

Christian Living Series 2, sermon # 101 The Fruits of God's Holy Spirit

Faith #10

Raymond C. Cole
Edited Sermon Transcript

Greetings, brethren. This, now, will be tape number 10 of the series—the special series—on the subject of faith as it is applied to the broader expression of Truth. Faith, of course, is the real intent, or purpose, as a spiritual gift of God, but it is important to understand that faith has a substance—that is, a basis. And the basis of faith is Truth. You can't have faith in something that is movable—that you can alter at any given time, that is changeable in its structure, or whatever. Faith involves something that is consistent, that is absolute, that is foundational—it supports. And our faith is that manifestation of emotion, as a Spiritual emotion from God, predicated upon the absolutes of *The Truth*, because Truth is an absolute—it is unalterable.

In the past number of weeks, we have been covering the word *ahman*—a-h-m-a-n—from the Hebrew texts. It is a primitive root, and it is also used in the Chaldean language—only a couple of times—but it is exactly the same word. As I have said to you so many times, many of the Chaldean words—including even the names for God—are exactly the same as the Hebrew because the Babylonian and the Hebrew language were sister languages. George M. Rollinson—probably the best known, old-time authority on languages and the ancient history of these nations—made the dogmatic statement that there are many, many words that are exactly the same because they are sister languages. So, if you hear one word, you are not absolutely sure if it is Hebrew or whether it is Babylonian—or Chaldean—in nature. As I said, some of the very names for God are exactly the same. Take the word *El*—e-l—which is used very frequently for "God." The "El"—or the "Great God"—is also exactly the same word that is used for the Babylonian god, and that is the reason these sacred names people really have no foundation for what they are saying, because when they put certain emphasis upon a certain name for God, that name, in many cases, is exactly the same as was used in the Chaldean language itself.

So, here is the word *ahman*—a-h-m-a-n—and it is translated as "assurance," "believe," "to bring up," or "to establish." It means "to be faithful, of long continuance, to be steadfast, to be sure, to be trusty, verified, and having a foundational premise that is a basis of solidarity and consistency." Now, I gave you earlier, examples of obedience where that word is used.

Secondly, we covered the point that men generally turn from Truth to base traits. In other words, God calls them and establishes them upon a very firm foundation, but before long they will turn away from it.

Then, thirdly, we went into the matter of the benefits of a genuine love for Truth. In other words, we have to want that which is absolute—meaning that our lives are regulated by something that is foundational, rather than regulating our lives and circumstances by the dictates of our flesh. In other words, it is a one-hundred-and-eighty degree switch from one to the other. Human beings do not want anything that is absolute. They just simply do not, because if they were to do that, it means that they would have to tailor their minds, their thrust in life, on the basis of an absolute foundation. Whereas, human beings would rather be the absolute themselves, and then tailor the circumstances and the conditions on the basis of what *they* expect or wish. As I said, it is a one-hundred-and-eighty degree switch, or a one-hundred-and-eighty degree turn, one from the other. God is not going to accept affection and the regard for our own natures—that is, bowing before our natures as the absolute. In other words, we can establish our own minds or our own dictates—our own lustful appetites—as the absolute god that we serve if we are not real careful. Well, that is exactly what people do, and that is why this word is used as broadly and as comprehensively as it is.

So, there are, then, definite benefits of a genuine love for Truth. It stems from the fact that we have come to the point that we do not trust ourselves anymore whatsoever. We know what our minds will do; we know the dictates of our flesh, and we have come to loathe and to hate those things because they are going to abuse us. They will switch us—they will cause us to turn in devious and perverse ways—and they just hypocritically abuse us. And, yet, human beings who bow before that, actually move all over the place and find a certain degree of satisfaction in the fact that they are not trustworthy, that they employ situation ethics—what I have decided, or my course of behavior this past year may not even be my course of behavior this year. And people do change like that.

Now, you watch yourself and you watch people in this world—you don't have to watch very long, especially today—and when you look out at those people, you will see that kind of change take place. Whatever they may accept for the present day may not be what they are going to accept tomorrow, and that tendency has given rise to a legal profession that tries to nail people down, and yet, our whole legal system is absolutely chock-full of loopholes. So you still can't nail men down because some judge, or somebody else, may want to pervert it and change it, so he renders a ruling because that's the way he wants it to be established. And that leaves an opening for whatever. So judges render decisions. Well, that is kind of a ridiculous thing in the first place when you think about it. Because why do judges have to render decisions on laws? Can't everybody read? Then, interpretation is nothing more than the latitude to give it the dimension you want personally. That's the reason behind it, and people are using it. The Supreme Court uses it; our state Supreme Courts use it; and even your local appellate courts use it. All of them use this kind of rationale. So, they are sitting there interpreting. We don't need any interpretations; we have a Constitution; we have laws. You can read them. But now they are sitting there desiring above all things to reinterpret—which is nothing more than the political application of the old concept of situation ethics. That's all it is.

Alright, brethren, the people in the church of God are going to have to recognize that we cannot apply that kind of thing. The Truth is not subject to interpretation based upon the times—not at all. It is as absolute today as in the day that God Almighty gave it. It has never changed; it is unalterable; it is an absolute, and whatever is involved in this element of faith, or the Truth of God, is the same today as it was in the day that God Almighty gave it. It will never vary; it will never change.

Now, once we have been called to understand that, we have to establish our lives upon that premise, which means, then, that despite all of the application of situation ethics—the changing patterns, the alterations that occur in our mental philosophies—that philosophy is not acceptable for those called and chosen by God. We choose rather to walk in the strait and the narrow—the absolute of God's Way of Life—despite how it may counter these changing vicissitudes of right and wrong today. We just simply will not accept that kind of a changing philosophy.

So, Truth is foundational—it is unchanging. Now, maybe as we go through this, we can really see what it is all about. When we are talking about Truth, it isn't something that is relevant, as is the philosophy employed in our mental configuration today. It is relevant, alright enough, but it is relevant only on the basis of its historicity. It is an absolute and will always be relevant regardless of how human beings think. But it is not relevant in the changing interpretation of that word today. You see, it's just like they use the word "gay" today. It was a beautiful word just a few years ago, but it is odious and stenchful today because of what men have made out of it. The same thing is true with "relevant." "Relevant" or "relevance" is an absolute of the past, but today "relevance" means the application of situation ethics. I've seen it used many, many times, as though, if it is relevant today, that means it is in opposition to something that was relevant yesterday or perhaps will be relevant tomorrow. We have changed the meaning of words to suit our own mental philosophy of life. But Truth, *ahman*, my dear brethren, is foundational; it is unchanging; it is an absolute, and we are going to have to recognize those absolutes as the revealed Word of God—God's Way of Life which He gave to us. And God has revealed that Way of Life to somebody in the last days, and yet, one of the most difficult things for us to do is to finally establish ourselves upon that course and not allow ourselves to be mentally influenced by changing circumstances, or by conditions, or whatever.

How many people started out to be faithful to that Way of Life, the Truth once delivered, even after the departure from Truth—the apostasy—of some years ago, and yet, they are gone now? Do you know why they left? Because they did not get satisfaction based on their own mental, whimsical attitudes. And that, my dear brethren, God will not accept. If it were the Truth when you initially came—if it were the Truth when they initially came—it is still the Truth, and it is a Truth that God Almighty has revealed, and I do not know how anybody can pinpoint any other configuration that ever received that Truth, taking all of the factors of the Bible into consideration.

So, Truth is foundational. It is that Truth which was originally given to us that must determine our every mental thought; it must determine our every action; it must determine everything that we do in life—absolutely everything that we do. Truth is foundational. Can we understand that simple, little statement? I don't mean just because I agree with it today and then tomorrow, because I encounter some difficulty, all of a sudden, Truth is no longer Truth. That's not what I am

talking about. If it is Truth today because we agree with it, brethren, no matter what we encounter tomorrow, it is still Truth—if it is the unchanging Word of God. God's Word does not change.

Well, then we saw the natural characteristics of man. They are not steadfast; they flex all over the place; they go here and there and it is difficult to know exactly what they are going to do. But God wants us, finally, to have the Divine nature, which means that we are to become as solid and as unmovable as the Rock of Gibraltar—trustworthy. When we commit ourselves and verbalize some feeling or what-not, we back ourselves up no matter how much it hurts. God wants that kind of character.

Now, our next concept is, "What is Truth?" We are now coming to some of the very basics of this subject in its own right. What is Truth? Here in Psalm 93 and let's note verse 5. Psalm 93 and verse 5: "Thy testimonies [the words of God or the words of Christ] are very sure." The word "sure"—s-u-r-e—here is the word *ahman*. "Thy testimonies are *ahman*"—they are foundational. Remember, that's what *ahman* is. It means "foundational"; it means something that is steadfast; something that is unchanging, it is solid, it is trustworthy. It's like a giant rock in the middle of a flooding river. You can imagine somebody who is hurtling down a river that finally is able to get hold of a rock that isn't going to move. Why, he relaxes and there is a mental change in his makeup instantaneously because he has a hold of something that is solid. If you have ever gotten out of a harrowing experience, you know what I mean. Like if you have ever been chased by a mad dog—an angry dog—and you finally gain access to the door of your house. You relax, don't you? That is foundational. It is something in which you have confidence. It's exactly the same thing here. God's Truth is called a Rock. It's an anchor, and we have been given the privilege of laying hold of that and of using it as the basis of evaluating all of our thoughts, our direction, and everything that we do. It is solid, it is unmovable and it is not going to be changed by the chafing of water—waters symbolizing the sea of humanity. It's right there and it is going to stay solid, and it is not going to be buffeted about by any set of circumstances whatsoever.

We are told that the very words of God, then, are that very kind of foundation. They are sure—they are absolute, you can place your confidence in them. You can trust the words of God. Now, you can't trust men's interpretations.

That's the thing that we have to understand. I've heard so many people say, "Well, I don't trust any man anymore, but I can read God's Word." And what they are saying—although they don't realize it, I'm sure—is that I don't trust any man anymore, but I am going to trust myself. Well, now, if you can't trust another man, how can you trust the self which is going to abuse you more than any other human being? There is not another human being—or a combination of human beings—that will abuse you nearly as much as your own nature. You know, I am going to have to speak on that one of these times, and I will give you text after text to show that the most abusive individual on the face of the earth toward you, as an individual, is your own nature. It absolutely curls your mind; it stirs you up; it agitates; it does all kinds of things. It will invariably create animosity and resentment; it will do all kinds of terrible things to you if you do not gain the control over it.

So you can't trust the self, but you can anchor yourself in that revealed Word of God. That's what we have been trying to do, brethren. That's the reason I am so adamant about the faith once delivered. We all know what was given to us, but it is amazing that based upon our experiences and the things that we have gone through, and the problems that we have seen, or understood, that some have re-evaluated, and some have dropped this doctrine, and some have dropped something else, rather than to see the totality of the doctrine that God Almighty gave and saying, "We are going to stay with that." We are going to stay with that doctrine which God Almighty revealed. We don't have any other recourse unless we start turning to our own minds. And the minute we turn to our own minds, I'll tell you, we are in deep, deep trouble. Oh, if I could just get that principle across.

Isn't it worth just having faith and confidence in that which occurred in times past? Because you are not going to find the Truth on your own. If you think that you can simply pick up God's Word and you can find it here, then you are challenging every cardinal principle in the Bible. Why, then, have not four-and-a-half billion people picked up the Bible and said, "I'll find the Truth. It's all written right here"? The point is, that there are people who have read the Bible far more than any one of us, and have never really known the Truth. It must be revealed. I'm talking about the spiritual application of these recorded words. I'm not saying, now, that the Bible is not the Word of God, I'm saying that your mere picking up of the Bible and reading it does not mean that you are going to understand it. You are not going to understand what is in here until God calls you

and gives you that Spiritual mind and gives you that sense of orientation and direction.

Now, how does God do that? Individually? No. God has selected His instrumentalities and they have proclaimed it, and then it became the responsibility of each of us—you and me—to listen to what we heard and to respond to it on the basis of faith. And that is why it is called the "faith once delivered." We are given that confidence initially. Every one of us reacted; every one of us responded to it in a beautiful fashion—it meant so much to us, until we saw it tested by the hypocrisy of other people. And then, all of a sudden, rather than seeing the hypocrisy of human beings in relationship to that Truth, we began to evaluate the Truth on the basis of the hypocrisy of the man or the organization. How tragic. Let us never do that, brethren.

And, yet, I want to tell you that there are some under the hearing of my very voice that are doing this consistently. Get a hold of that Truth, and don't let your own personal emotions destroy you from that Truth. If you do, and you seek other outlets, and you are going other places because you don't want to face reality for what it is—to face that original Truth—then I'll tell you, there is a day of reckoning, or day of Judgment, coming. And, oh, how tearful we are going to be at that time if we do that—there will be weeping and gnashing of teeth, God said. No, that is a very real expression in the Bible.

So, the testimonies of God are sure, and those testimonies are the revealed Truth of God. God gave it to us. God gave us the most priceless gift we could have ever been given. God gave us the understanding of that Way of Life. Certainly, people that taught it have been less than honorable—they have been hypocritical, they have been all kinds of things—but don't judge God or His Truth on the basis of what human beings have done. I want to get that point across. Pardon me for spending so much time on it, but I don't want us to ever forget that. Because, I don't care if people trample on my toes; I don't care if this happens or that happens; I don't care if I am ridiculed, that is not going to change the revealed Truth of God. And, if I have any sense whatsoever, I will try to be tolerant toward human beings who abuse others, and so on, but I am not going to make God pay the price for what somebody else does, because I am going to stay faithful—with all that resides within me, by the help of God's Holy Spirit—to that which was given to me.

Now, let's notice Psalm 19 and verse 7. Psalm 19 and verse 7. Here it says: "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure . . ." The word "sure" here, once again, is the word *ahman*. "The testimony of the LORD is *ahman*"—it is foundational. It means that it is that Rock that will not move. "[T]he testimony [the Word of God that was revealed to us] is sure, making wise the simple." Yes, it is a recorded Word of God. God had it recorded for generations to come—generations in the past, and also generations to come. But, the only way you are going to understand it is if God calls you and reveals it to you—and He always reveals it through a chosen instrument. Always. That's the way that Truth comes. You and I have heard that instrument, and I can't help it if the man and the organization seemed to feel that they had the right to change or to alter it. That's their problem, not mine. But I know what the Truth is, and I was taught it as the absolute revealed Truth of God. I believed it; I accepted it; it was the basis of my baptism; and that's the way it is going to be from here on out, because if it is anything else, then I have never been called to it anyway. But, I'll tell you, if I start switching it, then what if it were the revealed Truth of God and I elected to change it because I did not maintain faith? Oh, what a tragedy that would be.

So, the "law of the LORD is perfect, converting the soul." That is, it is that Rock—that Rock of orientation—that will not change, and it converts the soul. It changes our view of the self. That's what conversion is all about. You see, originally, we bowed and scraped before the self. Now, all of a sudden, as we look into the perfect Law of liberty, we see ourselves for what we are. We see ourselves and we come to loathe and hate the self in all of its despicable character—its frailties, its weaknesses, its wretchednesses. Oh, we all have them. Oh, I am not pointing a finger at anybody. What I am talking about is human nature itself—and human nature is a devious thing, and I mean devious. "[T]he testimony of the LORD is sure"—it is absolute, it is foundational.

Now, next I want us to notice Psalm 89. Psalm 89 and let's notice verse 28, but I'm going back and picking it up in verse 20. Psalm 89 and beginning in verse 20:

I have found David my servant; with my holy oil have I anointed him:
With whom my hand shall be established: mine arm also shall
strengthen him. The enemy shall not exact upon him; nor the son of

wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him.

You see, here God shows what He is going to do with regard to His chosen servant David—his protection, how God is going to intervene on his behalf. But did that mean that David never experienced any adversity? I don't think that there is a human being walking that went through more difficulty than did David. They chased him; he had to flee his own house many times; all kinds of wretched, terrible things happened; he lost children, and yet, here God said that He protected him—that is, He sustained David. You see, sometimes we think the sustaining of self means that we should keep every favorable physical thing that is about us. But God may take those things from us.

And I will beat down his foes before his face, and plague them that hate him. But my faithfulness [this is the word *ehmoonah*, now] and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast ["stand fast" here is the word *ahman*] with him.

When you use that word—if you are using it correctly—it means "unchanging," "unmovable." "My covenant with David is going to stand fast," God said. Well, His covenant with His Word is going to stand fast too, so He said. It is not going to vary, it is never going to change. Well, then, this simply means that the covenant with David is still valid and binding today. God said, "I'm not going to change it. I never will." And, yet, the vast majority of people will tell you that it *was* changed in the name of "Christianity." How tragic. "My covenant shall stand fast with him." That means, then, that the covenant that God made first with Israel, and that was reconfirmed with David, is still standing. Only, it has been given a spiritual dimension. The covenant is absolutely binding. The defect was addressed, yes. It was eliminated. The defect was man's nature, not the Law, not the covenant. The defect was man's nature, and God is going to change that nature so that the new nature is as firm and absolute as the nature of God, and as the Law and the Way of God, so that we, then, will stand fast in that Way to which

we have been called. So, God said, "[M]y covenant shall stand fast with him." The term "shall stand fast" is the word *ahman*.

In Psalm 111, let's notice verses 7 and 8. Psalm 111, noticing verses 7 and 8: "The works of his hands are verity and judgment; all his commandments are sure [*ahman*]." All His commandments, then, are foundational. You just simply can't do away with the laws of God. Now, do you think that David knew any laws other than those that were originally given—first and foremost to Adam and Eve, and then to many of the prophets, then revealed to Abraham, and finally made plain through Moses (although the Law existed long before Moses, yet it was only codified at that time)? It came in "so that sin might become exceeding sinful." That is, it was codified so that people could actually see it. That doesn't mean they didn't exist before. No, because they are spiritual in nature. [A]ll his commandments are [*ahman*]." So, the commandments, then, are foundational. "They stand fast for ever and ever."

Now, which are you going to believe? What somebody tells you today: that they are done away; or what God said here: that they stand fast forever and ever? I'm going to make my choice on the basis of Psalm 111, verses 7 and 8, because I rather suspect that God is able to back up what He says, and men won't be able to.

That reminds me of what He said through one of the prophets [paraphrasing]: that, "Yes, they have told you this and that, and so on, but now let them substantiate it." You know, when men are finally told that, "Yes, you have been promising these people all kinds of things. Now go ahead and deliver the goods," then it's going to be another story. What an embarrassment that is going to be when God says, "I didn't promise them life, you did. Now give it to them." Do you know of a man that is going to be able to give another man life? Well, then why do you want to trust even the self? You can't give it to yourself; you had better trust God and really trust Him.

Now, in Hosea 5 and verse 9. Hosea 5 and verse 9, we read another text in this regard. Here it says, "Ephraim shall be desolate in the day of rebuke." In other words, we are talking about those final days when God is going to intervene in the affairs of Israel, as well as His people—the Church—in these last days. "Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be." "That which shall surely be" is *ahman*.

Foundational, then, are the prognostications of God, re: times and circumstances involving Israel in the last days. Now, if they stand sure, do you realize what that is saying? There has to be an Israel—and I mean the tribes of Israel. And that means also that what God has indicated regarding the times in which we live will definitely come to pass. They are the unalterable, unchanging testimonies—or words—of God. They are absolute and what God has prognosticated is going to come to pass.

The only problem is, as the Apostle Paul was inspired to write to some of his fellow servants, men simply do not know the interpretation of what God said. You see, no Scripture is of any private interpretation. Why? Because we didn't write it. Only God knows what He intended there. Then, if God knows what He intended, why don't we wait and let God tell us what was intended? So God, then, has "made known that which shall surely be." Yes, it's recorded, and God is going to make us to understand at the appropriate time. They are all recorded—they are written—but we do not know until God tells us, "This is exactly what I mean." For no Scripture is of any private interpretation. Even though it is recorded right here in the words of the Bible, you and I cannot know unless God makes it known to us, and that is basically true of all of the Truth of God, as well as the prophecies.

Now, the next point—point number seven: There are manifestations of a truthful character, and it involves this very word. In Proverbs 11. Back here in Proverbs 11, there are some very interesting statements. Proverbs 11 and let's note verse 13, but first I want to read verses 12 through 14. And here Solomon was inspired to write: "He that is void of wisdom despiseth his neighbour." He that is void of wisdom despises his neighbor. Why does he despise him? Because it leaves the neighbor in the lurch. You know, you can't live adjacent to somebody else without having some kind of influence upon one another. Now, what God is saying in this case is that if we are void of wisdom—that is, we act irrationally, emotionally—and we do all sorts of things, we despise our neighbor, because we subject him to our perversity, our tendency to vacillate. We subject him to our changing spirit, and he never knows whether he is going or coming. But isn't it marvelous when you have a neighbor that, in a physical sense, you can trust perfectly?

[B]ut a man of understanding holdeth his peace [he has a grip on his tongue and his emotions]. A talebearer revealeth secrets: but he that is of a faithful spirit [that is, a mind that is consistent, that is solid. He does not allow emotions to rule him.] concealeth the matter.

Notice it: "A talebearer revealeth secrets: but he that is of a faithful spirit," that is, he has absolute control over his emotions—over his mind—and he does not, in a volatile or emotional manner, react to anything, "concealeth the matter. Where no counsel is, the people fall: but in the multitude of counsellors there is safety." So it means simply that we should always talk broadly and we should seek the input of other people. So, if we don't do this, it is amazing how we can hurt one another, and God said that if we want a real, truthful character, we must come to grips with the self, and we must sit down upon our emotions, and we must sit down upon the natural inclination to respond through the various physical stimuli.

But God gave us minds, and God gave us the capacity to think issues through and to be careful that we act according to sound wisdom and advice—or counsel. That's what he is saying here, and I'll tell you, this affects every person that walks on this earth. You go down on a job and something goes awry and your foreman is fit to be tied, and he jumps up and down and he screams, and oftentimes I've seen it, he never gets the facts in a sensible way. He becomes, as they say, a "screaming-meemie" and he doesn't know the time of the day or what is going on. He only knows that *his* image has been tarnished, his time has been delayed, or something else has happened.

Yet, every one of us does the same thing. We are just exactly like that. You know, I see it so many times in my own life. I get out, and something doesn't go just right, and anger will take over immediately—you know, frustration. You are just deeply frustrated and you get mad at a limb, or you get mad at a board because it won't do what you want it to do. Well, the thing is, that board is only going to perform according to whatever direction you are giving to it, and if you are attempting to do something that is contrary to the physical facts, then you have to change the physical facts or you cannot make the board do what you want. But that doesn't mean that men don't get angry. You know, I suppose all of us would be extremely happy if all of our decisions were spontaneously and miraculously backed up. If we want a board of a certain length, and typically, no matter how

many times we cut it, it is still too short, but suddenly we cut it and it is the perfect length, oh, we would all be happy, wouldn't we, if there was never any mistake? We won't recognize our mistakes. We won't recognize our charge. The board is going to do exactly what we are forcing it to do, and if it isn't in conformity with what we want, then we have to change the circumstances. And that is true of every single individual. It doesn't matter if it's a housewife, a husband down at work in a construction job, or somebody on the highway, or wherever it is, what does anger have to do with sanity? And yet, human beings are wrathful and seditious by nature—they get all upset. And yet, it doesn't matter how much they get upset, they can't change one single factor.

Well, as a matter of fact, what we do is to impede ourselves. If we could just sensibly say, "Well, now wait a minute. The reason this isn't working is that I have made some mistakes here someplace, and I must correct them." And if we took a sensible approach, I am sure that it would get changed a lot faster than when we start beating things around and we are going to force them into shape and it doesn't work.

So, he said here in Proverbs 11: "He that is void of wisdom despises his neighbor." Well, he not only despises his neighbor, but he despises himself and his circumstances when he is void of wisdom—that is, void of sanity and control over his mind. Then he is devoid of wisdom in every direction. "But a man of understanding holds his peace." No matter what the circumstances are out there, you must stop for one second and say, "Listen, bud, no you don't. I'll grab you by the nap of the neck"—referring to yourself. I mean to just get yourself right around the neck and say, "Listen, stop right there. Where did you ever get the right to manifest this kind of contempt, and anger, and hate, and resentment, and so on? No you won't. Now, think the issue through like a sane being instead of like an idiot." Talk to yourself like that and you will see it—your nature is going to do that. You are going to react in that way, but when you do, why don't you come to grips with the self on the basis of absolutes—the absolutes that I have been giving to you. Use those, because then, you can restore yourself through the power of God's Holy Spirit which will enable you to do it. You can bring back peace, you can bring about harmony in your life instead of frustration, resentment, doubt and everything else.

But we are going to have to come to grips with our minds. Our minds beat us. We are more tyrannized by our own minds than we are by nations. We are beat to death by our own minds and we don't realize it. People die of heart attacks every day. Do you know why? Because they are tyrannized by their minds. They can't turn loose of things—frustration, anger, resentment, or whatever it is—and it wells up inside of them, and they pay the price. If there is anything that medical science has recognized in the last days, it is that somewhere between fifty and ninety percent of men's permanent illnesses—that is, those things that are residual in their makeup—come because of uncontrolled emotions. They cannot come to grips with them.

Now, I don't mean that you should become a placid, indifferent individual. That's not what I am talking about. I am talking about the ability to come to grips with the mind and to give it a sensible direction instead of an emotional one. We must be masters. We are going to have to put on the character of God.

Now, there are people who can be angry and sin not. But do you know what that means? They are stirred up in mind, but they have absolute control over it. They don't let it come out in diatribes, or a flood of vitriolic, hateful resentment. Not at all. They have control over it.

Now, I've never been a professional boxer so I don't know, but they say that in professional boxing, the opponent can recognize anger instantaneously because it is a sign of the greatest weakness of a boxer. If somebody gets a solid punch in, and he does not accept that as a part of the game and instead lets anger well up inside of him in the nature of resentment, he is already a sitting duck. Well, that is not only true in boxing, it is true of everything we do. And I stress once again that I am not talking about placid indifference—apathy, lethargy. I am talking about the ability to control the mind and to use its aggressiveness in a positive way—to keep it under control. That's what God expects of us.

Now, in Job 12 and verse 20. Job 12 and let's note verse 20. We will notice another expression in the subject that we are covering at the present time: "He removeth away the speech of the trusty, and taketh away the understanding of the aged." "He," referring obviously to God, "removes away the speech of the trusty . . ." The word "trusty" is the word *ahman*.

But I want to read this from the *Living Bible*. In Job 12, and verse 20, it says: "He takes away the voice of orators and the insight of the elders. He pours contempt upon princes and weakens the strong." Now, if you will recall, let's go back and notice, we are talking about manifestations of a truthful character. Initially, in Proverbs 11, we found that "he is of a faithful spirit"—that is, he has mental control—"who conceals a matter." That is, he is not a talebearer and he doesn't let this thing become a point of agitation and resentment.

Now, notice here in Job 12 and verse 20 that, "He takes away the voice of orators and the insight of the elders." Reading it once again from the *King James*: "He removeth away the speech of the trusty." So, then, we are talking about the fact that a trustworthy individual is one who has control over his speech. For example, an orator who is speaking before a wrathful, seditious, or hateful audience. You know what is going to happen if he loses his cool. I mean they are going to bombard him. But, if he can accept the liability of his chosen profession, as an orator—he accepts it; he manifests his cool and uses logic and so on—he will ultimately silence the outpouring of rage. And, so, it shows very clearly that we, whatever profession it is, must have control over that mind—a faithful spirit, a faithful mind, a mind of solidarity, a mind of control, a mind that is predicated upon absolutes and has absolute control. Wouldn't it be marvelous to have that kind of mind? Well, we are struggling for it, and we are hoping to obtain it one of these days.

In Proverbs 27 and verse 6. Proverbs 27 and let's note verse 6: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." Now, I'll tell you, not too many human beings arbitrarily agree with that statement. We like flattery—we like to have songs of praise sung for us—but it isn't always good for us. It just simply is not. "Faithful are the wounds of a friend"—they are solid, they are right. This is a person who really does have a love for somebody. And we had better always recognize that and say, "Well, wait a minute, this has been a longtime friend, a very trustworthy friend, or a good neighbor. I know that he wouldn't say that unless there is some justifiable reason for it." You know, we can have that kind of trust in the statement of such an individual. So, "faithful are the wounds of a friend." Now, the Bible says very clearly that they are wounds. It doesn't mean it isn't going to hurt, but, you know, as soon as we get our emotions out of the way, and we let time heal the wounds that are generated, we look back and say, "Thank you, thank you." We are in genuine appreciation. So, let's

always, then, be desirous of the help and encouragement of others, and try to be responsive on the basis of this kind of relationship. So the Bible says very clearly that the wounds we receive at the hands of those who have always loved, honored and respected us are faithful—*ahman*—they are good; they are right; they are foundational; they are something that we can sink our teeth into; they are trustworthy; they are meaningful and purposeful in our lives.

Alright, the next point—point number eight: Patience is an integral part of Truth—faithfulness. That is, the ability to wait and let things take their natural course. You know, it says very clearly that the just are going to live by faith, but we are also told that "in patience shall you possess your souls." Then, it means that we cannot force circumstances. We have to learn to be patient. It's just like I was talking about with this carpenter who was handling a board and trying to get it to do something that it simply won't do. Well, now, if we will just step back in patience, and figure out what the problem is, it won't take long to correct it. But if we let anger get in the way, and we become resentful, and we are filled with animosity and contempt because of a set of circumstances, it may take us three times, five times, ten times as long to correct the situation.

Now, we cannot force God's hands. God says that after you have done these things, then wait patiently for the reward. No, we are not going to wait, we want it now. We are an instant generation—we want it at this moment and we don't mean later, we mean now. And so many people have the attitude that, "You know, I want it right now." When they ask for healing, for example, they are not satisfied to leave it in the hands of God, who is a perfect Father that says, "Well, I know what the best time is. I know what is good for you." No, they are not willing to leave it there. They want it now. They are going to dictate to God. Well, I'll tell you, brethren, we are not going to dictate to God. We are going to learn the lesson of patience or we are never going to be there, because God is faithful—God is patient—because He sees the ending from the beginning.

You and I, of course, cannot see more than a set of circumstances that are right in front of us, and we can, to a certain extent, grasp the past, but we do not comprehend the future at all because we cannot mold it or shape it, necessarily. We can plan and so on, but we must always add the dimension of asking that it be according to God's will. Because I don't know if I am going to be here tomorrow, I don't know that I am going to be able to do this or that, but if God will help me, I

am going to try to give the kind of direction and purpose to my life that organization requires, and then leave it in the hands of God. So that if something comes up, I accept it patiently. What if something comes along and interrupts your plan—an emergency, or whatever it is? Accept it. Learn to accept it. That's hard for us, oh, how well I know that.

So, we find, then, that patience—the act of faithfulness—is an integral part of Truth. In Jeremiah 15. Jeremiah the 15th chapter and verse 18, but I am going to begin in verse 15: "O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering." Here God is extremely longsuffering, and Jeremiah looked at it and he said, "Well, you know, I might die in this." He was really subjected to terrifying experiences—terrible, terrible tragedies. And Jeremiah could have looked at it and thought, "How long can a human being withstand this kind of thing?" You know, he was in mud clear up to his armpits. You just simply cannot live in those circumstances for very long.

So, here Jeremiah is praying, "O LORD, thou knowest." Yes, God does know—He knows both sides of the situation. "[R]emember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering." God is extremely longsuffering and sometimes He allows those things, but that doesn't mean we shouldn't pray. But then let us leave it in the hands of God.

. . . know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them [yes, let's eat up God's words and make them the foundational principles that they are]; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts [you see, Jeremiah knew who he was]. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

Yes, God filled him with that purpose which he had to espouse—to proclaim—to Judah. Jeremiah had to see the indignities of Judah, and then Jeremiah was compelled by God to go and reveal those things. "For thou has filled me with indignation." That's right, God had given him an insight into all of those things, and can you imagine how uncomfortable that would be?

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

The word "fail" here is the word *ahman*, although it is negated. In the original language, the actual words are "be not sure." Waters that "be not sure"—wild, cascading, uncontrolled waters that nobody can control. Nobody knows where they are going. Now, are those the waters of our natures? Then we must be careful that we have control—because we have dammed up the waters of our natures, we have absolute control over them, and that the dam is the Truth of God that binds, and holds, and sustains us, regardless of what we may be experiencing.

Next time, we will go into point number nine.