

## Precious Promises (part 2)

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- [ 0 : 00 ] Well, in our study of the precious things of God, then we've come to the precious promises and we're into the second week.! The starting out point was 2 Peter 1, verses 3 and 4.
- His divine power has given us everything we need for life and godliness through our knowledge of Him. Him who called us by His own glory and goodness.
- And through these, through His glory and goodness, He has given us very great and precious promises. So that through them you may participate in the divine nature and escape the corruption that is in the world through evil desires.
- So, God's promises are precious because of what they are. They're part of that everything we need for life and godliness.
- They're part of that. They're part of that equipment of everything we need to live a godly life in this present world. So last week we began to look at just what is a promise.
- [ 1 : 11 ] The nature of a promise. And we found that when God makes a promise, He is committing Himself to do us some good. He's graciously condescending to us to obligate Himself to us.
- For once He says, I will, then He must. He must. And we saw just the gracious nature of the promise that God would do that.
- That God would make such commitments where He obligates Himself to us to do us good. All that we might have assurance that it will happen.
- Does that not make the promises precious? To see that God is so concerned about our assurance of what He promises. And then we looked not only at the nature of a promise, but the role of a promise.
- How does it fit into God's plan to do good to His people? Remember we saw those three steps, three chronological steps in God doing good to His people.
- [ 2 : 22 ] Who remembers the first step in God doing good to His people? His plan. And when was His plan to do good to His people for Him? From eternity.
- From eternity. His eternal decrees to do good to His people. I will never stop doing them good. It is His everlasting covenant.
- All right. Then let's jump to the third stage in doing good to His people. What is the last stage? His performance of His plan.
- And what's the step in between? The promise. The promise. Now, not all God's plans are revealed to us in a promise.
- But many of them are. Why has God revealed so many of His plans to us by way of promise? Remember the why? Why would He do that? Yeah.
- [ 3 : 27 ] Just for our assurance, our encouragement, our hope, our comfort. And I challenge you to think how much poorer we would be without Romans 8.28 in our lives.
- Even if it was happening. Every day, God was working everything for our good. But we didn't know that. Because He hadn't told it to us. If He had just planned it without revealing it, we would be so much poorer.

Or if He had just surprised us at the end of this life. And had never told us what He's preparing for us after death. How much poorer would we be in this life without those promises?

And so, He comes to us to encourage us and to comfort us with promises. But then we also...

Well, yes. Love that is hidden cannot comfort us, right? So, God reveals that love. He reveals His plan in the promises.

[ 4 : 26 ] But then we saw that the promises also have a challenge to them. They bring certain difficulties to us. Namely, a trial of our faith.

Will we trust that in every trial, God will work it together for our good? Well, now we're thrown into a battle with unbelief, aren't we?

We're thrown into this lifelong good fight of faith. All because of a promise. I wouldn't have this struggle, this fight for faith, if I didn't have the promise.

I would just keep being surprised at God's goodness along the way and then at the end. But because He's promised, I have certain difficulties and fights and battles with unbelief.

Now, one of the greatest examples of faith in the Scriptures is Abraham, the father of the faithful. A man of great faith, and yet few had more trials of faith than Abraham did.

[ 5 : 32 ] And often those trials were due to the promises that he received from God. So, in that covenant that God made with Abraham, do you remember the three things that He promised him?

The three big things that God promised Abraham? Give me one of them. I'll make a great nation of you. Many nations will come from you. Many descendants.

As many as the stars of the sky. What else? The land. I will give you, what do we call it? The what land? Promised land. You see, it's the land promised to Abraham.

And the third? Universal blessing. That through your seed will come blessing to all the nations.

And we know that to be the promise of the Christ. A singular seed that would bring blessing to all nations. So, he had these three promises from God. How did the promise of a land create certain difficulties and trials of faith for Abraham?

[ 6 : 40 ] What did he find when he got there? Canaanites were there. And they weren't ready to hand it over. Wow. I thought God promised me this land.

You see. Trial of faith. Trial of faith. That he wouldn't have the land. His whole life he wouldn't have it. A trial of faith. How did the promise of many descendants create difficulties for him?

Sarah was barren. They weren't getting any younger. Again, would he have had that trial of faith without the promise?

Year after year, no child. In some ways, it would have been easier not knowing ahead of time. Just being surprised in their old age. Well, wow, look.

God gave us Isaac in our old age. It would have saved them from 25 years of fighting the good fight of faith. To believe the promise when everything made it seem impossible.

[ 7 : 47 ] But you see, God has much higher priorities than just saving us from difficulties in this life. He wants us to grow in our faith. So he makes promises that test our faith.

That really put us to the test. And strengthen it. So after waiting 10 years for a promised son and nothing happened, Sarah had a brainstorm. Take Hagar, my handmaid.

And raise up a family through her. Again, we're seeing the struggle for faith that the promise became. Unfulfilled promises can create great trials of faith.

But these themselves are more precious than gold that perishes. And we're to consider them pure joy, these trials. Not for what they are in and of themselves, but for what they produce.

Character. Perseverance. Hope. Hope. So why does God put step two in? Well, to comfort us, yes.

[ 8 : 54 ] But also to try our faith and to strengthen it. And then thirdly, we just touched on for his own glory. For his own glory.

Now, open to Isaiah. We see this in Isaiah so often that the Lord announces ahead of time what he is going to do by way of promise.

I will do this. So that when it happens, no one will miss that it was him doing it. It didn't just happen.

He promised to do it and then he brought it to pass. He planned it. He promised it. And then he fulfilled it. And so the promise makes his hand in fulfilling all the more conspicuous.

All the more unmistakable. All the more obvious. It's his doing. Now, some of you play pool.

[ 9 : 56 ] And if you shoot that cue ball hard enough, more likely than not, if you've got a lot of balls on the table, with all the bouncing around, a ball may fall in a pocket.

And that would be to no skill of yours. It's just that you, the odds were with you. But if before you shoot, you call purple four ball in that corner pocket.

And then when you shoot and balls are bouncing everywhere and the purple four ball goes in that corner pocket. Well, then everyone knows. It didn't just happen.

That's your plan. You plan for it to be there. And then you accomplished it. And you get glory for your skill. No one can miss it then if you announce it beforehand.

In the same way, God promised his people many things beforehand, beforehand. He promised Israel many years in advance that Babylon was going to come and destroy the temple and empty Jerusalem and take their sons and daughters captive.

[ 11 : 05 ] That was a promise of judgment. Why did he tell them ahead of time? Why the promise ahead of time? Well, at least one reason was so that when it happened, they would know that this is indeed the Lord.

It's the Lord's judgment. It's his doing. It's not something that just happened. We happened just to be a pawn on the chessboard of the mighty nation struggling. No, God called it.

And it happened just as he said it would. And in the same way that he promised that Babylon would conquer them, so God promised ahead of time that their captivity in Babylon would last how long?

70 years. 70 years. That's pretty specific, isn't it? Not 69, not 71, not around. 70 years.

And he promised that a ruler named blank would conquer Babylon and would free the Jews from Babylon. What was his name? Cyrus.

[ 12 : 07 ] Wow. Not just a ruler from Persia, but he calls him out by name. And he says that he would order Jerusalem to be rebuilt. Now, that was a promise made 150 years before it happened.

And that was long before Cyrus was born, probably even before his parents were born. And God promised, this is what I'm going to do. And he called him by name.

He told what he would do, when he would do it. That's calling out ahead of time. Purple four ball in the corner pocket. So that when it happened, all would know that he made it happen.

That he is the Lord. And he would get all the glory for it. Now, Isaiah 44 is where we're going. There's this rich section where God is telling them why he announces things in advance.

Why he makes these promises beforehand. And here in Isaiah 44, he's saying that I am the only God and creator who made all things and create, who controls all things.

[ 13 : 23 ] And verse 26, notice he's calling it out. I'm the Lord who carries out the words of his servants. So he has his servants announce his plan.

That's promise. And then he carries out the word of his servants and fulfills the predictions of his messengers. Who says of Jerusalem, it shall be inhabited.

And of the towns of Judah, they shall be built. And of their ruins, I will restore them. Who says to the watery deep, be dry and I will dry up your streams.

Who says of Cyrus, he is my shepherd and will accomplish all that I please. He will say of Jerusalem, let it be rebuilt. And of the temple, let its foundation be laid.

Can you see how he's calling it all out ahead of time? By way of promise that he might be glorified for it. And that's exactly how it happened.

[ 14 : 27 ] And chapter 45, really the whole chapter. But just look at verse 21 through 23. Declare what is to be.

Present it. Let them take counsel together. Can your idols tell ahead of time what is to be? Who foretold this long ago? Who declared it from the distant past?

Was it not I the Lord? And there is no God apart from me. A righteous God and a Savior. There is none but me. Turn to me and be saved all you ends of the earth.

For I am God. And there is no other. By myself I have sworn. A promise. My mouth has uttered in all integrity.

A word that will not be revoked. Before me every knee will bow. And by me every tongue will swear. So again we see the Lord is declaring that he's the one from the distant past.

[ 15 : 28 ] Who has made a promise. Even sworn an oath to it. A word that will not be revoked. And then he brings it about.

And when he does no one can deny that it was him. Over in chapter 46. Verses 9 through 11.

Again we see that this is something that marks our God out from any other person. Any of these gods and demons that men worship. I make known the end from the beginning.

From ancient times. What is still to come. I say my purpose will stand. I will do all that I please.

From the east I summon a bird of prey. From a far off land. A man to fulfill my purpose. That's reference to Cyrus. What I have said.

[ 16 : 26 ] That will I bring about. What I have planned. That will I do. You see that's more than just knowing. In advance.

It's him saying. It's not just his omniscience. That he knows all things. No it's rather him revealing. What his plan is. And then it's his doing it.

He's taking the credit for actually doing it. You see. It's not just that he's taking credit for knowing it in advance. And then stands with his hands and just says.

Well it did happen. Like I said. No it's rather. He's announcing the plan. And then he is fulfilling it. He's performing it. I will do all.

That I have planned. So by making promises. And then fulfilling it. He's demonstrating. That these are his works. Not just random happenings.

- [ 17 : 25 ] So promising in advance. You see secures the glory for himself. Nobody else can rob his glory. Because the promise. Makes it clear.
- That it was him. Well. Think what different attributes of God are magnified. By revealing his plans. By way of promises. Before his performance.
- I think we'll wait on this. Because we're going to come back to something very much like it. But God is glorified when he announces his plan in advance.
- Any questions. Comments on. Then the role of a promise. And how it comes in this. Plan. Promise. Performance.
- Sequence. And how that promise. Therefore secures the glory for him. Any comments. Before we go on. All right. Yeah Mark. Lies in the face of the open God.
- [ 18 : 26 ] He is. Hmm. As if God is just learning. As he goes along. He goes down the corridor of time. And sees what's going on. Okay. Heaven. And responds to it.
- Hmm. These are. Yeah. Just selections from Isaiah 44. 45. And 46. Your Bible is full of them. As you know. But as you bump into them.
- Recognize the role of the promise. Of God revealing his plan. To secure his glory. In the performance of it. Derek. When people. Are not taught these promises.
- When they do not know anything about God's word. These promises. They don't have a clue. It's so important. For them to know God's word. Hmm.
- And it's so rare. Yeah. That they have to have. These facts. Before they become faith. Hmm. Or they got to. Yeah.
- [ 19 : 24 ] They'll just keep seeing. The purple four ball. Go in that corner. And they'll. Wow. Wonder why that happened. They won't know. If they don't know the promise. But we have this. This book.
- Of promises. That we might. Turn to Romans 4. Just before we leave this. And open up. A new direction. Romans 4.
- Takes us into the struggle. Of Abraham. Who against all hope. In hope. Believed. Concerning the seed. From his wife. Sarah. And.
- Verse 18. To 20. Against all hope. Abraham in hope. Believed. And so became the father. Of many nations. Just as it had been said to him. So shall your offspring be.
- Without weakening in his faith. He faced the fact. That his body was as good as dead. Since he was about a hundred years old. And that Sarah's womb was also dead. Yet he did not waver through unbelief.
- [ 20 : 25 ] Regarding the promise of God. But was strengthened in his faith. And gave glory to God. I want you to see the relationship.
- Between faith and the glory of God. It is much to God's glory. When you hang on to his promise. And the more you can't see the reasons.
- For it being fulfilled. The more you see the obstacles. The impossibilities of man. And still are holding to the promise. It is to the glory of God. So when we think that God.
- Makes promises. Not only for our comfort. For our trial of faith. But for his own glory. Remember that as you struggle. To hold on to the promise of God.
- That's glorifying him. That's saying I believe you Lord. You are trustworthy. You're too holy. To break a promise. You're too kind to lead me on. And not mean it.
- [ 21 : 23 ] And too faithful to ever be untrue. So we want to see that. It does bring glory to God. When we by faith. Hang on to him.
- Now so we're trying to open up this idea. Of the nature of a promise. So what really is a promise? Because the better we understand it. The more precious they will be to us.

And I think another helpful illustration. Comes from Charles Haddon Spurgeon. And he says that a promise is like a check. Now do any of you remember. Checks used to be called promissory notes.

And that's going way back. Any of you that old. Promissory notes. What is a check? It is a promise to pay. Isn't it? That it's not literally worth anything more than the paper it's on.

Except for the fact that it's a promise to pay that amount. So we see that yeah. Spurgeon's on to something here.

[ 22 : 21 ] When he says that's a good illustration. Of a promise. Spurgeon wrote a book called Faith's Checkbook.

A promise a day. For 365 days of the year. It's much like his morning and evening. Devotionals. He just takes a promise. And one page of commentary.

I have sought to start my day. This year. With one of those promises of God. But Spurgeon says. God's promises are like a checkbook.

Now. There's three important lines on a check. We're not going to count the date for right now. What's the first line? The payee.

Who it's to. The second? The amount. You both write it in numbers. And spell it out in words. That there be no question as to what's being promised.

[ 23 : 16 ] And then what's the last line? The payee. The payer. I'm sorry. Yeah. The one. Who is promising. To pay. The one that stands behind the promise.

To pay. Now. This checkbook of faith. That Spurgeon. Wrote. As he gathered all these promises. It's a most unusual checkbook.

Your name is on each check. On the payee line. You're the recipient. And then the amount spells out exactly what God has promised you.

And then all of these checks are signed by God. On the payer line. That's what the Christian has by way of promise. I recently was reading another book.

That enlightened me. That Spurgeon wrote this book of promises. He compiled them. And wrote the devotional. Toward the end of his long life in ministry.

[ 24 : 16 ] In fact it was during the downgrade controversy. When his own Baptist union. Something that he had been a part of. And had great leadership in.

And great encouragement in. Began a downgrade. And began to abandon the inerrancy of scripture. Spurgeon was one of the minority.

Who stood for God. And was persecuted for it. He was rejected by his own union. And his name was cast out as evil. That's at the end of an illustrious ministry in London.

With many, many ministries. In the introduction to his faith checkbook. Spurgeon says in the preface. I commenced these daily portions.

When I was waiting in the surf of controversy. Well I didn't know what that was. Now I know. I was waiting in the surf of controversy. Obeying the Lord. And hearing his.

[ 25 : 20 ] And bearing his reproach. Outside the camp. And then he says. That along with the controversy itself. There were other trials. And he lists them.

Sharp bodily pains. Mental depression. Bereavement and affliction. In the person. In the person. Dear his life to me. His wife. Passed away.

Wave upon wave. Of troubles. Now he says. I do not mention this to exact sympathy. But simply to let the reader know. That I'm no dry land sailor. The sailor.

That claims to be the expert. On everything about sailing. But you find he's never been to sea. In his life. And Spurgeon is. Is writing about the promises. And he's wanting us to know.

That he has found these promises. To be his comfort. His assurance. His hope. In the midst of real. Trials and experiences of life. And he found that.

[ 26 : 18 ] He found himself. And studying the promises. Not in some. Isolated remote ivory tower. But on the stormy seas of life. Life stores. Battering him.

And him needing to live. By faith upon them. Which is to say. That trials do us this good. They make us treasure. The promises of God. Our trials make us treasure.

The promises of God. And the God of the promise. Even more. So when in trials. Run. For a promise. Memorize.

Make use of it. We'll see further on. How to make use of a promise. I believe that's why the Psalms. Are so precious to us in trials. They're full of promises. Aren't they? So let's think then.

Of this idea. Of faith's checkbook. So the first line. The pay. To whom. Is the promise. Made. Now.

[ 27 : 16 ] The reality is. That in all my. 61 years. I have never found my name. In the Bible. Have you? Some of you. Some of you.

With biblical names. Perhaps. But that's not you. That's some other David. Or some other Mark. What. That creates a problem then.

How do we know. Which promises are ours? How do we know. That our name. Is on the. The pay. E line.

Of. A promise. Anyone? What? Your name is never given. So how do you know. If a promise is yours? Jim? Isaiah 49.

My name. Is engraven on. Your name. Is engraven on my hand. Your walls. Are always performing. So God knows your name. Exactly. But how do you know.

[ 28 : 13 ] That he has put your name. On a promise. And that it belongs to you. And not some other. James. Contents. Context.

Context. You want to explain that? It's very important. That we understand. What that promise is meaning.

The context. In which it was given. Okay. The context will help us. Understand. Who is this promise to? Don't just read the verse. The promise. But. The surrounding verses.

Will help identify. Who the promise is to. Mario. Well if it's conditional. Do I meet the conditions? Alright. We're going to even see that there. Are some promises that come with conditions.

And that. That. May put us outside the pay line. Or it may. Put us right there. How else do we know? Chuck? The whole of scripture is.

[ 29 : 07 ] For the man of God. The whole of scripture is for the man of God. The people of God. So. So. So. We're. We recognize. That there is this. This idea.

That. God has made promises. To. His people. At different stages. Along history. But. They're promises. That belong to all his people.

Alright. So. Sometimes God. Rather than putting your name in the Bible. Our Bibles would be a lot longer. If he did that. He describes you.

Doesn't he? So. He may. Refer to the saints. He may make a promise to the saints. Well. Are you a saint? Then. Your name. You're on the chat.

Are you a believer? Are you a child of God? Are you a son of God? You see. He describes us. Not by naming us. But in descriptive terms.

[ 30 : 05 ] And in that way. We can discern. That. We indeed. Are the recipient. Of this promise. It may have the name.

As Chuck was saying. It may have the name. Of one of God's people. On it. Maybe the promise. Is to Abraham. Maybe the promise. Is to David. Now here.

We must be careful. Is. Everything. That was promised. To Abraham. Promised to you. No.

No. You want to give me an example? Many descendants. Many descendants. About this time next year. Sarah. Your wife. Will have a son.

That's not yours. In. In one sense. Is it? Is there a sense. In which it is yours? How about that promise.

[ 31 : 06 ] Of. The seed. That would come. What would he. Bring. Salvation. Blessing. To all the nations. Has. Has that had anything. To do with you? The seed of Abraham?

Yes. That's my savior. And that's the blessing. That I've received. Because of that promise. To Abraham. So. You can see it. One and the same time. There are aspects. Of the promise. That.

Aren't mine. They were Abraham's alone. But there are. Other aspects of it. That are mine. Because I too. Am the.

Offspring. Of Abraham. Galatians. Chapter 3. And verse. 29. If you belong. To Christ. Then you are Abraham's.

Seed. And heir. According to the promise. So. The promise. Was for Abraham. And his seed. Seed. And so the whole question. Then comes. Well who are his seed?

[ 32 : 00 ] Well they are those. Who belong to Christ. Paul says. So if you belong to Christ. You have the faith. That Abraham had. You. Are an heir. Of the promises. To Abraham. So.

What about the land? Did God promise you? Land over in Palestine? In one sense no.

In what sense yes? Heaven. Heaven. A new heavens. And a new earth. Romans. Chapter.

4. Verse 13. It was not through law. That Abraham and his offspring. Received the promise. That he would be. Heir of the world. Not just of a little bit of land.

Over there. But heir of the world. It didn't come through. The law. But through the righteousness. That came by faith. And so if. We belong by faith.

[ 32 : 59 ] To Jesus Christ. That promise. Of the land. Of the world. Belongs to us. And so Jesus can say. For all my citizens. In my kingdom.

Blessed are the meek. For they will what? Inherit the earth. Inherit is something. You're an heir. You. It's been promised to you. And when was it promised to me.

The earth. Well. In Abraham. He promised it to Abraham. And his seed forever. So. Abraham was. Not just looking forward. To a little parcel of ground. Over in Palestine.

Hebrews 11 says. But. But he had his eyes. On a better country. A heavenly one. A city whose foundation. And builder. Was laid by God himself. Was that just for Abraham?

No. It's for all his seed. So you see why I say. We need to be careful. When we. When we come to these promises. Where God names. One of his people.

[ 33 : 58 ] And yet. That might also refer to. All of his people. We need to ask of the promise. Is this something unique. To Abraham alone? Is this promise something unique.

To David alone? Or is this a promise made to Abraham? As the father of all the faithful. Or as. A representative of God's people.

And therefore all God's people. Are recipients of the promise. And so. This is where. Not only immediate context. Becomes important. But your understanding. Of the whole of the Bible.

And the covenants. That God made with his. His servants. And who do they apply to? Who is the. The seed of Abraham. And so forth. So. Having said that.

I don't want you just to limit yourself. That. Well if I don't see my name. I'm not going to think it's mine. No. No. He might describe you. He might even speak to Abraham. Or to David.

[ 34 : 57 ] Or someone else. And that promise might be for you. We spoke about. Conditions. Where God says.

And attaches to. Some of his promises. Conditions. Limiting who it's for. That if you do this. If you do this. I will do that. I will do that.

It's a promise. But it's limited by. If you do this. So again. We've got to take that into consideration. To see. If this promise is mine.

So. Let's just. Let's just turn up. Genesis. A few promises. Genesis 9. And verse 11. There's a. There's a wonderful promise made here. And I would like for us.

Just to. To think then. In terms of. Is this mine? Who's on the payee line here. Of. Genesis 9. 11. First one there.

[ 35 : 53 ] Read it. I will establish. I establish my covenant. With you. Never again. Will all life. Be cut off. By the waters. Of the flood. Never again.

Will there be a flood. Destroy the earth. I think God's even put a sign in the sky. To assure us of that promise. Hasn't he? Yeah. Now. Let's just ask. Who does that promise.

Belong to? All flesh. Sorry? All flesh. All flesh. Belongs to Noah. And all his sons.

And daughters. And all flesh. We're going to stop there. You animal lovers. The animals were included in that promise.

This is an indiscriminate promise. It's not just for believers. It's for. It's for everybody. Animals included. He will. Because remember. They too were destroyed.

[ 36 : 51 ] Except for the ones in the ark. Never again. And he states that. I'm not just saying that. It's in the. It's in the context. As Stan was pointing out. The importance. The context tells us. That that was made.

So it's an unconditional promise. Not if you're faithful. He says. I know you're going to be unfaithful. But I make this promise. It's very unconditional. As broad and universal as can be.

Romans 8.28. I hope you don't need to turn it up. But if you'd like to. Go ahead. Who's the promise made to? Those who are called.

Those who are called. Those who love God. Okay. Now you see. That's a very limited. I think very often. People lay hold of Romans 8.28.

That it doesn't belong to. There's worldlings. People without Christ. And they just. Well. It all has a purpose. You see. I'm hanging on to this idea. That something good will come out of it.

[ 37 : 50 ] That's not a promise for them. Things are working together. For their destruction. They are heaping up wrath. For the day of wrath. It's not working for good. It's working for their ultimate destruction.

But. But for the one who loves God. And is called. That's a. That's a word that. Is not just the general call. That we'll make again this morning. From the pulpit.

Come to Christ. Christ is calling you. No. It's the special call. Of actually being brought to Christ. Christ. Because all whom he has called. He has justified.

Romans. Goes on to say in the following. Two verses later. That those he called. He justified. Everyone he called. He justified. Not everyone he calls generally.

From the. The preaching of the word. Is justified. But all that he effectually. Calls. And brings to faith in Jesus. Those he justifies. So. To be called.

[ 38 : 45 ] Means that. We have been brought to Jesus. Jesus. John 3.16. What is promise? Let's start with the what.

Eternal life. Who is it. Promise to. Those who believe. More specific.

Sorry. I'm just wanting the. The actual term. Those who believe. I think we're encouraged. With a word that's better. Than just those. Whoever. Whosoever.

In the old King James. Whosoever. It's a very broad word. Isn't it? But then it's. The promise is shrunk by. Believes. In him.

In Christ. So now we. We understand this promise. Wonderful promise. What's on the line. Is everlasting life. It's promised to whoever. Whoever believes. The condition. The condition.

[ 39 : 50 ] Of belief. Limits. The whosoever. So we've seen. Who it's to. We've seen something. Of what is promised. In these promises. And then. Who is it that signs the check.

On the bottom line. The pay. The payer. Is God. And. This is no small part. Of why the promises. Are precious. It's because of.

Who signs the check. Who. Puts his name. On the line. No promise. Is better than the one. Making it. You know. That anybody.

Can make you a promise. Politicians. Are making you. Many promises. Are you taking those. As. Surely. As you. Do. Maybe from.

A close friend. That has never broken. A promise to you. You see. The one who promises. Determines the preciousness. Of the promise. And here.

[ 40 : 42 ] The Christian. Is so blessed. To have. Our God. Himself. Sign the bottom line. If it's protection. That's promised.

Then. It matters. Whether the promiser. Is strong or weak. If it's provision. That's promised. Then. His ability.

His wealth. Is pretty important. As to who's signing. The check. And so on. Is he truthful. Is he a liar. The promiser's character. Is he able to do.

What he's promised. Is he willing to do. All he has said. Is he. Is he faithful. And reliable. So. What attributes. Of the promising God. Make his promise. Precious.

I think. Perhaps. The foremost one. Mentioned in scripture. Is faithful. That he is faithful. Hebrews 10. 23. He who promised.

[ 41 : 38 ] Is faithful. Isn't that a wonderful. Phrase. So. So we're looking at the bottom line. And who is it? He who promised. Is faithful. And therefore.

Let's hold unswervingly. To the hope we profess. Because he who promised. Is faithful. So we can hold on. To his promise. With full assurance.

Of faith. And so Hebrews 11. 11. By faith. Abraham. Even though he was past age. And Sarah herself. Was barren. Was enabled. To become a father. Because he considered him faithful.

Who had made the promise. Again. That's right at the top. Of. Of the attributes of God. That we need to hang on to. When we receive a promise. Joshua 21.

45. After Joshua. Led the Israelites. In. To possess the promised land. He says. Not one of all. The Lord's good promises. To the house of Israel. Failed.

[ 42 : 39 ] Everyone. Was fulfilled. You see. He's weighing in. On God's record. Of faithfulness. And he looks back. And he says. Everyone. Not one failed.

Everyone. Every single one. Fulfilled. It's perfect faithfulness. Isaiah 25. One. Perfect faithfulness. You've done all you've said.

Well. Four hundred years later. Solomon. Is. Is. Dedicating the temple. In Jerusalem. After. Four hundred years. After Joshua. Brings them into the promised land.

And he's praying. At the dedicatory. Service. Of the temple. And Solomon says. Praise be to the Lord. Who has given rest. To his people. Israel. Just as he promised.

Not one word. Is failed. Of all the good promises. He gave through his servant. Moses. So he's weighing in again. Four hundred years. More. Of history.

[ 43 : 33 ] And he slips. In this four hundred years. No. Not. Not one good promise. Failed. Perfect faithfulness. The New Testament.

Hammers this home. Titus one. Two. God. Who does not lie. Has promised. He does not. Hebrews six. Says he. He cannot.

Hebrews six. Eighteen. It's impossible. For God. To lie. Second. Timothy. Two. Thirteen. Says. He will remain faithful. For he cannot.

Disown. Himself. You see. Faithful. Is what he is. It's not just. Something he does. It's what he is. Faithful.

And that's why he cannot. Be unfaithful. To his word. He could. He would no longer be God. The faithful and true God. If he were not faithful. His attributes then.

[ 44 : 29 ] Are not appendages. That he can part with. And still be God. No. He is faithful. And to fail in one promise. Would ungod himself. He'd no longer be God.

He cannot deny himself. Because faithful. Is what he is. You see. That's what it means. For him to put his name. On the line. He puts himself there. All that he is. Not just.

One or two attributes. But all that he is. And not one of his promises. Failed in all human history. Now when you have.

A trial of faith. You need to ask yourself. Do I really think. That I'm going to be. The first person. To prove God's promise. To fail. Just think of that.

Perfect record. Do I really think. John. That. That this time. It just might not happen. No. His perfect faithfulness.

[ 45 : 22 ] Is meant to buoy our. Our trust. And feed our faith. In his promise. Well there are other attributes. As well. We'll have to. Save it for. The next time.

But. Let me just. Give you. One quote. From. Octavius Winslow. On this point. And he says. Take hold.

Of the promiser. In the promise. And I think. That's the whole lesson here. That the check. It comes right down. To who puts his name on it. And that's what. Winslow is saying.

Is. Don't just look. At the promises. You have far more. Encouragement. Than just the promise. You have. The promiser. So. In dealing with the promises.

Don't detach it. From the promiser. But rather. Lay hold. Of the promiser. In the promise. May the Lord. Help us then. To bring glory. To him. By not.

[ 46 : 16 ] Wavering in our faith. But believing him. To do. All that he has said. For he's hitched. His name. To our good. We're dismissed. To our next slide.