left saying, “Well, they think I am cool.” Well, good -- and? “Well, they really liked me” – okay. I am going to go there with this. I think this is even true in how we indulge our children. We so want them to like our Christianity, and we are so afraid of committing the legalistic craziness that many of our parents or an older generation Christians committed, which was nuts, and I get all of that. We are so afraid of it that we have reduced the biblical standards of Christianity. We so want our kids to like church that we tell our 12-, 13-, 14-, and 15-year-old kids that if they don't want to go church they don't have to go to church. We pander to their wants. Then we get upset when they go to UGA or Auburn or Alabama or someplace else and little Johnny ain't going to nobody's church. In our desire to make him want to like us we reduce the passion that he needs, the visible model. I just need to tell you this. I don't like giving myself with some hero stuff, but there was this personal thing with our kids. As long as you are in my house your liking to go to church or your not liking to go church has nothing to do with the fact that you won't go to church – nothing – categorically nothing. I don't mean that to be legalistic, but I sometimes think that we have somehow or another our fear of rejection and of hurting people have caused us to erode the essence of who we are. These folks were pilgrims and they were focused and they made choices and decisions. They realized that this is how I am going to live and this is where I am going to go and I am going to believe God in every area of my life. My faith is not going to be theoretical. It is not going to be a bunch of little inspirational sayings or motivational speak. It is going to be core of who I am. It is going to be authentic. It is going to be real. It is going to drive my decisions and choices in life and my children will watch me on my knees crying out to God. It will supply the framework for my convictions and everything that I am. These pilgrims made choices and decisions.

### 3. FULFILLED FUTURE (11:16)

#### A. Can't Wait To Get Home (v. 16a)

Thirdly, this movement is driven by freedom. It is driven by focus, but it is also driven by a vision of a fulfilled future. In the first part of verse 16, the statement there, is that I just can't wait to get home. He says:

“But as it is, they desire  
[if you write in your Bible circle that word]  
a better [circle that word] country,  
that is, a heavenly one.”

Ah, they just couldn't wait to get home. The word “desire” means hearts that are set on home. You need to drop that though in the context of faith because that is what he is talking about. I think what he is saying is that faith defines and focuses our desire. When we choose to embrace and believe God for what He has placed on our hearts based upon this word, then it informs our passions. What we believe becomes our passion. It becomes the driving force of our lives. That is what my dad was trying to say and my mom was trying to say as they taught us how to walk with God, as they modeled it. As my dad would tell me each time that I would be making some little hair brain decision that was silly and foolish he would say, “Boy, you are going somewhere and I am paying your tuition.” He wasn't talking about college tuition, but this is why I am working. This is why I am pouring into your life. That became his passion. What are we believing God for?

The idea of “better” I think has two implications. I think what he is saying is:

(1) What God places on our hearts to believe Him for is always better than what we are tempted to settle for. Whatever God has placed on your heart to believe Him for believe this. It is always tempting, no matter how big or good it looks or the alternative, it is always better than what you are tempted or what I am tempted to settle for. Don't settle for anything less than what God is calling you to believe Him for.

(2) I think the second implication is that all of the beauty and appeal of this world is inferior to where we are going. It is inferior. Nothing compares to where we are headed to. All the glory and all the beauty and all the promised payoff and all of the promised perks and all of the recognition pales in significance to the glory and the beauty of where we are going.

B. The Pride Of The Father (v. 16b)

Then in this line there is the pride of the father. There are certain passages of Scripture that are meant to be marinated in, and this is one of them. This one line will cause you to weep and put joy in your soul. It says:

“Therefore God is not ashamed to be called their God,  
for he has prepared for them a city.”

You remember that I said in the first message on faith that five times in Hebrews 11 the writer uses the word “commend,” that our “faith commends us to God.” It means that it draws the approval and the pleasure of God. When we keep moving, when we keep believing God, God calls. “David come here. Michael come here. Joe Rice, he is believing Me. Look at Crawford. They are believing Me.” You see it is not so much the “what” that we are believing God for but the fact that we are believing God for. So, He is not ashamed. The question is can God trust to believe Him while we are away from home? That is the big question. Just like your kids, your teenage kids, or college kids. You say, “Okay, I am going out of town. Your mother and I are going out of town on the weekend. You are home this weekend. A lot of interesting things can happen.” Can God trust us?

## SEVEN LAWS OF SPIRITUAL PILGRIMS:

Let me quickly just click of these things. Elise is going to come after share these things with you. This week as I was preparing this message I thought to myself, "How can I summarize this?" I came up with seven laws of spiritual pilgrims, seven laws of spiritual pilgrims. It is over and against the backdrop of everything I have been saying.

### 1. Travel Light

The first law is this. Travel light. Travel light. Shed unnecessary baggage. What is it that is holding you back to believing God? What is unnecessary? Let the Holy Spirit speak to your heart about that. Shed that. Travel light.

### 2. Keep Moving

Keep moving. Keep moving, even if you are waiting on the LORD, don't become depressed and discouraged or despondent or this kind of thing. Ask yourself what can I be doing? What are some promises of God? What self-inventory do I need to take. Keep moving. Let the will of God pull you. That is what I am saying.

### 3. Live For The Destination

Live for the destination and a vision for God's presence. Our faith is taking us to that city. Our faith is about God. Our faith is about our ultimate destination. John 14 tells us that He is gone to prepare a place for you. He says:

"Where I am, you may be also."

### 4. Live By The Values Of Our Homeland

Live by the values of our homeland. Live by the values of our homeland. This book, this book – live by the values of our homeland. This is the manifesto of heaven. It is where we are going. Live by that. The only way to affect time in this world is to induce time in this world to eternity. So, we live by those values.

### 5. Don't Expect To Be Treated Like Permanent Residents

Don't expect to be treated like permanent residents. Give it up. Give it up. Look, yo, you don't belong here, okay? We don't belong here. The sooner we get over that, ironically the more impact we will have.

### 6. Live Like Ambassadors With Urgent Business

Live like ambassadors with urgent business. Live like ambassadors with urgent business. We are ministers of reconciliation in this world. God has called us to reach, love, disciple, and nurture people. That is the reason why He does not tell you when you are going to die. He does not tell me when I am going to die because He has put urgency before us.

### 7. Don't Pretend To Be What We're Not

Finally, number seven, don't pretend to be what you're not. Pilgrims don't ever do that. Pilgrims don't conceal their faith. Pilgrims don't stay in the closet. Pilgrims don't reflect the culture, but they bring a refreshing sense of holy dignity and destiny to the world in which they live.

I am going to ask Elise to come and this song has blessed my heart. I read the lyrics this past week. I had never heard it before, but I want you to soak in these words and then I will come back and pray and we will be gone. Listen to the words of this song.

In recent years I have come to a conclusion in my heart and life. Perhaps the greatest thing the LORD could ever say to me when I see Him is that, "Crawford, do you believe Me? Do you believe Me? Do you believe Me?" Do you believe Him? If you believe Him, you have to move. If you believe Him, you gotta move. Let's stand together.

*Father, thank You for Your word, and thank You, oh God, that faith is not some little motivational speaker's tool to leverage people to buy something or to get somewhere. It is the sacred way in which the very presence of God is known and experienced in the context of human history and in our own lives personally. LORD Jesus, I pray that You will help us. Some of us get tired in the journey and we get disappointed. The suffering and the pressure causes us to want to step off the road of faith and just sit on the bench for awhile. But LORD may we remember the Pilgrims as strangers who went before us, the sojourners who left and suffered, those who dared to believe You, who did not experience in their lifetime what they were trusting You for, because they kept heading toward that better place where God is not ashamed to be their God. Help us we pray. Help me. Dismiss us from this place but may we walk in the joy of Your presence. In Jesus' name. Amen.*