

**Christian Living Series 2, sermon # 128**  
**The Fruits of God's Holy Spirit**

**Faith #37**

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Edited Sermon Transcript

Greetings, brethren. This is now tape number 37 in the specific series on the subject of "faith"—a fruit of God's Holy Spirit. Last time, you will remember, we commenced our analysis—study—of the last of the basic words in the Greek text for the subject of faith. That word is *pistos*—p-I-s-t-o-s. We covered the first principle as a sub-topic of the overall subject, which I entitled, "This word is applied to the ministry who are faithful ministers in the last days." So we saw the usage of that very word, the word *pistos*, as regarding the ministry in these last days—those who are faithful to their call, to the revelation that God gave to them, and to the ministry of responsibility that was given at this time. And then we saw it as it also applies in faithful manifestations of the ministry in the last days.

Secondly, we began to understand the usage of the term as it relates to the reward given to the faithful. We covered a number of the texts on that, but I am going to give you a couple of more, now, which you can add to that list.

Here in 1 Timothy 4 and verse 10, we read: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." The word for "believe" here is the word *pistos*—p-i-s-t-o-s. So here we see, then, that there is a reward given to those who are faithful. Now, we have analyzed this term "faith" many, many times, and the very expression—that is, the adjective expression of the word itself—shows that the term "faith" involves some action requiring continuity of purpose. In other words, it does not involve change—it does not involve any review—it involves consistency of belief and action. There is no other way to define that word. So, when faith is delivered to you, it is, then, that ingredient necessary to ensure consistency of belief and action. You can't define it any other way. So, the faith once delivered, then, is the undergirding surface—or the undergirding responsibility, or emotional

characteristic, or manifestation—of our very minds that ensures consistency of action, and consistency of belief, without change. Change is the exact opposite of faith. So, how in the world can you have faith, and yet change? It is not possible. It's like saying that I want white black. It just isn't possible. Or I like bitter sweet. They are not possible—they are incongruous. So therefore, change is the antithesis of faith. Faith is consistency. It is an action of continuity.

So we see here, then, in verse 10: "For therefore we both labour and suffer reproach . . ." Now, labor includes our called responsibilities, or the endeavor of our lives. And remember, over in Ephesians the fourth chapter, we are given, as a part of our responsibility, to endeavor: "endeavoring to keep the unity of the Spirit." That is our responsibility. So, "therefore we both labour"—that is, endeavoring to fulfill the will of God and to keep these very physical lives under control.

"[W]e both labour and suffer reproach . . ." So we are going to suffer the negative reactions, the responses, of the people of this world who do not understand spiritual things. They respond only to what they see—to tangible things. They cannot grasp nor respond to spiritual things until God reveals those things to them. But for those called of God, that gift has been given. It is an unseen gift. It is the gift of God's Holy Spirit, manifested in continuity of action, and that is how you can prove those who believe and who are faithful.

So, "therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour . . ." So, what we are talking about now is salvation. The term "savior" is applied to a being, or a circumstance, or whatever. In this case, it is a Being who is saving. If He is a *Savior*, He is saving. If, then, He is saving, He has a responsibility with regard to the object of that salvation, and then those who are the recipients of that receive that salvation as a result of the mercy and the consideration of that Savior. That is the essence of logic. If you have a savior, it means you have need of salvation. You don't save somebody from something that he doesn't want to be saved from, or where there is no need, do you? Why would you save a young child if he is already safely at play and he is shielded and protected? You wouldn't save him, would you? No, you save him when there is danger. You interfere in that life because of necessity. So if, then, we need to be saved, or if there is a necessity of a Savior, it means, obviously, that we stood in fear, or that we stood in jeopardy, and we had need of salvation. So,

the need, then, has been satisfied through the gift of Christ who is our Savior, and who is going to save us for some reason. So, if you are going to be saved, it means that you are put in a higher plane, and you are put in an area of safety.

Now, why did human beings have to be saved? Because they were born into a set of circumstances that are extremely hazardous and filled with jeopardy—your very natures, your very orientation in life. So, we have to be saved from ourselves. Salvation, then, is saving us, not from some principle outside of ourselves, but saving us *from* ourselves, and Christ is the one who intervened, then, to save us, and by saving us, He is giving us that great and marvelous reward: the reward of that salvation—being saved from our own uncanny natures, our own defiant and rebellious spirits, our own wretched, cantankerous natures. So, we are saved, then, from ourselves.

So, reading it once again, we can begin to see: "For therefore we both labour and suffer." That's why we are going through these things, because we are looking for the day when we are going to be saved from ourselves, and we are willing to suffer the ignominy, the shame, the ridicule and so on, of this world, because what we hope for—and is a reality understood through faith—is *far* more real to us than these present circumstances to which we have been subjected. That is, the ridicule, and so on, of this world to which we have been subjected. We are not nearly as concerned with those things as we are with the ultimate hope that has been promised to us, because that hope is an absolute, and we do not worry about these physical conditions. It is because we trust. That's why we go through the labor that we do, struggling against our own natures, endeavoring to keep the unity of the Spirit, and examining ourselves, which are all verbs of action. They require things to be done—actions that we must take. I have never found a verb of action that requires us to ridicule somebody. I have never found one that requires us to judge, and I have read this Bible, I think, about as much as most people, and I have never found such verbs of action, but I have found all kinds of them requiring us to crucify the self, to honor others, to extol God, to praise God, to pray, to study, and to do all of these things that God has laid upon us as a responsibility.

So, we labor, and as a result of that labor, we also suffer because we are at odds with the stream of human endeavor. And those who go against humanity—which is going according to the current established by Satan, the

Devil—are definitely going to experience ridicule. Christ did, and we are going to walk in the same footsteps. And the reason we are going through this is due to the fact that we trust in the Living God. Why do we trust in God? Because we have read, and we accept Him at face value. He said, "I will do so-and-so," and we believe it. We have read in here that God says, "If you do so-and-so, I am going to save you." We believe it. We just accept, in simplicity, the promises of God. So therefore, because we trust in the Living God, who is indeed our Savior—and especially of those that believe—we suffer.

Now, He is the Savior of the entire world, but now, particularly, He is a Savior to you and those who believe. We don't know who all of them may be, and we are going to put no fences around ourselves. Never. I don't know whom God may have in mind. I can remember only one example of one who thought he was the only one, and God was not too happy with him, because he said, "I have reserved 7,000 who have not bowed the knee to Baal." So I don't know where they all are, but I do know this: that for any one of us under the hearing of my voice, we must be faithful to that which was delivered to us. Anything less than that is going to reap the indictment and the Judgment of God.

So, why do we look at somebody who is doing less and say, "Well, if they are going to get by, then I am not going to do any more than they are doing." For if you were to take that approach, you are already finished. Whereas, somebody else may labor only from the eleventh hour and still make it. But I count it a great privilege to have walked on down the road and to be able to more perfectly live the Way of God than perhaps some who have labored far less and have not so advanced. Why do I want to look back into Egypt if it is the thing that I hate? But then, if I have advanced that far, and I feel that I have a much greater knowledge of the Truth of God, it ought to make me also a being with a lot more of the character of Jesus Christ. Therefore, I have even more patience, I have more tolerance, and I have more mercy for other people. Why is it that we, as human beings, always turn it around and we feel that if we have advanced and gone down the walkway of life farther than somebody else, we tend to be more critical of others? Those are incongruous thoughts, also—they just don't harmonize.

So therefore, the more we have grown, then the more tolerant and the more kind we ought to be. I did not say the more we condone. You know, it is amazing how people will reinterpret. I am not talking about condoning, at all. I am talking

about having mercy and compassion for people, and because I have mercy on somebody, it doesn't mean that I condone what they have done. Does God condone the world because he had mercy and compassion upon it? You know as well as I do that He didn't. It is His intent and His purpose to lead all mankind out of those situations; yet, long before He ever started doing that, He had mercy upon them. I am going to have mercy, regardless of how anybody may feel. God helping me, I am going to exhibit a few of the characteristics of Jesus Christ, and let me tell you, we all need mercy. And I find that in accord with how we as human beings give mercy, compassion, forbearance and tolerance to other people, so it will be given to us in the future. I need it, and my dear brethren, I know that every one of you also needs it, equally. You had better be very merciful and very kind, and when you do, then you cease fighting. Why is it that the more religious we feel we are, the harder we fight? Once again, that is incongruous.

Now, brethren, another text very quickly. Here in Revelation 2 and verse 10. Revelation 2 and verse 10: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." Now, I wonder why, if we can achieve the kind of physical perfection that some believe we are supposed to achieve, that there are those who are even of God, but are yet going to be subjected to trial? Maybe what we should do is to cease judging people and let God take care of His own business. Do you suppose that is what this means? Because somehow, God is going to differentiate between people, and I don't think it is going to have anything to do with how you and I feel—where I am going to say, "No, I don't need that tribulation." You know, God may look at it and say, "Oh, yes, you do." And I am quite sure that is what would happen if I had that feeling. I know that whatever happens in my life, God is just. That I know. I live in His mercy, and I suspect that all of you should, too.

So He said:

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death . . .

Hang right on. But here is somebody who actually had need of going into tribulation, and God said to them, "You are going to go through it, but I still want

you to hang on." And this word "faithful" is *pistos*. He didn't do this because they were already perfect. God is not that kind of a God. Does He put those who have already made it—who are already perfect—through the very experiences necessary to develop that kind of faith and perseverance? Why, of course not. What do we make out of God? God is going to allow some to go through this tribulation because they have not yet made it. Yet, they were still His, and they possibly are some people that some of us would have ridiculed, censured and demanded to be expunged—excommunicated if you please—from the physical body. I cannot judge them because I cannot read hearts and minds. We just can't do it. There is not one of you that can do it, and I know that. And I have been in circumstances and situations where I was expected to do it, and I knew that I didn't know, and I knew that no one else knew, and yet decisions had to be made without sufficient facts and without that confidence. What a tragedy. And we have seen the consequences of it.

"[T]hat ye may be tried; and ye shall have tribulation ten days: be thou faithful [*pistos*] unto death, and I will give thee a crown of life." So, here are some that God deems it necessary to subject to tribulation. They are going to go through it, and then He encourages them to be faithful and tells them, "If you will do so, I am going to give you a crown of life." Well, even so, it is a whole lot better than losing the body, then, isn't it? It is a whole lot better than losing the hope of everlasting life. Why not go ahead and pay the physical price if we have to?

So, there is a reward, then, for faithfulness, and that faithfulness I have described already, which is faithful obedience to some responsibility. And it demands action. Faithfulness requires some kind of continuity of purpose, and you can't have continuity of purpose unless you have some unalterable absolutes. And that is the element of faith.

Now, thirdly: There are manifestations of faithfulness which are bases of judgment, spiritually. Let's notice Luke 16 and verse 10. Luke 16 and noting verse 10, and here we read: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Well, what has struck me as a most interesting analogy over the years is this: You and I, in order to be given some kind of a physical responsibility of some major significance or dimension in this world, are forced to go through usually anywhere from 12, to 16, to 19 years of study—eight years of primary education, four years

of secondary education, and then anywhere from four to seven years of higher education. That is, 16 to 19 years. Now, by that time, if it is 19 years, you are already about 24 or 25 years of age. Then, your expected years of work responsibility, if you go 40 years to the age of 65—and that is about how far most go, is 40 years—then, nineteen years, or almost a third of that total period of time (40 plus 19 is 59, and 19 is approximately one third of that), is spent training for the remainder of your life's physical activities. Now, what if God were to require an equal amount of training—one third of eternity—before we could ever be given eternity? Can you figure out what one third of eternity would be? God, in many cases, will not even require more than 10, 15 or 20 years. Many people have died who did not put in more than that period of time—10, to 15, to 20 years—and yet the promise is service for eternity.

Let's go back and read this once again. Notice it: "He that is faithful in that which is least . . ." If we are faithful in the discharge of responsibility, which is, let's say, physically now, about 40 years (but spiritually it may even be less than that), then God already knows that we will be faithful in much—the spiritual things. God can evaluate because He can read—He reads motives, He can read the very tables of the heart. He knows what is down there. He knows what makes you tick. Remember what Christ said on one occasion about human beings? Paraphrasing: "For He already knew how human beings think." So, He made certain decisions because He knew that, and could make decisions on that basis; yet, in a spiritual way, God, on the basis of 10, 15, 20 or 25 years, or even 40 years, if it should go that long, is going to be able to evaluate you with regard to a responsibility involving eternity. If you are faithful in little, you are going to be faithful in much. If somebody can take care of a penny, he can take care of a dime. If he can take care of a dime, he can take care of a dollar. If he can take care of a dollar, he can take care of 10 billion dollars.

But, uniquely, many of us make mistakes when we start moving up the ladder, because we throw caution to the wind. If we had only one dime, and our livelihoods depended on it, we would be awfully careful. But if we have several thousand around, we seem to lose that regard. Well, there is a great deal of it around, so we can relax, you know, and we can throw things around a little more. God is evaluating all of those things. God is looking down into our lives, and how we respond—how we respond economically, how we respond educationally, how we respond socially, as well as spiritually. But we also respond emotionally. God

knows that if we can emotionally control ourselves in a limited situation, we can do so in a larger situation. God is a perfect character builder. If we are faithful in a little, we will be faithful in much.

Now, that is the usage of that word *pistos*. It is a basis of judgment. God is looking down at these physical things going on in our lives—the little, the physical, things. He is looking at all of these things and evaluating us with regard to the future. That is one more reason why you and I have no business involving ourselves in the judgment of anybody else. What was it that Paul was inspired to write under the inspiration of the Holy Spirit? He said that a servant of God stands or falls in relationship to his master, not to anybody else. If you belong to Christ, I don't have any rights of judgment and ridicule in your case. I have the right of teaching. I am called for that purpose. I have a right only to become involved in the affairs of the church when somebody intends to destroy it. Therefore, if they are going to injure or hurt somebody else, I have to make a decision. Those examples were laid out very clearly. But where people are involved in their own affairs, and they are growing before God, and they are mastering and overcoming on the basis of the power that God gives to them—the inspiration of His Holy Spirit—it is not my responsibility to interfere with the action of God. But I am to encourage, to inspire, and to help them. That is my duty.

So, then, God has used this physical domain as the platform from which to evaluate for the spiritual responsibilities of all eternity. These physical things are important, but they are important to God. So God can read them—God knows the reasons for which we do certain things, because they are manifested.

Now, let's notice verse 11 here: "If therefore ye have not been faithful in the unrighteous mammon . . ." Now, we can say that this is money, but I can also show you that it broadens out to a full domain of physical responsibility. It doesn't just mean money. The word "mammon," as it is used here, relates to the world—the exchanges of this world. We are talking about physical things. So, if we have not been faithful in unrighteous mammon—money, responsibility, power, or whatever it is—in this world, "who will commit to your trust the true riches?" If we haven't been faithful in power, then we are no better off than if we have been unfaithful in money. Or, we can have been faithful in money—maybe we have made no mistakes in the area of money—yet, what if we made mistakes in the



exercise of power? We are still going to pay the price. So, that shows you that the unrighteous mammon relates to the whole set of circumstances, physically. Money merely represents it—it is the medium of exchange underlying nearly all human relationships involving power, involving prestige, honor and glory, involving our contacts, our physical business relationships one with another, and so on. It is only the medium of exchange.

Now, what if we didn't have any, you know, we call them "greenbacks." What if we didn't have a greenback? Would that mean that the expression of Jesus Christ here is meaningless? No. What if it were salt as a medium of exchange? That was "mammon" in the past. So, it doesn't make any difference what you call it. However, to sophisticate our society, and also to gain nefarious ends—corrupted ends for themselves—certain ones have taken advantage of these exchanges, and they use them for their own personal advantage. However, it primarily is done for sophistication—ease of handling. How many of you would like to carry around blocks of salt? So therefore, the dollar bill involves a greater ease of handling, but it also involves a greater ease of manipulation. You just can't trust human beings.

Now, why is it that people shave the salt, or shave the value of a dollar, through either inflation or deflation, or maybe as they used to do, they would shave the actual metal coin? Why do they do that? Because they want money? No, because they want what money will buy—prestige, or it may be a bank account, so that they can say that they are multi-multi-millionaires. But it isn't the money they are after, it is the recognition that comes from it. I can give you many classic examples of that as expressed by those who have it. So, therefore the unrighteous mammon involves the whole physical configuration that represents the thrust of mankind.

Now, if we don't know how to handle those responsibilities, then who is going to commit to us the true riches? God certainly isn't going to. So, the least, then, that has been given to us, are these physical responsibilities, and out of that God is able to judge our character.

Now, let's notice verse 12: "And if ye have not been faithful in that which is another man's . . ." Now we get down to levels of responsibility—that which belongs to somebody else. And if we have not been faithful to those, "who shall

give you that which is your own?" Now God requires us to actually have a consideration for others. What is the definition of love? "And by this shall all men know that you are my disciples, if you have love one for another." Love is the fulfilling of the law. Love *is* the nature of God. What is love? An outgoing concern for others—it is not selfish.

So then, he who has used his means—power, prestige, money, influence, position, or whatever—to serve humankind will reap the true riches in God's appointed time, but now remember that no human being is going to do that without the gift of God's Holy Spirit. It just won't happen. I know someone is going to come along and say, "What about these great missionaries who went into these far-flung places?" Yes, I can just mention a number of them, like people over in Hawaii. I won't mention any names, but now, they had great love for all of those natives over there, so they took all their land and they shoved them all over the place. And today we treat them like natives. We give them their reservations, their homesteads, or whatever it is. How about giving them their land? No, we don't want to do that. We take the best and we give them whatever is left over, and it was done, if you please, by some of the greatest missionaries of our time. Need I say any more? I have seen the actions of missionaries in a lot of places on this earth, and none of them good.

Next, let's turn to 1 Timothy 5 and verse 16. 1 Timothy 5 and note verse 16. Here the Apostle Paul, writing to the young evangelist, had something to say about the manifestations of faithfulness. 1 Timothy 5 and noting verse 16:

If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Notice: "If any man or woman that believeth . . ." Anyone who is faithful is going to undertake his responsibility. And let him relieve those who are of his own household so that the church should not be responsible in those cases. That is a principle that has been violated grossly—and I mean grossly—yet, certain things have been set up and established that made it almost impossible for us to change the way things were done overnight. There are rules concerning this, and it would seem to me that most would want to look down in there and see if they are living up to this. It is your responsibility, brethren, not mine. You have to apply the

texts. We are not living in concentration camps where we enforce these things upon one another. We don't enforce our wills, we preach the Truth. We live in a free society, and a free society demands that we take individual action, but we do so because we fear God and we want to live up to and honor the responsibilities that God has given to us.

In 1 Timothy 6. 1 Timothy 6 and let's notice the first two verses: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed." Did you notice how that even the doctrine of God is involved in these human relationships? That the "doctrine be not blasphemed"—meaning that somebody is going to quibble about it, and they are going to take potshots at it.

[T]hat . . . his doctrine be not blasphemed. And they that have believing [There we are. I want you to notice, now, that here is the word *pistos*.] masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

The terms "believing" and "faithful" are from exactly the same word. Here are the manifestations, because here is how we should react to those who have superior responsibility over us: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed." That means in all of our duties in this world we must serve those masters as though we were serving Christ, physically. We must obey God rather than men when it comes to spiritual things, but, physically, we serve them.

"And they that have believing masters, let them not despise them, because they are brethren." Now, if we are working within a church configuration, God tells us exactly what kind of relationship we had better have. "[T]hey that have believing masters . . ." That means both the servant and the master are in the church, and I have even heard of some who believe that you should never have such a relationship. Well, you have to be awfully careful, I'll grant you that. But we ought to be able to do it—one who is in the church working for one who is in the church.

"[B]ecause they are brethren; but rather do them service." There is no problem, if the servant recognizes his position and serves, and the other one recognizes his mutual and equal relationship as a brother in the common Faith. There should be no problem.

"[B]ecause they are faithful and beloved, partakers of the benefit. These things teach and exhort"—which is what I am doing right now.

Now point number four: Despite human weaknesses, God recognizes some people as faithful. You know, it is the faithful who are going to achieve everlasting life. What greater recognition could one have than God's approbation in which He states that "so-and-so was faithful"—that it is a *fait accompli*? That is the statement of God, which cannot be made, of course, until after one has literally laid down his life in faithfulness. And then God has made these very statements concerning some of his chosen servants.

In Acts 10, now. Acts the tenth chapter, and noticing verses 44 through 48, with emphasis upon verse 45. Acts 10 and beginning in verse 44:

While Peter yet spake these words, the Holy [Spirit] fell on all them which heard the word. And they of the circumcision which believed [they of the circumcision who, at that point, were faithful] were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy [Spirit].

They were amazed, now, at what had transpired. Those who believed—even those of the circumcision, now—because they had seen the living evidence of the powerful intervention of God through his Holy Spirit, were astonished.

For they heard them speak with tongues [they had seen the evidence, now], and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy [Spirit] as well as we?

God *had* poured it out. No, there isn't any question about it, God does, and can, pour out the Holy Spirit at any time He pleases. There is no question about it.

God can pour out the Holy Spirit on a whole nation, if and when He pleases, even before baptism. Yet, when it involves what is basically a ritualistic practice that is absolutely substantiated biblically, then it was baptism first, and then, by the laying on of hands, the gift of the Holy Spirit. Nobody is denying that. The Holy Spirit can be poured out by God upon myriads of people, but, in those cases where God used an active instrument in the baptism, and then following that the gift of God's Holy Spirit, it was always with the laying on of hands, so far as I know. So God can use it any way He wants to. He can pour out His Spirit upon the whole world, but He hasn't done it yet. He can do it before baptism, or any time He wills, if He wants to. Well, I'm not denying, and never have denied, that God does pour out his Holy Spirit, even before baptism. He has done it on whole nations of people, He has done it on whole groups of people, but then, when He called individuals through the preaching of various ones within the ministry, and they were responsible for that baptism, and so on, it was always, so far as I know, by the laying on of the hands of the presbytery.

Can any man forbid water, that these should not be baptized, which have received the Holy [Spirit] as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Alright, in Acts 16 and verse 1, very quickly. I want to complete this, now. Acts 16 and verse 1 says: "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus [now, this is the one who later became the young evangelist], the son of a certain woman, which was a Jewess, and believed." That is, he now acted upon the Word. That is the meaning of that word "faithful." Faithful to what? Faithful to the faith. "[B]ut his father was a Greek."

In Acts 16 and beginning in verse 14, now. Acts 16 and verse 14:

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful [acting upon the Word] to the Lord, come into my house, and abide there. And she constrained us.

"Faithful" demands a body of belief. She was faithful to something. A faithful servant who is commissioned and sent carries out his commission. He delivers the message. He does what he was sent to perform. So, a faithful servant is one who carries out a commission that was given to him, and a commission, always, is a message—a responsibility. So, you cannot be faithful unless you have first been delivered the message—you have heard it, you have accepted it, and you have done, then, what is required of you. *Then* you can be faithful—you can act upon it. So, faithfulness is the action, then, following faith. We become faithful to the faith which was delivered to us—we accepted it and believed it.

Now we notice also in 1 Corinthians 4 and verse 17. 1 Corinthians 4, and let's notice verse 17. Here Paul, speaking to the Corinthians said: "For this cause have I sent unto you Timotheus." Now, here is this young evangelist once again, whose mother was faithful, and she had taught her son. "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord"—in the message that had been delivered, which had been delivered to Paul. Paul said that God had delivered to him a message. Remember it from over in Ephesians 3, and I believe it is verse 9? He was faithful to that which was delivered to him. So, Paul was faithful in the delivery, and now Timothy is acting upon it, and is faithful to that which was delivered to him.

For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

So, here, Paul said that what had been delivered to him, he had preached everywhere, as had Timotheus. In all churches, he had preached that which was delivered to him, and now Timothy was faithful to it.

Now, 1 Peter 5 and verse 12. 1 Peter 5 and let's notice verse 12: "By Silvanus, a faithful brother . . ." A faithful brother. What separated them out? What made them brothers and sisters? It was in Christ. How are we in Christ? By the message that Christ gave to us through the very servants whom He called and commissioned.

"[A] faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand." So here, now, was a faithful brother. It was a recognition that was given to somebody because they had acted on it and had remained faithful, regardless of the cost.

Revelation 2 and verse 13. Revelation 2, and let's note verse 13. One more text after this and we will have it made. Revelation 2 and verse 13: "I know thy works . . ." Here is God's evaluation. Now, how did He know their works? Because He reads hearts and minds.

"I know thy works, and where thou dwellest, even where Satan's seat is." Now, it was true historically of Pergamos, but I wonder, since man cannot live by bread alone, but by every word which proceeds out of the mouth of God, which means it is applicable today, where is the seat of Satan today? Now, a lot of people think they can answer that very quickly. I have serious doubts.

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith." So, faith is something that can be denied. It is not a nebulous nothingness—an emotional characteristic. It is something capable of definition. You can either deny it, or agree with it. Whatever you can deny, you can also agree with, can't you? Because denial demands acceptance, and acceptance demands the possibility of denial.

"[A]nd hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." So, the term "faithful" here is the word *pistos*. "Antipas was my faithful martyr." Antipas, in other words, gave up his life instead of his belief. He wouldn't change. "[And] was slain among you, where Satan dwelleth."

Now, one final text. Revelation 17, and noting verse 14. Revelation 17 and verse 14: "These shall make war with the Lamb." Now, obviously, we are referring back to earlier definitions here, and we are talking about these various kings that are going to arise, who represent this beast power in the last days.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

So Christ, at the time of his Second Coming, when He is actively going to intervene to destroy this power, is going to have with Him faithful ones. Who in the world could those faithful ones be? Those to whom the faith had been given. Remember Revelation 2 and verse 13? They had been faithful to the Faith. They had not denied the Faith. Here, now, are those who have not denied the Faith, meaning that there is somebody, then, who knows and understands the Truth of God, and despite the threats, and the ridicule, and the terrifying circumstances of the last days, refuse to give it up, and are faithful. And they are going to stand with Christ at that appointed time.

What a glorious, magnificent thing awaits us, if we can just be faithful to the Truth of God and cease our ridicule and judgmental attitudes. We must absolutely adhere to the Truth of God; we must change our own lives; we must ridicule the self; we must come to hold ourselves in contempt. The Bible says we are to abhor the self, not others. We have one responsibility, and that responsibility is to see the self, and to bring it under control, and to do so on the basis of the knowledge of the Faith that was once delivered. That is our responsibility, and if we grow, we can, then, abide forever with our Savior.