

Faith

Central Truth:

Faith is not a religious word; there is no such thing as “those people of faith.” Faith applies to all areas of life. We all have faith in something or someone. Others we learn to not trust; withholding our faith. Faith in Jesus speaks to our trust in what he said, what he did, how he guides us, and any cost it takes to remain in him.

Scripture for Devotional Time

Read Hebrews 11

Questions:

1. How would you re-phrase the opening definition of faith?
2. What examples of faith resonate with you?
3. How do you feel when you hear that faith may result in “not having received the things promised? What if faith in Jesus does not lead to the results you’re looking for?
4. How do you need to adjust your understanding of faith based on Hebrews 11?
5. Is your life reflecting the kind of faith described by the author of Hebrews?

Supplemental Reading

Portions of C.S. Lewis' chapter entitled "Faith" in *Mere Christianity*.

"I must talk in this chapter about what the Christians call Faith. Roughly speaking, the word Faith seems to be used by Christians in two senses or on two levels, and I will take them in turn. In the first sense it means simply Belief--accepting or regarding as true the doctrines of Christianity. That is fairly simple. But what does puzzle people--at least it used to puzzle me--is the fact that Christians regard faith in this sense as a virtue. I used to ask how on earth it can be a virtue--what is there moral or immoral about believing or not believing a set of statements? Obviously, I used to say, a sane man accepts or rejects any statement, not because he wants to or does not want to, but because the evidence seems to him good or bad. If he were mistaken about the goodness or badness of the evidence that would not mean he was a bad man, but only that he was not very clever. And if he thought the evidence bad but tried to force himself to believe in spite of it, that would be merely stupid.

Well, I think I still take that view. But what I did not see then--and a good many people do not see still--was this. I was assuming that if the human mind once accepts a thing as true it will automatically go on regarding it as true, until some real reason for reconsidering it turns up. In fact, I was assuming that the human mind is completely ruled by reason. But this is not so. For example, my reason is perfectly convinced by good evidence that anesthetics do not smother me and that properly trained surgeons do not start operating until I am unconscious. But that does not alter the fact that when they have me down on the table and clap their horrible mask over my face, a mere childish panic begins inside me. I start thinking I am going to choke, and I am afraid they will start cutting me up before I am properly under. In other words, I lose my faith in anesthetics. It is not reason that is taking my faith away: on the contrary, my faith is based on reason. It is my imagination and emotions. The battle is between faith and reason on one side and emotion and imagination on the other.

When you think of it you will see lots of instances of this. A man knows, on perfectly good evidence, that a pretty girl of his acquaintance is a liar and cannot keep a secret and ought not to be trusted; but when he finds himself with her his mind loses its faith in that bit of knowledge and he starts thinking, 'Perhaps she'll be different this time,' and once more makes a fool of himself and tells her something he ought not to have told her. His senses and emotions have destroyed his faith in what he really knows to be true. Or take a boy learning to swim. His reason knows perfectly well that an unsupported human body will not necessarily sink in water: he has seen dozens of people float and swim. But the whole question is whether he will be able to go on believing this when his instructor takes away his hand and leaves him unsupported in the water--or whether he will suddenly cease to believe it and get in a fright and go down.

Now just the same thing happens about Christianity. I am not asking anyone to accept Christianity if his best reasoning tells him that the weight of the evidence is against it. That is not the point at which Faith comes in. But supposing a man's reason

once decides that the weight of the evidence is for it. I can tell that man what is going to happen to him in the next few weeks. There will come a moment when there is bad news, or he is in trouble, or is living among a lot of other people who do not believe it, and all at once his emotions will rise up and carry out a sort of blitz on his belief. Or else there will come a moment when he wants a woman, or wants to tell a lie, or feels very pleased with himself, or sees a chance of making a little money in some way that is not perfectly fair: some moment, in fact, at which it would be very convenient if Christianity were not true. And once again his wishes and desires will carry out a blitz. I am not talking of moments at which any real new reasons against Christianity turn up. Those have to be faced and there is a different matter. I am talking about moments when mere mood rises up against it.

Now Faith, in the sense in which I am here using the word, is the art of holding on to things your reason has once accepted, in spite of your changing moods. For moods will change, whatever view your reason takes. I know that by experience. Now that I am a Christian I do have moods in which the whole thing looks very improbable: but when I was an atheist I had moods in which Christianity looked terribly probable. This rebellion of your moods against your real self is going to come anyway. That is why Faith is such a necessary virtue: unless you teach your moods 'where they get off,' you can never be either a sound Christian or even a sound atheist, but just a creature dithering to and fro, with its beliefs really dependent on the weather and the state of its digestion. Consequently the one must train the habit of Faith.

The first step is to recognize the fact that your moods change. The next is to make sure that, if you have once accepted Christianity, then some of its main doctrines shall be deliberately held before your mind for some time every day. That is why daily prayers and religious readings and churchgoing are necessary parts of the Christian life. We have to be continually reminded of what we believe. Neither this belief or any other will automatically remain alive in the mind. It must be fed. And as a matter of fact, if you examined a hundred people who had lost their faith in Christianity, I wonder how many of them would turn out to have been reasoned out of it by honest argument? Do not most people simply drift away?"

Final Questions:

1. When was a time when you had serious doubts about someone or something? What was the driving reason for those? What had changed in your life to make them begin?
2. At what point does a relationship with Christ begin to challenge you most?
3. Have you ever felt the joy from the other side of this virtuous faith, the moment when faith and mood reunite?
4. Are you "continually reminding" yourself of the biblical message about life? Are you living with Christ every day in practice?