

Christian Living Series 2, sermon # 94 The Fruits of God's Holy Spirit

Faith #3

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Edited Sermon Transcript

Greetings, brethren. Now for the continuation of that series on the fruits of God's Holy Spirit. And you will remember that back about two tapes ago, we completed the subject of "goodness." Now we have come to that all-important fruit of "faith," and this is now tape number three of that fruit of God's Holy Spirit, "faith."

By way of review—or a synopsis—of those past two tapes, we have already learned that the basis of faith is truth. And after all, what is more important in life than truth? Even Jesus Christ said, "I am the Truth." So, therefore, "Truth" is indigenously a trait or a characteristic of the Divine Family, and the base of that "Truth" is faith. That is, it is a constant, unchanging characteristic. And as we go through this subject, if you will keep this thought in mind, you are going to see it amply verified and substantiated. So the very base of "Truth" is faith. Because that principle was not understood, many, many people have assumed the right or the privilege to alter and change in the name of growth. And because they have assumed—or shall we say, presumed—to effect this kind of change, they obviously have strayed from the narrow confines of that element known as "Truth."

There are definite limitations to that principle of truth because it is absolute. Whereas, the unknown, or the element that is in opposition to truth—you can call it a lie, falsehood, error, or whatever term you wish to use—is absolutely unlimited. Yet, truth is absolute—it is narrowly confined—and that is why Jesus Christ spoke of that Way of Life as being "the narrow way," because it is a way that absolutely demands substantiation, absolutes. It is an unalterable principle—it cannot vary. I've illustrated it many times by giving you the example of the mathematical concept of two plus two. The one answer that is acceptable is four, but how many erroneous answers are there? Well, as many as you have numbers beyond the number four.

But four is absolute and all of the rest of them are merely assumptions, guesses, errors, or whatever term may be applied to it. So the very base of truth is faith. Now, why is it faith? Because it is a firm belief, and faith is a matter of conviction. It is a firm belief in the accuracy of that limited answer. It is knowing that four is right and nothing else will be accepted, and it is, then, an absolute constant or an unchanging characteristic. Now, we have begun to see that, but you are going to see it amplified, verified and substantiated from time to time as we go through this series on faith.

Now, human beings are not born with that ability inherent within themselves. They just do not have it. So, strangely enough, when God said He created sin, He meant what He had done was to create the potential of sin within men. That capability that men have of evaluating, deducing, by whatever approach they may take through their experimentation, their trials, and they are going to come up with all kinds of conceivable answers that seem logical to them, but which will never satisfy the demands of truth, because truth is narrowly confined—it's an absolute. Human beings were not born with that potential. We are going to see why as we go along here. So, since they do not have inherent within them that ability, then it is obvious that there are certain manifestations of that trait, or that inherent characteristic, which is in opposition to truth. In other words, all it is, is the manifestation of their mental prowess—those things which seem just and equitable and right to them. So, another aspect, then, of faith, is the ability to be honest with self. And you are going to see this substantiated more than once as we progress in this subject.

So, an aspect of faith—and a very significant aspect of faith—is what we will call the basic element of conversion. For conversion is no longer the view—the natural carnal view—that we take of ourselves. That is, we view ourselves as capable. We view ourselves as having—by our mental capacity, our mental orientation—the ability to unravel things for ourselves. How many human beings will say, "I can figure that out for myself"? Now, maybe they can figure out human things, carnal things, because that element of carnality allows a great deal of flexing of the mind. But they cannot figure out spiritual things. Those can come only with the gift of something that gives them a sense of orientation and purpose with which they were never born. It is not inherent in them. So they are not capable, then, of establishing themselves upon a way that we shall call "truth" that is undergirded, substantiated, by faith. That is, a belief in the absoluteness of

that narrowly confined Way of Life. Human beings don't want it. They are going to "break off these shackles," and when they break them off they demand the right to evaluate, to assume, and, oh sure, to claim that they are "Christians." There are thousands, millions that claim they are Christians, and they are all doing different things. Why? Because they are demanding the right to figure it out for themselves. Whereas, the Way of Truth is so narrowly confined, it demands that every human being empty himself and say, "Yes, Lord, what is the way?" But they are not about to do that. Oh, sure, they may claim that's what has happened to them, but they are the ones that have exercised the carnal option that God built innately within every man. And they are pursuing it. So another aspect of faith is the ability to be honest with self, and we are going to see that many times.

Now, let's notice very quickly just a few of the manifestations of faith. We have already gone through these things in times past, but it's a matter of rehearsal because I want you to have these points in mind as we proceed with this subject. What are the manifestations, then, of faith? Number one, it is a matter of mental resolve and purpose, and you are going to see *that* over and over and over. It is a matter of mental resolve and purpose. We no longer react according to the natural stimuli of mind and of flesh. Sure, they may surface in our minds—we may have the temptations, we may feel certain things—but because of the gift of certain knowledge, we hold the other in check. We don't permit it to manifest its reluctance, its violence, its defiance, its rebellion. We say, "No you don't." You stop it right there and you say, "I know what it is, Oh, God, and I am grateful for that knowledge. I *will* walk in it with your help." We all have these temptations. There is no man that doesn't have those temptations, because he is born of flesh. So he is going to have the temptation. But when a new mind has been given to him, he has new knowledge that regulates his responses. So there is a mental resolve and purpose which manifests itself. How do we know? Can we view it? Can we see it? Yes, I'm talking about manifestations. It means that there is somebody out here walking joyously, happily. He takes even the ridicule of the world, and perhaps of his own brothers and sisters. He takes it in stride and he doesn't retaliate; he doesn't bite back; he doesn't manifest chagrin or disappointment; he manifests tolerance and kindness and consideration. Now, let's not for one moment think, "Well, he just doesn't have any life or spontaneity within him." Not at all. He probably—if you could really read the inside of that individual and recognize what went through the mind and the heart—might have just enjoyed knocking you flat on your back. That probably was a temptation, but

he never allowed it to happen. That shows control. Now, the world calls that weakness because, to them, strength of character is in our violent reactions rather than in self-control. But I'll tell you, it takes ten billion times the character to manifest self-control than it does to lash out at somebody—either verbally or physically. So number one, then, as a manifestation of faith—which is the basis of truth itself—is mental resolve and purpose.

Number two is open honesty. In discussions, how many times have you seen people that are know-it-alls? Just to give you one avenue of it: When you see somebody that is truly, genuinely converted, he always recognizes his own inadequacy. He recognizes that he doesn't have everything. Now, the only time that you are going to see an absolute in that individual is when it involves that which is revealed. If God has revealed certain principles to an individual—and he will have that by faith only and other people are not going to recognize it (you can't hope for those people to recognize it unless they are also called)—he will not bend on those points. But he does not arrogantly employ them. And in all other areas, he manifests a flexible, kind, tolerant, convivial spirit. So it is an open honesty about the self. He admits he doesn't have anything inherently.

Look, we saw in the Apostle Paul perhaps one of the most capable men that has ever drawn breath. He certainly cannot be put in any third, fourth, fifth or sixth category. He was an extremely capable individual. Obviously I am not going to use the example of Christ because everybody should recognize that He walked perfectly. But let's take one who was born with the same weaknesses that we ourselves possess—the Apostle Paul. And look how many times he made comments about the wretchedness of his own self—of his own mind. Look, the whole seventh chapter of Romans is built around Paul's view of his own mind. And over and over and over again, he manifested this. Not the arrogant spirit which we see in "Christians" today. He was extremely open and honest about his own weaknesses—his own frailties, his own inadequacies.

The third manifestation of faith is seen in an extreme tolerance toward others. It says, "I too, have need of God's forgiving mercy." We will always see that.

And then, number four, it is seen in trustworthiness. When you give somebody a responsibility—he knows what his responsibility is and he knows the

limits of it—you can go in absolute confidence that he is going to carry it out to the *n*th degree. It's trustworthiness—in job, in character, or in responsibility. You know, there are people on the face of this earth that you could leave in charge of a billion dollars and you would know that every penny of it would be there when you returned. There are those with whom you can leave a particular charge—a responsibility—and you can walk away and never worry about it again because you know they are going to carry it out. That is one of the manifestations of faith. Now, there is an element of faith even viewed in men, but it isn't the faith that is going to give us everlasting life. Because there are men who are a law unto themselves. But this is not the time to discuss that point. We are talking about the ultimate faith which can come only as a gift of God's Holy Spirit. So trustworthiness is a fourth manifestation of that faith.

And then, the fifth one that I want to give at the present time—and we are going to be covering it in a number of texts that are coming up—is our approach to life. How do we respond to our everyday responsibilities? Joyously, enthusiastically? Or, in foot dragging—reluctance? Are we dejected? Morbid? Upset? Are we distressed? Is it a heavy, laborious burden that we are dragging with us consistently? Or is there an element of spontaneity—enthusiasm—that shows there is really something that undergirds and substantiates us in our responsibilities in life? It's our approach.

Now, let's move to that next point—which is point number five—of this feminine word for "truth" or for "faith," because it is translated as both, but we are using it in the sense of "faith": the Hebrew word *ehmoonah*. And, of course, these are categorized under my thoughts, my basic sub-thoughts, of what these words are defining. The fifth point that I want to cover I have classified as, "Honesty and integrity are vital to established responsibility." Now I want to show you how many times that manifests itself in the Bible. In First Chronicles nine and let's note verse twenty-two. 1 Chronicles 9 and verse 22: "All these which were chosen to be porters in the gates were two hundred and twelve." In other words, these are various ones that bore responsibility in that temple service. "These were reckoned by their genealogy in their villages . . ." So the areas of choice were limited by geographic considerations. "These were reckoned by their genealogy . . ." So one of the limitations was genealogy and the other was villages. ". . . in their villages." So, obviously, these were to be chosen genealogically, but from their geographical areas. ". . . whom David and Samuel the seer did ordain in

their set office." The term "set office" specifically is this word *ehmoonah*. Now, it is rather interesting that you should find that same word translated as "truth" where you couldn't use any other word. It means "truth." Now, why in the world would they use the same word here? Now, obviously, many, many words are used to cover many areas of expression, and it's the same in the English language or any other language. There's no question about that. We all understand it. But, invariably, there is a common denominator to that usage. You can't use it in a given way that is in absolute opposition to a previous usage, can you? So there is a fundamental denominator in all the varying usages. What is that fundamental denominator? Well, it becomes extremely obvious that we are talking about an element of "truth"—an element of "faith." So it was a "set office" because it was an office that demanded integrity, it demanded honesty—the carrying out of a fundamental responsibility. And it is for that reason that the very word is used for both "faith" and "truth." So when you carry out an office and you carry out a responsibility, you have been set, ordained, or established in an office. That is, you have been given a charge, whether it is a spiritual charge, as this one was, or whether it is a charge in the world. You, then, have been given that responsibility predicated on a certain belief, or hope of a belief, in your honesty, your integrity—your capability of carrying out that responsibility. And so when somebody puts you in an office, it does, fundamentally, involve faith, confidence and truth. Because their "truth" may mean that what they want is for you to truthfully carry out that responsibility which, obviously, they have delineated for you. And they want you to carry it out. This set office meant that it had limitations. The word "set" implies that they had already determined whether it was geographic boundaries or whether it was philosophy. Whatever it was, it probably involved both. Because I would doubt that one established in a particular village bore the same responsibility if he went over into another's territory. So it probably involved geography as well as a mental orientation, as well as fundamental concepts involving the discharge of that responsibility. So a "set office" does carry within it, then, the element of honesty and integrity, and the ability to respond according to command or responsibility.

Let's notice it also in 1 Chronicles 9 and verse 26. We are covering a number of textual considerations here that will overlap, simply because I want you to have all of them. So here in verse twenty-six it says, "For these Levites . . ." Now those, obviously, were priests. ". . . the four chief porters, were in their set office . . ." So even Levites bore definite limitations—set offices. ". . . and were

over the chambers and treasuries of the house of God." So here, now, were those who bore responsibility over monetary things, meaning that they had to have a certain element of integrity in the discharge of a responsibility which had been given to them. And that discharge is borne, or carried out, with fundamental honesty and integrity. Oh, how many things could be said on that, but don't let what I say be the limit of your conception. You go ahead and evaluate it. Think on it in all of its broad concept and meaning because, let me tell you, this Word is extremely expansive if you will give it sufficient thought.

Now in 1 Chronicles 9 and verse 31: "And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office . . ." Now here is another one who had a different office—a set office. But here we have read of three different offices already, and each one was set and established. But do you suppose the one here in verse thirty-one—because he too was given a set office—had the right to interfere with the function of the one up here in verse twenty-two? They knew their limitations, didn't they? The set office demands bounds, as I said, both physically and mentally. ". . . had the set office over the things that were made in the pans." So they had a distinct responsibility over certain things, and these things were made in pans. Now, whatever those were, obviously it involved sacrifices, and so on, that were taking place with respect to the temple operation. But the principle is nonetheless the same. It is a set, established responsibility that demands honesty and integrity to be faithfully carried out, and as it is faithfully carried out, it is undergirded by the same principle which undergirds truth. I mean there is no difference in it. If we had the same basic response to truth as we have to our responsibility, we would come up with exactly the same ingredient—it would be exactly the same thing.

Now in Second Chronicles nineteen and verse nine. 2 Chronicles 19 and let's note verse 9: "And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully . . ." Here is the word "faithfully," and, obviously, we are dealing with responsibilities. Let's go back to verse eight and see if we can ascertain what this responsibility is:

Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel [in other words, they were the elders], for the judgment of the LORD . . .

Now, they were set to carry out the judgements of God. That was a physical nation, so there was judgement involved—a mistake that too many make this side of Jesus Christ, for they attempt to apply the judgement principles of the Old Covenant, and they cannot be exercised.

This is not the time for specific judgement, because we are no longer a physical nation, as such, but we are called to be made into a spiritual nation on down the road, according to Peter. But here was a time in which they bore judgement. They were even required to make decisions between stroke and stroke and controversy and controversy. ". . . and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem." So here were those established by that one who had ultimate responsibility, humanly—King Jehoshaphat—and he set and established these others in their various offices and he leveled against them the charge, or the responsibility, of carrying out that set office faithfully. Now, the word "faithfully" simply implies the manner in which the charge is carried out. It's carried out on the fundamental basis of truth—faith—and a belief in the absolute confines of that responsibility as imposed by someone with superior responsibility.

Now let's notice it also in Second Chronicles thirty-one and verse twelve. 2 Chronicles 31 and verse 12: "And brought in the offerings and the tithes and the dedicated things faithfully." You know, there are a lot of people that are obviously not manifesting one of the traits and characteristics of truth, and it is tragic that this has happened in the world. You know, the Bible clearly says, "faith made shipwreck," and indeed it has been, because there is nothing that has not been challenged today. And I guess one of the worst is the very fundamental principles underlying the observance of God's Holy Days. That is challenged at every turn of the road. And, you know, as I said to someone the other day, apparently that which is fundamental to the keeping of God's Holy Days must be true and accurate because Satan has unleashed all of his fury against that basic fabric, so it has to be right. You know, he wouldn't spend that much time trying to denounce it and to ridicule it—and everything else—if it were already wrong. Not at all.

"And brought in the offerings and the tithes and the dedicated things faithfully." Here is that same word *ehmoonah*, showing that we do have certain physical responsibilities in life and they must be discharged faithfully. So one of

the very manifestations of whether we really believe in the absoluteness of truth—undergirded by faith—is in how we carry out our physical responsibilities, in this case, tithing. ". . . over which Cononiah the Levite was ruler, and Shimei his brother was the next." So it shows that this word *ehmoonah*, which is the fundamental basis of faith which undergirds truth itself, is manifested in almost every direction we take in life. Or the failure to do it is manifested—one or the other. Our unfaithfulness is manifested in what we do, what we think, and what we say, as also our faithfulness is manifested in what we do, think and say.

In 2 Chronicles 31, let's now note verse 15: "And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office . . ." So the priests had a set office, and, as I said, it is absolutely interesting to me that He would use the very basic word, which means truth, when rendering it as a "set office"—of authority, of responsibility. As a "set office." Because a set office is a distinct manifestation of truth, undergirded by faith. Think upon that principle and it will become very obvious regarding its broad ramifications and applications in our lives. You know, on that very premise, the Apostle Paul said that when we work for somebody, we should work as though we are working for Christ. That's one of the very principles involved in it. ". . . to give to their brethren by courses, as well to the great as to the small."

Then I want us to notice verse 18 of this same chapter: "And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness." So here they were given an office that demanded honesty and integrity. And those are two basic elements of truth, or of faith. You cannot separate faith out from truth. Truth is underscored by faith. It is a fundamental ingredient. When I act on truth, it means that I have faith in something. And when I act in absolute truth before God and I maintain it in constancy, what I mean is that I have absolute faith in it. I believe it with all that is within me. That's what I am saying. When somebody, then, even humanly, acts on a basic, cardinal principle of life, it means that he has confidence in a fundamental principle and he is using it, or manifesting it, as an underscoring ingredient in his life.

Now, the sixth point in considering this word is, "There are manifestations of a proper relationship with God." So we have seen it manifested in physical offices today: It underscores responsibility. It is a manifestation of honesty and

integrity, no matter what our office may be, whether it is ecclesiastical, or whether it is physical in some way. But now it also manifests itself in a relationship with God—in a proper relationship with God.

In Psalm thirty-seven and verse three. Psalm 37 and let's note verse 3. David had something to say about that, and here is this word once again: "Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The word "verily" is this same word *ehmoonah*. That means that if we trust in God—and our responsibility is to implicitly trust God, to believe in Him—the net result is an absolute, confident manifestation of His love and affection for us, which means that He is going to take care of us. Or, conversely, when we look at our responsibility in life, which is the care of our own—for he who does not take care of his own is worse than an infidel—if we really believe, now, in that responsibility, it's going to be manifested in faithful loyalty to God. Because by faithful loyalty to God—turning it around once again—it means that we are always going to be able to take care of our own. There just isn't any way around it. So, the best thing a man can do for his family is to remain faithful to God—absolutely faithful to God—because then he *can* take care of his own.

That doesn't mean he sits back on his laurels and says, "I trust God." No, faith is an operative. It manifests itself in service—in work. It's a matter of putting ourselves to the task—whatever lies before us—with everything that resides within us, but confidently, never worrying about tomorrow. Taking care of today's responsibilities today and knowing that God is going to back us up because it is a promise that is given to us, and He has inexorably bound Himself to carry that out. When we begin to frustrate ourselves about tomorrow—when we are worrying about the carrying out of a responsibility which was given to us that lies on in the future, or even today, so far as that's concerned, it means we are not trusting God, and it means we have no faith in God, which means we are not undergirding truth at all. Truth—if we really believe it—is absolutely substantiated by faith, and faith manifests itself in that bold confidence. Now, you can work the equation either way.

Most of you probably have had a certain amount of algebra in life and you know that if you can work from the left to the right, you can also turn it right around and work back from the right to the left. It works both ways. So does this principle. So we find, then, that the first thing for us to do, if we are going to be

carrying out our charges, is to trust God. And, of course, women have their charges too. You know, they don't go scot-free, they have a charge also. But I am talking about men at the present time who bear a significant responsibility in the care of their families. The first thing for you to do is to trust God and to be absolutely faithful to that Truth. Don't you ever give it up, no matter how bleak and dark it looks out there. If you want to take care of that family, you stay on those knees and you stay faithful to God. And that means in every way. Don't let your faith become shipwreck—to become destroyed—in any of those doctrines and ways of life which God gave to us initially. You are destroying your capability of serving your family just to the extent you are allowing faith to be disrupted, and it is manifested in any changes which we may have allowed or permitted.

"Trust in the LORD, and do good." There is a matter of action. To trust in Him and to do good means to do whatever is set before you. It doesn't mean to frustrate yourself about what you can't do because it isn't there. Let me put it this way: If I didn't have a job and I really needed one to carry out my responsibility before my family, the first thing that I would do is to work as hard as I could to track down something. Well, no, the first thing I would do is to spend an awful lot of time on my knees. And then after that, I would confidently go out and walk around, and I mean I would do whatever is essential. I would be out there about it. And then when you have done your level best through that day, if it doesn't come, you come right back and fall on those knees before God. Make your service at that particular point a service of prayer to God. Make that a part of the labor. Most of us, when we finally do not have adequate work, or when there is a problem, we don't make work out of getting work, we sit around and frustrate ourselves about it. Don't do it, brethren. The thing to do is to go and fall on those knees at that particular moment because there is a need. Cry out to God for two or three hours for that day. Stay on those knees and you keep calling out to God. Beg Him for an insight and an understanding as to what you should do that you can carry out your responsibility. Because God is still in heaven and there is not a power or a force on the face of this earth that can disrupt the plan or the purpose of God. If God wants you to have a job—and He certainly does—and He wants you to take care of your family, I don't care if all the conspiracy in the world is against you, it isn't going to keep you from doing it. For God can block them instantaneously, or turn the whole situation around so that they seek you out to give you one.

After all, look what happened to Daniel. Let's not forget the lessons of history. Daniel was made the third in the kingdom in Babylon, if you please. Those who view Babylon and the way they do things today with such contempt, I wonder what they are going to do with poor old Daniel. There he was right in the middle of it—classified with the witches, the necromancers, and the occultists. That's right, when they were all brought up and they were going to slay all of them, Daniel was right there—right in the midst of them. And Daniel even, out of sympathy and understanding for them, on one occasion said, "I'll tell you, but turn those others loose." Sometimes our attitude toward humanity amazes me. You know, here was a sinful world—I mean they were worthy of nothing but death—and God so loved the world that He gave His only begotten Son that whosoever should believe in Him might have everlasting life. But we want to get rid of them. We would walk all over them and trample on them. I don't understand our contemptuous attitude toward people—I really don't.

You know, it's a marvelous thing to manifest mercy—to be kind, to be compassionate. That doesn't mean that I condone it. Not at all. Did God condone the world because He gave His Son? Of course not. He did so, first and foremost, to pay the price for their forgiveness and finally to get rid of those sins. And, secondly, to set an example of love and affection, and kindness, and understanding. Oh, how I wish that our love—our manifestation of compassion and understanding—could finally sink deep into the lives of these people, and that they would realize there is a way by which *they* can enjoy happiness and satisfaction. But maybe they don't see too much of it in us. Is that the problem? They look at it and say, "Well, they're not much better off than we are." You know, I hear that too often. I don't mean the fact that it's too often that it is said to me; I mean the fact that it has to be said is too often. Let's come to trust God and let's manifest a little compassion and a little understanding because that is the manifestation of Truth. Our arrogancy, the pulling of fences around ourselves, are manifestations not of the Truth of God, but the arrogancy of this flesh and of this mind. "Trust in the LORD [trust Him!], and do good." I don't care whether it's to the household of faith or the people of this world. Let's be conscious of them all.

"[S]o shalt thou dwell in the land." That's the means by which we are going to put a footing under our existence. ". . . and verily [that is, truthfully, faithfully] thou shalt be fed." I want to tell you, brethren, you do that, and there are going to be people who are going to back you up. They may not know why—they may not

realize that God Himself is in control of all forces, human beings, factors, or whatever. And He can cause a service rendered for you. So let's undergird our lives with Truth. And that is undergirded with faith, which is, in turn, undergirded with honesty, with integrity, with diligence, with perseverance, with a real orientation in life. That word, brethren, "verily," means truth—truthfully—that is based on fact, and that fact is predicated on a confidence that God does not lie; that God has not changed; that He is the same, yesterday, today and forever; that He is immutable; that there is no shadow of turning in Him; that His determination is to serve you and to help you, just as much today as He ever has in the past. And it is not predicated on faith or confidence in your existing circumstances of the moment. If you think that your future is secure because of the job you possess, you've got the wrong confidence. You had better have it in God, and when you do, "verily thou shalt be fed."

Psalm forty and verse ten. Psalm 40 and verse 10: "I have not hid thy righteousness within my heart." I hope none of us have done this, because we are called to be lights—lights that are upon a hill—that are not to be hidden because we have put bushel baskets over ourselves. Let's start living it instead of the arrogance that is manifested by pulling ourselves in so that we do not manifest a convivial spirit toward other people—we are not outgoing, we are self-centered and we pull ourselves into the hole and we pull the hole after ourselves. No, that isn't going to do us any good. "I have not hid thy righteousness within my heart." Let's live it, brethren. That doesn't mean that we go out and say, "Let me tell you all about what I believe." That is not what this is saying. It is saying to live it.

Now, what does it mean to live it? Kindness, empathy, understanding, mercy, tolerance. Remember all of those fruits we have been talking about? Goodness, affection, regard. Why can't we manifest it from our lips? Have we been taught this crazy concept that we never manifest any sympathy or any emotion? You know, I've always heard that the English felt that the only manifestation of real manhood was to be emotionless—you do not allow yourselves to manifest emotions. And I can say this because my father was one-hundred percent English, and I mean he was English English, so, obviously, somebody can't take a swipe at me for hurling brick bats. My father spoke of this a few times because, having come from the family that he did, it was always a matter of "you don't do that. You remain staid—you never manifest any tears, you never let any emotion surface or manifest itself." You wouldn't dare do that. And

I think the English bought that far too much. You know, Jesus Christ stood at the top of a mountain and wept when he looked down upon Jerusalem. And He looked down there and He said, "O Jerusalem, Jerusalem, how many times I would have brought you unto myself, but you wouldn't have me." And when Jesus saw the lack of faith and the manifestation of human weakness in those who were relatives of Lazarus because here they were, uncontrollably sobbing, and He realized the failure of human beings, it says "Jesus wept." He was not emotionless. Why must we be emotionless? We've got some kind of crazy concept that we've been taught that is not of God whatsoever. Emotions were put there to be controlled, yes. Don't let them control you. You control your emotions, but nonetheless, to control them doesn't mean to stifle them. Not at all.

"I have not hid thy righteousness within my heart." Let's live it. Let's manifest that joy—that enthusiasm, that affection. And when somebody says to you, "Why are you so happy always?" Don't say, "Let me tell you about it." That isn't what they are asking at all. They don't want the third degree, where you set in telling them, and you take the rest of the day to tell them: "If you would only keep the laws of God. If you would keep the Holy Days. If you would do this and you would do that, you could have the same thing." No, not at all. What they are asking is a simple question that should be given a very simple answer. And if they ask you, just say, "It's a way of life that we have willed to live and we have been aided in that by our beliefs," and leave it at that. They obviously have seen the evidence of it and if you tell them that it is based on a way of life that you have elected to pursue and the beliefs that have been given to you, that's all that needs to be said. If they want any more, they will come back. But you have already left a mark. But I tell you, if you go beyond that, you didn't leave a mark at all. Well, yes, you did, but it is exactly the wrong one, because they will probably never ask you another question. You know, they can learn fast too, and very fast. "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation." I have declared thy faithfulness. He lived that Truth.

"I have not concealed thy lovingkindness and thy truth [*ehmoonah*] from the great congregation." Now this, basically, is limited to our relationship with people within the church. "I have not concealed it from those in the Church of God." I wonder why it is, brethren, that too many times, we are not manifesting the real affection, the real spontaneity, the real enthusiasm in life that proceed from hearts and minds oriented to God's Truth, which is undergirded by faith? Is it because

we have allowed those things to grow weak?; because we are looking at the world?; because we see the billowy seas about us, as Peter did, and we are frustrated and worried and anxious about all the things that are happening?; about our lack of a job?; about our troubles and our difficulties—our sorrows? Are we, as they say, crying in our beers? Is that the problem, and is that why people are avoiding us? Or, are we manifesting the most significant thing in life—that joyous enthusiasm that comes because the Truth is written into our lives, and because we have absolute and implicit faith that God is going to carry out His promises to us? God is the one who ordained and said that we, as men, must take care of our families. Do you think that if we put our confidence and trust in Him, He is going to fail to carry out His? Not at all. Then why don't we begin to manifest that—to really believe it and have all the faith in the world? Principally because we are not spending enough time on our knees before God. You know, if we would just go and pray and really have that right relationship with God, then the next step is to really live it. "I have not hidden my faithfulness in the great congregation of God." We live it—there is a spontaneity there, there is life and enthusiasm. Let me tell you, that is going to be contagious and tremendously helpful, just as any light reveals the way for others. It will be an enormous asset within the church, and rather than seeing all of the despondency—rather than seeing the terrified faces and anxious moments and concerns that are manifested by people—we are going to really see optimism, great enthusiasm, faith and confidence, no matter what.

Christ was an example and so was Stephen. And let's take the example of Stephen because he was just like we are, and yet, when he—a young man—knew that his time had come, he said, "Father, forgive them, for they do not know what they are doing." He wasn't trying to sustain the physical life. Our problem is that we are still oriented to the physical life. We are not ready to give up any of it. We don't want to. But, what if God, now, for the sake of His work, and so on, elects or wills to take some of us? Are we going to stand there and fight? Are we going to seek out avenues by which we can retain this physical existence, and find every mental justification possible? All these things tell us whether or not we really believe Truth, or have faith.

So we find, then, that as David had learned, so should we: that we should not hide the righteousness of God within our hearts. That we should declare His faithfulness and His salvation. That is, the redemption of this physical body. We

should declare it. How do we declare it? It doesn't say verbally here at all. It said to live it. It's a matter of what we see—the spontaneity that is evidenced in these lives. What a joy we could have if we could ever learn those lessons. "I have not concealed thy lovingkindness." What are the loving-kindnesses of God? Promises: "I'm going to take care of you. I will do this." God said, "Verily, thou shalt be fed." And they tell us that the most demanding concept of life, is the preservation of life. It's the rule by which men live. They are going to fight to preserve that life. Well, conversion means that we turn it all the way around the other way—that we are ready and willing to lay this life down, but we are going to fight to retain the other one. And why is it that when we get into trouble, we turn it all the way around and we begin to fight for the self? Because we haven't really learned the lessons yet. "I have not concealed thy lovingkindness." Let's manifest the joy, the excitement, the enthusiasm that are the manifestations of faith, and faith is the manifestation of Truth. It is an absolute. "I have not concealed thy lovingkindness and thy truth [*ehmoonah*] from the great congregation." Let's start living it, brethren, and what a joy it is going to be to see that kind of spontaneity in our enthusiasm before one another in the congregation of God, rather than being so physically oriented. What a joy that will be.

Brethren, we are going to have to pick up the continuation of point number six, "the manifestations of a proper relationship with God," next time when we will have time—and I am going to take the time—to amply illustrate this principle of faith.