

**Christian Living Series 2, sermon # 100**  
**The Fruits of God's Holy Spirit**

**Faith #9**

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Edited Sermon Transcript

Greetings, brethren. This now is the continuation again of that Christian Living series and the fruits of God's Holy Spirit, with specific emphasis upon faith at this particular time. This is tape number nine on the subject of faith. "Faith," as we have come to realize, could basically be translated as "truth." For faith definitely has to have an objective, and that objective is the solidarity, the absoluteness, of truth itself—it is fundamental; it is an absolute.

We have covered a few words from the Hebrew regarding this matter of faith and we have now come down to that root word which is basically pronounced *ahman*—a-h-m-a-n—as it is anglicized. The first concept under that was that it relates to "obedience" and I gave you a number of examples of obedience, showing its physical application in the lives of the individuals involved.

And then, from there, logically we took the concept that men do not generally abide by absolutes but they tend to warp, to pervert, to realign circumstances or concepts on the basis of that which is appealing, attractive, to themselves. In other words, they are going to believe what allows them to do what they feel, what they think, is acceptable and will allow them to satisfy the whims of their own natural minds and their own hearts. In other words, if I believe that divorce and remarriage is acceptable, it allows me to exercise the option of getting rid of a mate and getting somebody else, rather than mastering the self and overcoming.

Now, what we have come to understand in all of the various characteristics of the fruits of God's Holy Spirit is that they demand a change on our part. They demand that we overcome these base traits or characteristics of our very lives—our very natures. And by overcoming those natures, or those traits, we can then begin to imbibe and manifest the traits of God's Holy Spirit—that is, the nature of God. And

the nature of God is such that He does not substantiate the self. His is an absolute which is always an outward concern—a compassion. "God so loved the world that He gave His only begotten Son." He was willing to give. That is the real nature of love. Whereas, men are going to safeguard the self. They are not concerned about somebody else. It's never an outgoing concern with mankind. He must learn that and it must become an indelible part of him through the power of God's Holy Spirit.

Now, as long as we don't expect any great thing out of him, that doesn't mean that by nature he cannot manifest both good and evil. That's what God said right back at the beginning. So there are human beings that make certain sacrifices for particular reasons. You know, we have the people that sacrifice everything to go into the dark, deep recesses of the third world, or other areas, in order to assist and to help people there. That's commendable in a sense, except that the only thing that motivates them is something that they're going to get back in return that's more meaningful to them than, let's say, money or the acquisition of wealth, or whatever it may be. But, nonetheless, they expect glory or they expect some recognition out of it. And I have never seen one who achieved great things of that nature that did not, ultimately, get a certain satisfaction out of recognition. So, recognition apparently meant more than a doctor assuming a prominent position in an affluent nation and making a great return for himself and for his family. And so he sacrificed everything for that. There must be something that at least goes along with that great sacrifice. Men make sacrifices, yes. There is an element of goodness in them, but there is always a return expected somewhere.

Now, thirdly, we have come down to the subtopic that we want to cover today. As I said, number one was a list of examples of obedience involving this matter of *ahman*. The next is that men generally turn from these traits of God and they turn to the very traits and characteristics of the flesh. Even though God calls them, like He did ancient Israel and gave them opportunities, they will invariably turn away from Truth. Now, thirdly, we must ask ourselves, what are the benefits of a real, genuine love for truth? There must be some return that men receive when they really are faithful and obedient. We know that the ultimate reward of God for faithful obedience is to be born into the very Family of God—into the very Kingdom of God—and to be in that awesome responsibility which God has promised, but there must also be transitory returns. What are those?

We can see it in part as we cover this word today, by turning first to Psalms 31, and let's note verse 23: Psalms 31 and let's note verse 23: "O love the LORD, all ye his saints: for the LORD preserveth the faithful . . ." That is, from the time we manifest this kind of trait, this kind of characteristic, in our lives—of honesty, of integrity—God will preserve us. You know, faithfulness is manifested in many, many ways, but one of those ways is the fact, as the Bible clearly reveals, that even when we have sworn to our own hurt, we will absolutely back up our word or our agreement. We do not turn around and safeguard the self. We will pay the cost because the words have gone out of our mouths. We have made a commitment and we will sustain our commitment. We will not back up; we will not give in to the natural tendency to want to get out of it in order to safeguard the self. We will back ourselves up. Well, you know, that is very, very difficult for a human being to do. We just, generally, are not going to do it. And most people don't. They sustain *themselves*, first and foremost, and if they can find a way out of it, they are going to do it. After all, that is almost the whole course of the legal profession today—to find avenues around the law, loopholes, if you please, in the law. Where is the spirit of the law today? If we absolutely follow the very spirit and intent and the purpose of a law today, we would do away with about seventy-five to ninety percent of every suit, or all of the suits—lawsuits—that prevail today. Why? Because the idea is to employ a technicality and to get around it on the basis of that technicality. Well, I'm going to guarantee you one thing: there are no such technicalities when it comes to the very Truth of God, and the Spirit of God is going to rule in that Day, and men's hearts are going to be judged on their intent and purpose, and they're going to be judged by that very premise—or by that very standard.

Now, there is a definite benefit, then, for a real love of God's Truth—honesty and integrity. If we love God's Truth to that extent, we would rather sustain a loss than to see our reputation, our honor, our word, broken. We wouldn't give in to it. We would just not do it. And, on the same basis, human beings won't lie. They are up front, they are open, they are truthful. The benefit, then, of genuine love for God's Truth is that God is going to preserve these. God is going to sustain them. You know, things are going to work out well with them.

We have a concept in the human domain that if we don't lie, and if we don't cheat, and if we don't cover up our tracks, and if we don't do various things to make sure that our particular image is not tarnished, things will go well. But we

want to make sure that we appear just so and so before somebody else, and we will lie, and we will do anything to keep that image out there, and yet, invariably, it's tarnished somewhere down the road because somebody is going to catch up with us. And, yet, if we will go the right route and do the right thing, it will always work out, because any human being, who is a human being—and who isn't?—knows every other human being. They know who they are. And, you know, you can read them. While they are going through all of this obnoxious, obsequious justification that just pours like a torrent out of their lips, there are people sitting back there saying, "I wonder who he thinks he's kidding?" But, somehow human nature is such that they still believe they have to do it. They cannot be honest. They won't even be honest in the areas that people already know and understand. They will still stand right there and do everything in their power to justify themselves.

The Lord, however, will preserve those who are honest, faithful—who are truthful. And truth is an absolute, and one of the truths—the absolute truths—that we must face is that human nature is devious, it's perverse, and you can't count on it, you can't trust it. Well, maybe what I should say is that you can never trust it to do the honest and the right thing. You can almost always trust it to do the wrong thing because it is just a habit, and that's the way it goes. But God preserves us if we are faithful.

In Psalm 101. Psalm 101 and verse 6, but we are going to read verses 4 through 7. Psalm 101 and beginning in verse 4: "A froward heart shall depart from me." Yes, it can for any one of us, providing that we will it that way. "A froward heart shall depart from me"—if we will it. "I will not know a wicked person." That is, I will not give recognition to a vile, a hateful, a contemptuous individual. That doesn't mean that we tramp on their toes; that doesn't mean that we take our pound of flesh; that doesn't mean that we scalp them; that doesn't mean that we verbally abuse them. That is not what He is saying. It says he will not recognize them—he will not give them the justification that they seek. We will not pat them on the back. Now, we may have to use very, very carefully chosen language, many times, but it doesn't mean that it is our obligation to censure everybody that we can read—not at all. If Jesus Christ didn't do it, then it is not our responsibility. It is our responsibility to see within them what they are, to understand the reasons and the wherefores of their actions and behaviors, and to accept it on that basis—not to justify them, but to know them for what they are. So, as David said, "I will not know a wicked person."

"Whoso privily slandereth his neighbour . . ." What we are saying is that if somebody sets about doing that, we won't enter into the conversation. We will not substantiate him. We will not say, "Yeah, let *me* tell you a few things." No, we are not involved in that. We may listen momentarily because we have to at least manifest a certain interest, and then we must find a very surreptitious and very acceptable way of getting out of it—changing the subject or saying, "Well, maybe you have seen some things that I haven't seen, but let me tell you, what I've seen out of that individual is quite the contrary. I have seen a lot of very fine things." Now, providing this is true. But is there any human being that doesn't have any good whatsoever? You know, we can always find some good, or we can find a way of gracefully getting out of it without entering into the rumor-mongering or denigration of somebody else.

"Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer." Somebody that sticks his chest out and walks around on the ninth cloud—an arrogant spirit, an arrogant attitude. God said, "I'm going to cut him down." You know, it isn't God standing right out here in front of us and saying, "Aha! I got you! I told you I was going to get you." No, we may never see God in that sense, but God is the one who manipulates and regulates circumstances. God is the one who allows and permits, and by such control, God oftentimes allows certain things to happen to us, and if we can step back and read our circumstances, we can avoid an awesome amount of trouble. But it merely means that we have to have enough foresight, enough vision, enough concern, enough determination, and enough resolve in our lives to be honest with ourselves, to read these circumstances and to ask, "Why?" When we look at it and say, "There must be something wrong, and I've got to make some kind of a change. Maybe I need to pray a lot more; maybe I need to fast a lot more; maybe I need to just ask God." You know, sometimes God says that you don't have it because you haven't asked for it. And just maybe we need to change our attitude.

You know, there are all kinds of things. If we go around grumpy and indifferent, with a dour face, and we are always concerned, and we are downcast, and we are dejected, there is something wrong. Not with other people. God is the one that allows other people to be what they are. If they haven't changed, that doesn't mean that we can't change. Jesus Christ said, "My joy I leave with you," and, yet, there is no human being walking on the face of this earth, or ever has walked on the face of this earth, that suffered the horrible, agonizing

persecution—the denigration—everything that He did, not only physically, but mentally also. Because Christ, having been the Creator of man, knew him. How many times does the Bible say, "because He knew man"? You see, He knows the makeup of man, and I'll tell you, there is nothing that hurts a man more than to realize what somebody else is doing to himself or herself. You step back and you know it—and you realize it. Well, now, if you understand it and you have a real empathy for that individual, why would you want to enter into the denigration—the hateful, contemptuous comments? You just wouldn't want to be involved.

"Whoso privily slandereth his neighbour . . ." And, you know, human beings are absolutely notorious for this. They come home at night and they sit down, and the first thing they do is to tear people apart. They have to talk about somebody. Do you know why? Well, as I was told many years ago, when I was still in high school, a teacher—a pretty smart teacher—pointed out, she said, "You know, we allow ourselves to sink to this level because we have never forced the mind to employ concepts." And that is true. We won't sit down and talk about concepts. That takes a lot of thinking, that takes a lot of effort on our parts, but to rip somebody else apart comes naturally. But we've got to rise above that and we have got to fulfill the responsibility that God has given to us as a faithful servant. That is, one of honesty and integrity, who has control over his or her own personal life.

"[H]im will I cut off," God said, "that hath an high look"—any form of arrogancy. ". . . and a proud heart . . ." That means one who absolutely justifies himself. A proud heart means one who absolutely knows *he* is right, and he is arrogant in his rightness. ". . . will not I suffer. Mine eyes shall be upon the faithful of the land . . ." The faithful of the land are faithful because they know who they are. The first act of faithfulness is the admission of self. "Well, you know, I don't have anything to brag about. I know myself for what I am. I've seen myself too many times, and what a contemptuous individual I am."

I've seen that human nature, and I honestly recognize it and I admit it before God, and that's why daily I go and repent. Because I see myself for what I am, and I see the proclivities, the tendencies, the whimsical demand and desire of the flesh and the heart to spill out its villainy, its contempt and its hate. "Mine eyes shall be upon the faithful of the land"—those who recognize themselves for what they are

and who struggle with all the power that God will provide to live acceptable, honest lives.

". . . that they may dwell with me." One of the great and marvelous things is that they are going to dwell with God. I'll tell you, it is worth it if we can just come to recognize it, and all it takes is the admission of what we are—to see ourselves for what we are. And then we can be the faithful of the land: people that never create a self-image, that never put a fence around themselves. They are open—they admit what they are. But they struggle with everything that is within them to be absolutely honest and open—candid. You know, people can trust that, and there are people that will begin to recognize that in the truly chosen servants of God. The blessing is "that they may dwell with [God]." Not only now are we going to walk with Him and come into His presence in the assembly of God, but also, day by day, whether we are walking in the wilderness, or we are walking about our own yards, or in our own homes, or wherever we are, God is our constant companion—God is there. But God says very clearly that He is not going to walk in stride with somebody who is defensive, who is self-justified—who justifies himself. Not at all. God will not be with that kind of individual, and ultimately, they are not going to be where God is. We need to recognize that and realize that we must be absolutely honest today. ". . . that they may dwell with me"—presently walking with God, and in the future, in the same Kingdom."

"[H]e that walketh in a perfect way, he shall serve me." Yes, if we are in a perfect way. And what is a perfect way? God's Way. And God's Way is the very Truth that tells us what we are. So, it means that if we are going to walk in that perfect Way, we are going to see ourselves for what we are, and we are going to see Christ for what He was, and we are going to appeal to Christ, then, to walk His life in us. That's what Truth is all about, and that's what faith is all about. That is why, in faith, we are calling out that Christ might live His life within us. Faith is not a nebulous, ethereal concept. Faith has an object—it has a purpose. We can't just say, "Well, oh yes, God, I have faith." You know, James had something to say about that. For "faith without works is dead"—it's useless. It's only a weird concept of somebody's mind. But *real* faith has an objective—it has a purpose, and that purpose can be seen. It's a manifestation in our own lives—when we *rule* ourselves, when we see ourselves for what we are and we come to grips with those selves because we hate and abhor evil, and we hate ourselves just as much because men are evil. And, therefore, when we see that, then we can walk in a perfect Way

because we appeal for the perfection of the Way of Jesus Christ—for He said, "I am the way and I am the life." He is the Truth.

"[H]e that walketh in a perfect way, he shall serve me. He that worketh deceit . . ." That is, he who sits down and contemplates and figures out how to justify himself in all the things that he says and does. "He that worketh deceit [mentally and physically] shall not dwell within my house." Well, now, what is the house of God today? It's in His Body. We are the temple of God. The house of God is that one being built without hands today—which is the Truth. And what is the Truth? It's the Body of Jesus Christ. And what is the Body of Jesus Christ? It's the Church. And we are members, in particular, of that Body. We cannot be in that house if we conjure up deceit. If we are not honest with ourselves—if we don't recognize ourselves for what we are—we are not going to be in that house at the present time, or in the perpetuity of that house which will be the Kingdom of God.

"[H]e that telleth lies shall not tarry in my sight." So, that means, brethren, that we are going to have to face ourselves for what we are. I don't mean somebody else, I mean ourselves—when we see ourselves, and we bring ourselves down, we recognize and admit what we are, which is a matter of repentance, and then we ask for the life of Christ to be lived within us because we have come to abhor the wretchedness of our own minds and our own hearts. Oh, God help us, and may I say, at this particular point, God help me, because I have come to the point, I know it's not fully, but I absolutely hate and abhor this self because I see it rising up and I see its capability of finding every explicit avenue of defending itself incessantly. And you get so sick of it that you just wish you could get rid of it, and you cry out, as I do rather repeatedly, "Almighty God, make it so that this nature never even manifests itself. I loathe it—I hate it, and I don't want it anymore." I want to automatically, spontaneously respond on the basis of the character of Christ and of God the Father, but what a struggle it is to get that.

But as long as I recognize what I am, I don't have any time to worry about somebody else. I'm called merely to proclaim the Truth and, then, as a called individual, I bear the same responsibility you do: mastery of self. So I am not going to involve myself in your lives—judging you. That judgement is yet to come. But, let me tell you, you had better be doing it, and I mean fully and comprehensively—not deluding yourselves: "Well, I think this is okay, and I think



that's okay." Who cares what a human being thinks? "There is a way that seems right to a man [that is, men think it is right] but the ends thereof are the ways of death."

You had better know, which means you had better study. But it is amazing how many people react on the basis of emotions—spontaneously. They hear a subject—some particular subject, I don't care what it is—and they say, "Oh, I don't believe that." Well, why don't they believe it? Who cares what we believe? What is the absolute? The Truth of God. Can you substantiate your emotional reactions? Most people can't. Ninety-nine, if not ninety-nine and ninety-nine one hundredths, percent of all people could never sustain their emotional reactions if they wanted to. Men are notoriously ignorant of those things—and that means all of us. We just react. We react because it is something we want to do. We don't know whether it is right or wrong, we only know that we think it is right in our lives. But we don't *know* whether it is or not. When I talk about "knowing," I mean *knowing*, not thinking it; not presuming it; not putting a fence around it because it satisfies the whim of myself. I mean to *know* that it is right, and that's a matter of education—it's a matter of revelation from God. That's one of the reasons we cannot depart from that Truth that God gave to us because that Way has to be revealed to us, and then is substantiated by our study and by our living.

So, "mine eyes," then, as God said through David, "shall be upon the faithful"—those who manifest honesty and integrity. And this word "faithful" is *ahman*. ". . . [of the Lord]." Those who love the Truth; those who love honesty and integrity. And the truth is, you cannot trust human beings. The truth is that human beings were created with evil—with evil inclinations. And the truth is that when we know and we understand the Truth, we must be working on ourselves. When we do that, then the eyes of God shall be upon us.

In Proverbs 25 and verse 13. Proverbs 25 and noting verse 13: "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him." Now, let's not assume that it's snowing in the time of harvest. It says here, "As the cold of snow in the time of harvest, so is a faithful messenger." You know, when one is out in very hot fields performing whatever duties have to be done, the marvelous coolness that would come from a snowy condition would be one of the most welcome things that you could conceive. That's what it is talking about. Obviously, you can't assume that it's going to snow in harvest—not at all. So what

it simply means is that it is a kind of analogy showing that in that very, very hot condition, we would be extremely refreshed by the coolness that would come from a snowy condition.

"As the cold of snow in the time of harvest, so is a faithful messenger . . ." That is, a truthful messenger. Now, why would that be likened to the gentle breeze—the cooling breeze of snow—in somebody that is just overheated? Well, I'll tell you, the primary reason is that there isn't much of it around. You don't know whether or not to trust what somebody says. You really, honestly don't. You don't know whether or not to accept it. But if somebody has ever developed that trait or that characteristic of absolute honesty, what a refreshing thing it is—trustworthy. And that is what God expects out of us. Would we tell the absolute truth even though it may hurt us? Will we be absolutely honest in the message that we have been given? "[S]o is a faithful messenger." How many of us, as the messengers of God, are implicitly faithful—absolutely faithful? Most people just won't remain faithful. Remember, I went through a whole series back here showing you that the tendency is to turn away from it. Why do they turn away from it? Because they want to substantiate the self; because of some whimsical conception; because of something in their own minds whereby they want to justify the flesh.

"[S]o is a faithful messenger to them that send him: for he refresheth the soul of his masters." Now, our master is Christ, and we are messengers of God, whether we have actually been called to proclaim the Truth or to live it. It doesn't make any difference. We are still messengers. We are conveying that Way of Life by how we live—by honesty and integrity in that life. Are we faithful messengers? Do we bear with dignity the Truth of God? And if we do bear it faithfully, do we, then, candidly admit our inadequacy and the fact that we cannot trust ourselves? Therefore, we count, implicitly, upon the very love and upon the very power of Christ within us—the mind of Christ and the power of the Holy Spirit—because we don't trust our own selves. That would be the manifestation of that nature—the nature of God—within us.

Yes, it would indeed be extremely refreshing. Our master is Jesus Christ. Can you imagine how He feels when we are honest—absolutely honest with ourselves and with the responsibility that has been given to us? And one of the most significant responsibilities given to any one of us is to live the Truth in a

time and under circumstances that are most adverse. We live it regardless. That is, we will not substantiate the self; we do not sustain the self; we will absolutely resist the self, but we will be honest with the very responsibility that God has given to us. We will bear that responsibility with all honesty and with integrity.

In Proverbs 14 and verse 15. Proverbs 14 and let's note verse 15: "The simple believeth every word." There are people who are so naive that they believe whatever another human being will tell them. "The simple believeth every word: but the prudent man looketh well to his going." He judges on the basis of the responsibility given to him. The word "believeth" here is *ahman*. Meaning that he has faith, he absolutely is sufficiently naive to believe, to trust, to have absolute conviction that whatever he is told is absolute. Well, you know, if we are human beings wise in the ways of God's Truth, we know that no such human being is worthy of that consideration. So we have to be extremely careful and we have to check. And we have the very basis for that checking: the divinely revealed Truth is the very basis. We must live by that which has been revealed, and when we do so, then we can check every human being that walks. It's not based on what I have done; it's not based on what you have done; it's not based on my mental skill nor your mental skill. It is based on a revelation which we were given and which we accepted as the very premise—or the very basis—of our baptism, and we have confidence in it. And how many times we are told to have confidence in that very Way?

So, "the simple believe every word." Don't believe everything you are told by human beings. "[B]ut the prudent man looketh well to his going." So he evaluates. If he "looks well to his going," it means that he has a basis for judging. What does he use as the basis for that judgement? The only thing that I can find in God's Word is that Truth which was revealed. Don't say, "Well, yes, we have the Book. We will pick it up." There are millions of people who have the Book, and they have picked it up, and every one of them interprets it on the basis of his own feelings—his own expectations, his own desires. You cannot trust that. So, if the simple trust every word, then you—any one of us—are also a simpleton if you trust every concept that comes from your own mind. Let's not be simpletons. Let's be honest—absolutely honest—so that we look at it and say, "Well, now, wait a minute, why did that thought come to my mind? Is it there because of the motivation of God's Spirit—because of the power of Christ within me? Or did that concept come because of the very nature with which I was born—it has found an

area of justification; it appeals to the flesh, the natural self?" Let's not be simple. Let us look to the Truth of God, and that Truth is revealed. "[T]he prudent man looketh well to his going."

So, we are greatly blessed if we have a real love for God's Truth. That's right, that's what this is saying. He is "looking well"—meaning that he sees the revealed Truth of God and he uses that as a premise. Then it means that everything is going to go well with him. Oh, I don't mean that he will never encounter physical adversity in this life. But we count that as a thing of naught. That doesn't bother us because we have confidence within our own minds. You see, that's why Isaiah could lie there with a saw going through the wood and seeing himself cut in two. Because he wasn't worried about that physical life. He knew that he was right with God.

Stephen could look up when they stoned him to death because of his belief in God's Truth. So at that very moment he could look up and say, "God, forgive them, for they don't know what they are doing." You see, because he wasn't troubled in mind; he wasn't bewildered and confused; he wasn't trying to justify the self; he wasn't trying to sustain the physical self. He knew that he had the Truth because he knew that God had given it to him and that God had backed him up, and that this was the will of God.

The next subtopic is, "Truth is foundational. It is unchanging." Now, if you find yourself believing one thing at one time and then situation ethics demand a change at another time, you *know* that you have violated some principle of Truth. Is your conception of Truth exactly the same today as it was twenty years ago? Forty years ago? Sixty years ago, if you are that old? Is it? Then somewhere along the line you didn't have the Truth and you saw manifested in your life the natural proclivity of flesh. If you have done any changing—and I am not talking about growing, now, I mean changing regarding doctrine (any changing, whatsoever, in doctrine)—then you know that you have manifested some trait of the flesh somewhere. God's Truth doesn't change. You either didn't have it, and therefore you were never a called and chosen servant of God, or you had it and changed it—because if you have had to change, somewhere something went awry. God's Truth is unchanging. Then maybe you had better take another good look at yourself. If you have allowed any change whatsoever in those fundamental things for which you were baptized, something is wrong.

Don't judge somebody else on the basis of what he had. There are people who have attempted to do that, and I cannot be judged on the basis of what became a premise for you. For, remember, there were things that I knew and understood, and circumstances through which I went that none of you went through. So it isn't up to you to judge me, and it isn't up to me to judge you. I'm asking you, have you allowed change in your own life? Then you had better take another good look at yourself.

In 2 Samuel 7 and verse 16 we will find the beginning of this. 2 Samuel 7 and let's note verse 16: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." Well, here now is a statement to David. "Go and tell my servant David," as He said here in verse 5, "Thus saith the LORD, Shalt thou build me an house for me to dwell in?" No, he wasn't going to get to build that physical house. Yet, there is another house he did build and that house remains absolute. "[T]hine house," God says, "and thy kingdom shall be established." That's right. For it is that very promise that was given to David that is going to be sustained by Christ. Christ is coming back to that very throne. Oh, yes, your Bible says so. Because God gave a promise to David and here is the assurance of it. Christ is even going to be seated upon that very throne and that Kingdom is going to last forever. It is absolutely unchanging. God gave an unequivocal promise to David. It is an absolute promise. It cannot change.

And so He said, "[T]hine house and thy kingdom shall be established." Here is the strongest proof that the circumstances of the Old Testament for Israel have never changed. They can't. If God did that, then God is absolutely no different than a human being—in no way whatsoever. And that's why He could say in the Book of Jeremiah that the only way that you could ever change this is if you could pull the astro-bodies right down out of heaven and change that whole structure. You can't do that. No man has ever been able to do it. So you are not going to change the promise that was given to David, that he would always have somebody to sit upon that throne and that even Christ is going to take it over. That Kingdom is going to be forever. "[T]hine house and thy kingdom shall be established."

Now, let's not get into the transition from the physical to the spiritual. Obviously, it implies the inheritance of a spiritual responsibility, but that throne is

going to continue. That Kingdom is going to continue. But there is going to be a transition from the physical to the spiritual.

And it "shall be established for ever before thee: thy throne shall be established for ever." The second word "established" here is the word *koon*—k-o-o-n—and it simply means, "to be erect, to be set up, to be faithful, to stand as ordained." The first word "established" here is the word *ahman*. "[T]hine house and thy kingdom shall be *established* for ever before thee." That's the word *ahman*—meaning that this throne is going to be a throne of truth, a throne of judgement, a throne of equity. It is an unchanging and absolute throne that was promised to David, and Christ is going to be seated upon it, and the very continuity of Truth and the Way of Life is inherent in the promise of that throne.

And then He amplified that promise by saying, "[T]hy throne shall be [*koon*] for ever." That is, it is ordained. It is absolute because God ordained it that way and it is going to remain that way forever. The Truth of God shall be sustained, for the throne of God is established for the proclamation of His Truth, for judgement and for equity. That's the reason for that throne. It is a symbol of the authority and of the power of God. And that power and that authority is based upon the absoluteness of Truth. Truth rules. It's absolute. It is a principle of life within God. God has bound Himself by that very principle. He is a God of Truth and a God of judgement. He is ruled and regulated, in that sense. Well, let's say, He rules it, but it is the character, or the nature of God. And, you know, when we do the right thing, we are ruled by character, aren't we? It becomes dominant. Absoluteness, then, becomes a pivotal consideration. Inherent Truth is an absolute around which we revolve, if we live it. It's a principle around which God revolves. God is ruled and regulated, in that sense, by that very trait, or that very character—that divine nature. So, God, in Himself, could do these other things, but He has allowed this to rule Him. Well, but He is Truth. Now, when you get back to it, Truth and absoluteness are inherent in God, and there is a day coming when inherent within us will be the same capability.

Now, let's notice 1 Samuel 3 and verse 20. 1 Samuel 3 and noting verse 20: "And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD." The word "established" is the word *ahman*. That is, he was ordained. God had called him, God had put His divine blessing upon him, and all the people knew. Now, just think of a physical set of circumstances today

in which God selected somebody out here in the Midwest and said, "I have chosen this man." Here we are in a nation of about 230, 235 million people right now. How in the world do you think the knowledge would get out that somebody in some state in the Midwest had been chosen by God and everyone in that area *knew* that man was chosen? I'll tell you, there was a miracle that occurred back then. But they *knew*, and this was a young lad—a little, tiny fellow at this point. But they *knew* that he was ordained of God and that he was destined to be the prophet of the Lord. So some major thing happened there. God has powerful ways of intervening. That knowledge got around and it became a well-known fact that God had selected him and that he was ordained. Remember the word "established," as I said? And it shows the relationship between the word *koon*—k-o-o-n (anglicized, of course)—and the word *ahman*—a-h-m-a-n. There is a correlation between them. He was ordained, or established, as an absolute thing, to be a faithful servant of God—and Samuel was. Samuel became recognized throughout the Bible as a faithful servant of God.

In 1 Kings 11 and verse 38. 1 Kings 11 and let's note verse 38. Here we read:

And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house . . .

The word "sure" here is the word *ahman*—a-h-m-a-n. Now, "if you will do so-and-so, then I am going to build you a sure house." But, notice, this one was conditional—there was a condition here. "If you do so-and-so, then I am going to do so-and-so." The unfortunate thing is that Solomon didn't do it and so he lost part of it. But for the promise that God had given to David, a part of that remained in the lineage of Judah, and it remained there for reason. But because of the disobedience of Solomon—because he could not see nor understand and, of course, there was a purpose wrought in this—there was a division of that kingdom. There were ten tribes of Israel, and then there was the kingdom of Judah. And he said:

. . . if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that [which] is right in my sight, to keep my statutes

and my commandments, as David my servant did; that I will be with thee, and build thee a sure house . . .

In other words, "You also are going to be mentioned, and you are going to be sustained, and it is going to be predicated upon the integrity and the purpose which you have manifested."

I will . . . build thee a sure [a well-established, a determined, a faithful] house, as I built for David, and will give Israel unto thee.

Well, we know the consequences. It simply did not happen. So, Truth, then, is foundational—it is unchanging. You see, even when Solomon attempted to change it, God didn't change for Solomon. He merely reaped the consequence, and he had to pay the price for it. That Truth remained exactly the same, and God said, "Solomon, if *you* will do what David did, then I will do the same thing for you." He didn't change the Truth for Solomon. There were no situation ethics at that time. God did not accept it. The Truth remained absolute, and He said, "You do what David did and you will reap the same blessing."

So Truth is exactly the same thing today. If we do what God ordained of David—what God ordained of every one of His chosen servants—then we are going to reap the same blessings. And how many places in prophecy does it say that we are going to reap "the sure mercies" and the blessings of David, providing we are faithful and obedient?

Now, just a couple of texts very quickly in the next concept here. It involves also the characteristics of the natural man, although in reverse. I want you to notice, now, that the word is used but it is always negated when it involves the characteristics of the natural man.

Psalm 78 and verse 8. Psalm 78 and let's note verse 8: "And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright . . ." Showing that it is voluntary—that we have will, or the right to determine what our hearts do. Who "set *not* their heart aright." It's a matter of volition, my dear brethren. We can set our hearts aright if we grasp the absoluteness of God's Truth, if we accept the divinely-revealed Truth and we compel our hearts to operate on that basis, rather than accepting the whimsical



premise of our own wretched minds and hearts. ". . . a generation that set not their heart aright, and whose spirit was not steadfast with God." How about ours?

Do you know what the manifestation of our steadfastness with God is? Consistency of belief. That's the proof of it. When we start moving all over the checkerboard with our own whimsical concepts—the perversity of our own minds, the rationalizations of our own minds, by which we have judged God's Truth—we are going to find ourselves, then, not steadfast. We are going to find ourselves in the same spirit which that generation manifested many hundreds of years ago. But if we are not like that, and we are not a generation that sets our hearts on the things that proceed from our own minds, but we set our hearts aright—predicated upon the revealed knowledge of God—and we have kept our spirits steadfast with God, then God is going to bless us. But that is not the natural nature. The natural proclivity was revealed in old times by what happened to Israel because they "set not their hearts aright" and their spirits were not steadfast with God. Will ours be? Are we determined? Are we absolute in our convictions? Will we be steadfast with God? Or, will we begin to interpret God on the basis of our own whimsical minds and attitudes?

Psalm 78 and verse 37. Psalm 78 and let's note verse 37, but I am going to begin in verse 33 and quickly read to verse 39:

Therefore their days did he consume in vanity [the consequence of unfaithfulness], and their years in trouble [the consequence of our own troubling natures]. When he slew them, then they sought him: and they returned and enquired early after God [and people will do that periodically]. And they remembered that God was their rock [and sometimes we do, when we go through these trials and experiences], and the high God their redeemer. Nevertheless they did flatter him with their mouth [we had better make sure that our hearts are right], and they lied unto him with their tongues [let us not be perverse and hypocritical]. For their heart was not right with him, neither were they steadfast in his covenant.

What about our agreement with God? Are we steadfast? Can we prove that, by the help of God's Holy Spirit, we can do what ancient Israel did not? God has given us that Way of Life and we had better be faithful to Him.

But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath. [How many times has this happened with us?] For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

Brethren, let's remember that when we are sustained, it is because of God's compassion and because of God's knowledge of who we are and what we are. It's not because of what we have done. And we had better remember that when we encounter troubles, it is because of what we have done, and we had better get back to our God and remain steadfast with Him.

Next time, let's find out what Truth is.