

## Christian Living Series 2, sermon # 130 The Fruits of God's Holy Spirit

### Faith #39

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Edited Sermon Transcript

Greetings, brethren. This tape will be the continuation of the long series on the subject of "faith," including also the word—that is, the Greek word—that means "faithful" or "faithfulness." This is the word *pistos*—p-I-s-t-o-s. It is the final word that I am giving in this series. Hopefully, in the next tape or two, it will be completed.

I won't try to give you a complete synopsis of what we have covered under this Greek term, but in the last couple of sub-topics we have covered the fact that "despite human weaknesses"—and certainly we recognize the fact that all human beings have weaknesses—"God recognizes some people as faithful." We looked back to the example of David, to the example of Job, to the example of Noah, and to the example of Elijah. And how many more examples could we give in which God recognized that these men of the past had the same nature that you and I possess today—they had all of the intrinsic, innate weaknesses that you and I possess—yet God called them faithful. That is, they held right on to that conviction that God had given to them, and they served God acceptably. So, despite human weaknesses, we can still be classified as faithful in the sight of God.

Then next, we covered the fact that "we have a primary example." The primary example is the Word of God, itself. That Word is absolute. It is unalterable. It is the epitome of faithfulness, for what God spoke into existence is absolute. I gave you quite a series of texts on the faithfulness of God's Word. You can turn to the Scriptures and you can read of the promises of God, you can read examples of the circumstances of life, you can read various illustrations covering particular subjects, or whatever they may be, and you can take great heart in that because you implicitly believe what you read. That is the faithfulness of God. Are our manifestations—that is, the things that we do, the manner in which we think, the way

that we behave—as stable and as absolute as that? Are they as firm, as resolved, in our lives as the Word of God itself? Well, we know that we do not match up to that implicitly, but nonetheless, the Word of God is our example. We are striving, ultimately, to have that unalterable nature—the character that does not vary. We are struggling with everything that is within us to finally manifest the same qualities that God Himself possesses, and that are manifested in His own Holy Word. That is what we are shooting for. That is the meaning of the word "faithful," or "faithfulness."

Now, God gave us one example, on the basis of the texts that I have read, and the manner in which I have classified them, of how human beings can be faithful. You and I know that as human beings, we cannot dictate faithfulness in our own lives. We cannot decide that we are going to manifest the character of God. We cannot decide that we are never again going to manifest the nature of flesh. If we do that, we are only deceiving and deluding ourselves. Then, how in the world are we ever going to possess the character of God—the faithfulness of His Word—and manifest this kind of unalterable nature, or character? How can we do that?

Well, there is an interesting example, here, and the Apostle Paul gives it under the inspiration of the Holy Spirit in 1 Corinthians 7 and verse 25. Here, the Apostle Paul was evaluating the times and the conditions prevailing then, and he is evaluating the seriousness of marriage. And he said that, under those circumstances, it probably was better that they not marry because, he said, even those who marry are going to be as though they were not married—meaning that they were going to be separated and people were going to be hauled from one place to another, and all kinds of terrifying circumstances were going to happen. Well, we know that this is again applicable in our days. I am just simply not going to sit here without the direct intervention of God and give you specifics—and many did attempt to do that in times past, when they said, "Well, I don't think you should marry, or you should not have children, or you should not buy, or you should not do this, or you should not do that." Human beings, under the guise of a call from God to the ministry, began to assume an awful lot of things in times past. Here was an example under the inspiration of the Holy Spirit, and if that should ever happen today, it is going to have to come directly from God and His Holy Spirit in our days. We are not going to assume anything.

But here was an example, and it was under the inspiration of God's Holy Spirit. It was *not* merely the concept of the Apostle Paul, and I have even heard, "Well, you know, I don't agree with the Apostle Paul." Well, that is a sad statement, because the Apostle Paul was moved by the Spirit at this point. Now, you and I may be, and maybe we aren't. We cannot speak absolutely until we are specifically moved by the Spirit of God. But here he says: "Now, concerning virgins"—that is, those who had not married at that particular time: "I have no commandment of the [Eternal]." That is, he said, "I am not going to enter into it. I have no specific commandment of God. So there is nothing I can say about it. Yet, I give my judgment." So, he is here saying that it was merely a judgment on his part.

Now here is why he did it: "[A]s one that hath obtained mercy of the Lord to be faithful." How, then, did the Apostle Paul achieve faithfulness? Under the mercy of God. Now, why do human beings have to have mercy? Because they *are* human beings. Then, we are counted faithful because of the mercy of God—because God forgives, and because if we come before God and admit what we are, and recognize what we are, God will forgive us for all that we are. What God wants, more than anything else, is for human beings to recognize what they are, and the people that come in a form of self-righteousness are classed by God—deemed by God—as the greatest sinners of all. In the term "self-righteousness" is implied a pharisaical spirit and attitude, and that is exactly what we are talking about. It is the idea that "I have done no wrong." In other words, we are clouding our own guilt—we are attempting to leave a false image. We are, by nature, deceptive, and God does not like that, because God knows our hearts, and God knows our frame. God made us, and He knows what we are, and until we recognize that, and candidly admit it to God, we cannot grow—we just cannot grow.

Now, am I saying that when we recognize what we are, then we should continue in that? No, but I will tell you one thing: the person who recognizes what he is, is the only person who can ever truly be converted. The other one can't even grow, because he doesn't see himself yet. The greatest miracle that ever occurs in the life of any human being is the ability to see himself. There is no greater miracle, because it is terribly difficult for people who basically look at their lives, and they haven't done this, and they haven't done that, and they haven't done something else, to see themselves for what they really are. That is why the

illustration is given. Christ Himself asked the Apostle Peter—well, at that time the disciple Peter—which one is going to love God the most? And Peter recognized the principle and said "the one to whom the most has been forgiven."

So the Apostle Paul was saying the same thing here in simply another way, when he said, "as one that hath obtained mercy of the Lord to be faithful." The only way that you and I will ever be faithful to God—and can ever be classified by God as faithful— is when He has tendered to us unusual mercy. And why do we have to have mercy? Because we are human beings, and what am I saying when I say that we are human beings? I am saying that we are culpable and guilty, and we are so every day we live, breathe and walk—every single day—for the Bible says that he who says, on any given day, that he has not sinned is a liar. There is no classification on that. He didn't say prior to conversion, or in the first two years of Christian endeavor, or whatever the time frame may be, he said that "anyone who says that he has not sinned is a liar and the Truth is not in him." That is a plain statement of God. That means that, every single day, you and I stand sinful before God unless we repent—unless we repent before God, daily. And he who cannot see that, has never recognized the real mercy of God. Oh, when you start struggling against the self, and you begin to recognize what you are in heart and in mind, and you start fighting it, you will find how powerful that wretched nature is, and you can only become absolutely disgusted and almost contemptuous before the nature that manifests itself in your own personal lives. You come to loathe the self. The only time you can ever really hate and loathe the self is if you can really see it. But I am afraid there are those with pharisaical spirits and attitudes that, rather, pat themselves on the back because they don't see themselves for what they really are.

Brethren, we have to come to recognize what we are, and there are many of them in this world. No, we must never condone sin. Never. We must recognize it for what it is, but the only person over whom you have a charge and a responsibility is yourself. And one of the greatest sins is attempting to pick the mote out of your neighbor's eye while there is a beam in your own. God will not hold us guiltless if we are so inclined.

All I have been trying to do, brethren, for months—and now even perhaps for years—is to get us to recognize how desperately we need the love and the affection of God, and how desperately we need the mercy and the kindness of God

because of our own liability and guilt, and how desperately we need to get away from this constant chipping away at others. We are never going to make it unless we do. Never. And I don't want somebody standing in that day saying that "I was encouraged by the ministry within the church to do so-and-so." Brethren, all I am encouraging you to do is to take a look at yourself and forget everyone else, except to pray for them. Pray, yes, and pray hard, but refuse ever to enter into a conversation concerning any other mortal. You take a hard look at the self and become brutal in the exercise of that responsibility over the self, but be as absolutely kind, and merciful, and considerate as you can possibly be concerning everybody else. Then you will be about right—you will be well on the way—and that is what God requires of you.

Now, if you will hear, and if you will understand, and if you will do what I am saying to you today, then you can stand before Jesus Christ in that day. But if you refuse to do it, I guarantee you that you are going to hear it from the lips of Christ, and then it is going to be too late to do anything about it. Too late. I tell you now for your own good. We can, then, obtain mercy of God to be faithful if we can do that and cease this agitation, cease this wrathful unrest that troubles and perplexes us, and that clouds our relationships one with another. If we can cease all these things, then we can be the happiest, the most successful Christians that have ever walked. Are we ready to do that? Human beings can be faithful if they will it, because God has already promised the mercy. So, if we want to obtain mercy to be faithful, we can have it, providing we can see ourselves for what we really are.

Then, the next step in this—point number seven, as a sub-topic in the manner in which I have broken down the subject—are the examples of absolute faithfulness in the celestial realm. You know, we have examples every place—we have the certification of God's Word, we have the promises of God, we have God Himself—but we have celestial examples, also. Look, I don't think that there is a single one of you who worries too much about the sun coming up tomorrow. In fact, you worry about it so little that you take it for granted. You firmly believe it. Why do you trust it? Because it never varies. But when you run into problems with human beings, the first thing you do is you set up a barricade. You say, "Well, I don't want to go through that again. I hope never to go through that kind of a trial or experience again." Why do you do that? Because you are afraid that you cannot accept the apology of someone—you cannot accept the invariability of

the character of that individual, you cannot accept the absolute faithfulness of that individual. So you won't trust human beings that way, will you? But you trust the celestial bodies. You will trust God. But what is even worse is that you will accept the self, and that is the biggest problem. You cannot accept the self, you have to come to recognize what that self is, and you have to deal with it in a straightforward fashion—face it for what it is, admit it, and get about the task of overcoming it, and then you can go someplace.

Now, let's notice a few of these examples in the celestial realm. In 1 Corinthians 1 and verse 9. 1 Corinthians 1, and let's note verse 9. It says: "God is faithful"—there is that word *pistos* that we are talking about. God is faithful. But you know, I have looked from one end of the Bible to the other, and I have never found a dogmatic statement about the faithfulness of men. You cannot find it. Now, I have found many texts that show us that we can be faithful if we do certain things, but here is an example where it says, "God is faithful." But where in the Bible does it say "man is faithful"? You see, that is why you can trust the Bible, because the Bible, as the Word of God, says it like it is, and it knows. Well, of course, the author of this is God Himself, and that is why He is faithful, and He said that man is so-and-so. Man is not to be trusted, ever. Now, he can become faithful by the mercy of God—by the kindness and the love of God—but he is not, by nature, faithful at all. He is untrustworthy.

So the Bible tells us very clearly, "trust no man." Why should you not trust any man? Because even though, at a given point, a man may be doing exactly what he should be doing, yet down the road, he can be badly influenced. You can never trust a man. But what about the Word of God—the Truth of God? You can always trust it. That is why, my dear brethren, we have elected to stand faithful to the Word of God, not to a man, or a human organization. Can you understand that? For that Word is faithful. God gave to us the Truth, and it is that Word that is going to remain the absolute by which we are going to evaluate everything. Never by men. Trust no man—no one of mankind. So, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

Here in 2 Corinthians 1 and verse 18 we read it once again. In 2 Corinthians 1 and verse 18, it says this: "But as God is true . . ." Now, here is the Apostle Paul, once again writing to the Corinthian church, and appealing to the fact that God is faithful. How do we understand God? Through His own Holy

Word, for Christ *is* the Word of God made flesh. Isn't that what Christ is? And Christ is the express image of whom? The Father. He is the epitome of the Word of God. "God is true," and the word "true" here is exactly the same word. It would have been better translated: "God is faithful."

"But as God is true, our word toward you was not yea and nay"—our word toward you was not doubtful, our word before you was the Word of God. That is what the Apostle Paul is saying here. He said, "I didn't receive it because I studied it out. I didn't get it because I thought this, or that. I got it from God, who then commissioned me to proclaim it to you." That is what Paul is saying right here. It was not the decision of the Apostle Paul. It was not predicated upon the idea that he went to musty libraries and he came to a certain conclusion, and therefore he was proclaiming it. What the Apostle Paul said—and he said it a number of times—is that God gave to him the message that he was to deliver, and it was even accepted as that which came from angels. Now he said here: "God is faithful." What he meant by that is that God gave to him the Word, because he is talking about the Word—the Word that he was proclaiming: "our word toward you was not yea and nay"—doubtful, meaning "maybe." It wasn't doubtful at all. It came by authority and by power.

Notice what he said: "For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not [doubtful], but in him was yea [absolute]." So the Apostle Paul here is saying that what was delivered to them was absolute, and that Word was faithful. And God is characterized by the faithfulness of that Word. God is faithful. He is absolute, and His Word cannot be altered—that Word cannot be broken. It is absolute. And the only time we can be sure that we are the servants of God is if God calls us and delivers it to us. Then we can know.

So God, then, is absolutely faithful. Will we be faithful? We were given a chance, but too many began to pervert it. We had a chance—we had the very Word of God, and could have been absolutely faithful to it, if we had trusted that Word. We didn't want to trust it. We didn't believe in that kind of faith. We began to believe in our own abilities. We trusted our own scholastic capability—we trusted our own research—and then we turned doctrinally from the Truth of God. That is what the Bible says. Because we began to trust ourselves, and we began to trust a man, and we began to trust an organization, but we didn't

trust the Word. What we did is that we denied Christ, we denied God, and we denied the Truth of God in order to hang on to that which we could see—the tangible: man and organization. That is not acceptable in the sight of God.

So, God is absolutely faithful. Let's notice it, now, here in 1 Thessalonians 5 and verse 24. 1 Thessalonians 5 and noting verse 24. It says: "Faithful is he that calleth you, who also will do it." If God calls and works with us, you can count on it. "Faithful is He." Now, what about the one called? But that is the question. He might turn away—he might be faithful, and then again, he might not. But God is faithful. "Faithful is he that calleth you, who also will do it." So God can be trusted. God is a celestial entity that can be implicitly trusted.

But that isn't all. We are going to see a number of other things. Here in 2 Thessalonians 3 and verse 3. We are talking about God at this point—and maybe pretty much all the way through—because I am not picking up the texts of the past (that is, the Old Testament texts which show the faithfulness of the astrobodies). What I am showing here, now, is basically the faithfulness of God. 2 Thessalonians 3, and noting verse 3: "But the Lord is faithful, who shall stablish you, and keep you from evil." You can count on Him, if you believe what He gave to you. "But the Lord is faithful."

Now, let's not destroy the concept of that faithfulness. When we are talking about God being faithful, it is not faithfulness as interpreted by us. And that is what people make out of this. You see, in other words, they read through it, and they decide what they are going to believe, practice and do, and then they equate that with God. That is wrong. It has to come from God, and then the onus of responsibility rests upon your shoulders never to change it, or vary it. That is how faithfulness is maintained. You are never going to have it until God gives it to you—or reveals it to you. Oh, surely, I understand that there are myriads out there who pick up the Bible, who read, who study, who put texts together, who do a lot of research, here and there, and they come up with their opinions. And each one thinks it is right. They have been doing that since the beginning, but that doesn't make them right. The only ones that have ever been right are the ones to whom that Way is given. God gave it to Adam; God gave it to Abraham, Isaac and Jacob; God gave it to Moses; God gave it to the prophets; God gave it to Jesus Christ; and the Bible tells us that it was given to somebody in the last days—but they to whom it was given (in the last days) did not remain faithful.



So we find, then, that, first, it must be delivered, and then you have to be faithful to it. So we find, then, that God is faithful—that is, He backs up what He has given, and we can look back, now, at the track record. When we remained faithful to what God gave to us, giant blessings were poured out upon all of us. We had immeasurable blessings from God because God had given us promises. God had said, "I'll back you up. I am going to certify you. I am going to see that you receive great blessings and marvelous intervention on my part." And we all experienced them. Why is it, now, that the whole of society is absolutely fraught with difficulty, and the church itself has encountered the grossest darkness and unique problems and difficulties? I won't go into them, specifically, but I am not blind, and I am pretty much aware of what is going on among those who once believed, and who once understood, and the terrible prices that are being paid. Those whose eyes are open, see it. Why? What happened? At one time we didn't pay that kind of price. Why?

2 Timothy 2 and verse 13. 2 Timothy 2, and noting verse 13: "If we believe not, yet he abideth faithful." What does one believe? Concepts, ideas and ways. If we don't believe them, that doesn't mean that He is going to change, because, as it says, "He cannot deny Himself." God's Word is absolute. Christ is the living epitome of God. Nothing has ever changed. He is the same yesterday, today and forever. Even if we don't believe that which has been delivered, even if Moses and the children of Israel had not believed and maintained faithfulness to that Way of Life, that doesn't mean that it was not God's Way of Life. It still was. Even if we, in these days, were not faithful to that which God gave to us, He is going to abide faithful. He cannot deny Himself, because He is intrinsically, absolutely, inherently faithful. It will never change—it is the same, it is consistent. You cannot trust human beings, because they change—they are emotionally moved and influenced, they are moved by circumstances and conditions—but God is never moved or influenced. His Way is absolute—you can count on it. And even if we deny it, He cannot deny Himself—He is absolute—and we are going to realize that one of these days.

Next, let's notice Hebrews 2 and verse 17. Hebrews 2, and noting verse 17: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." Christ, in order to succor, aid or assist us, had to come down and partake of this same flesh—this same nature. Otherwise, He couldn't assist us—He couldn't help us.

"[I]n all things it behoved Him [that is, Christ] to be made like unto his brethren"—that is, with all of these innate weaknesses, these problems of faithfulness and consistency, these problems of spiritual character. Because we don't have that character, and we can't do it of ourselves. We, by nature, are weak. "The flesh indeed is weak, but the Spirit is willing." You can't do it of this flesh, you are going to have to have help, and that help comes through the faithfulness of Jesus Christ who is going to abide within you.

"Wherefore in all things it behooved" that one who is going to live within us, to go through the same experiences, and "to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God"—that is, pertaining to that Way of perfection and absoluteness. So He can aid us—He can assist us. Then, one who is faithful to God, is not changing. If he has Christ within him, he is growing, yes, but he is never changing, because Christ does not change. He may go on to perfection, but he will never change. "[T]o make reconciliation for the sins of the people."

In Hebrews 3 and verse 2, we read this: "Who was faithful to him that appointed him, as also Moses was faithful in all his house"—speaking of Christ. Christ was absolutely, implicitly faithful, and that is what you and I have to be. If Christ is going to live within us—and our only hope is Christ within us—you have to destroy the old self, you have to give up the old mind, you have to give up this nature, and you have to crucify it. Well now, to crucify means to be killed, and then it has to be Christ living in you, and when Christ is living in you, it will grow, yes, to the full maturation of Jesus Christ. There is no question about that. But when Christ is in you, there is no change. Whatever was established—whatever was given—is absolute. "Who was faithful to him that appointed him." Christ was faithful, and if you have Christ within you, you are going to be faithful to that appointment. "[A]s also Moses was faithful in all his house."

Hebrews 10 and verse 23. What I want us to understand is how absolute the faithfulness of Christ is, and you don't have any other hope. That is all you have—Christ, and Christ in you. And if Christ is in you, it cannot change—He cannot change, He has never changed. Well, then, why in the world are we running around with all kinds of people justifying change? All they are doing is justifying the whimsical nature of man, and that is not of Christ. If you have Christ, there is no need of changing. If you didn't have Christ, you are none of His

anyway. It is that pure, and it is that simple. Now, if you are called of God, then you go on to perfection through the power and the growth of Christ within you, but there is no change involved in it. Hebrews 10 and verse 23. It says: "Let us hold fast the profession of our faith without wavering." Let us hold fast the profession of our faith. I started out with a faith and a conviction, and this is one of the texts that told me that I must hang on to it.

"Let us hold fast the profession of our faith without wavering"—that is, without doubt—"for He is faithful that promised)." What he is saying is that God gave it to you, and He doesn't change. There is no variability there.

In Hebrews 11 and verse 11: "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." What about us? We don't need to doubt. We don't need to stand in fear or misgiving. If we will be faithful to what has been given to us, we have the promise of God. Or, my dear brethren, if we have never been called, and it has never been given to us, any changes we make at this present time are not going to aid us or assist us, anyway. Only when God calls you, will you know it, and you are not going to find it by your own endeavor or your own effort. Forget it. It isn't going to happen.

Now, am I saying that you should never study? I have never said that in my life. What I have said is that you are never going to come to God's Truth through your own personal study, and I can give you hundreds of texts to prove it. It is going to be given to you. Now, you study it for inspiration, and for encouragement, and for strength. Sure, we are required to read God's Word, and to grow, but that is not the means by which you are going to come to the knowledge of God's Truth. You cannot find it, because every text that you can point to, I will show you that this word "study" does not mean that. I have gone through them. It has to do with personal endeavor. That is what we are required to do.

Human beings want to feel that they can do it for themselves, and there is a form of arrogance involved in that. Oh, how happy we could be if we could say, "I found it. I am this, and I am that, and I will never this, and I will never do something else." You only begin to grow when you finally come to find out that "I" will never do anything. You can't. When you come to find out that the "I" is a

weak, pitiful creature, and that you need the help of God, then with that strength, you can go on. That is what will make you faithful. Christ has already set the example. He believed the Father, and therefore, became our example of faithfulness. Remember what we read back in Hebrews—Hebrews 2 and verse 17?

Alright, so here in Hebrews 11 and verse 11, it says she believed Him. Now, when we read that Truth is revealed, and that it is delivered to that servant—whomever God calls—do you believe it, or are you going to take exception with it? How about our just simply believing? The Apostle Paul said, over and over—as did the Apostle John and the Apostle Peter (we find it in a great number of places)—that it was delivered to us. And the Apostle Paul said that "what was delivered to me, I, in turn, delivered to you. I was faithful."

In 1 Peter 4 and verse 19, now. 1 Peter 4, and noting verse 19: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Sure, He was faithful in the creation of the physical, but what about the spiritual creation that is going on right now? That is of even greater significance, and He is faithful in the creation, now, of this spiritual realm, which is of far greater significance than the physical, and yet the physical is an example of it. We look out at the faithfulness of the astrobodies; we look at the faithfulness of the nature around us. Every spring, new life comes out. You count on it because it abides by the Law of God. It is doing exactly what God dictated. It is doing what God upholds by the power of His hand, because He has set it in motion. Scientists count on it. Look, when they put people out in space, they count on those laws. They know they can rely on them. The laws have never let them down. It is only when men in their frailties commit mistakes, and then they will let mankind down themselves, but God never did. Those laws are absolute. You can count on them. That is the proof that you can count on God. He is just as consistent, just as faithful. The laws are there as an example of the faithfulness of God. God is a faithful Creator.

Now, what God has commenced in our lives, spiritually, is going to be brought to a conclusion. He has a desire for the workmanship of His hands, but sometimes He has to knock out of us all the wretched arrogance and conceit of our own minds. And boy, how many of us are going to have to be brought down to where we start looking up, and then we can begin to have respect for God instead of a form of arrogance, and self-conceit and self-righteousness.

1 John 1 and verse 9. 1 John 1 and verse 9: "If we confess our sins . . ." What he is saying here is that to confess a sin is first to recognize what sin is. What is sin? It is well-defined back in the seventh chapter of Romans. Sin is you—it is your nature. It is written within you. Isn't that what he said in verse 23 of chapter 7 of Romans—that the nature that is within you is sin? We, by nature, are sinners. If we, then, confess our nature—if we will admit what we are—God will forgive us. That is what he is saying. And I am not talking about an individual little sin out here. If we admit what we are, and then we see the specifics, "he is faithful and just to forgive our sins." You know, the reason that we don't really obtain everything that God has promised us is that we have never really seen ourselves for what we are. He said—and here is the commitment of God: if we confess what we are—if we will absolutely admit what we are—"he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Revelation 1 and verse 5. Revelation 1, and noting verse 5. It says: "And from Jesus Christ, who is the faithful witness . . ." Now, Christ, in some way, is an absolute, faithful witness, and we are going to be able to count on Him. Well, now, when is He going to be a witness? Somehow, in some way, Christ yet is coming back here in the fulfillment of the last three-and-a-half years of His ministry, in which He is going to be an absolutely faithful witness, and a witness is a witness. That is, a witness must have seen, and he must have knowledge of the actual commission, or the problem. So Christ, therefore, saw it and has knowledge of what is acceptable and what his right.

In Revelation 19 and verse 11. Revelation 19, and let's note verse 11: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." So, He is coming back to judge, and this time He is going to make war, but this time the war is not going to be waged in the interests of special, elite groups that have absolutely, for many, many years, waged war for personal advantage, in one way or the other. Wars have never been fought, basically, to protect the human subjects—the people within the confines of a given nation. Not basically. Wars have principally been fought to satisfy the whims of leaders and others who gain unsavory control. That is why they fight. Go back and read the history of war. But now we find One who is coming back—who is going to wage a war—but this time He is going to do away with these nefarious concepts, these evil concepts, and He is going to wage a war for the benefit of humankind. It is going to be, in

all probability, the only just war that will have ever been fought, and it is a war that *is* going to be fought, and it is going to be won.

Oh sure, I know Satan has people stirred up today believing that they are going to get by with whatever they are doing. They are grossly deluded. It isn't going to happen, because God is going to be victorious, and there is going to be a just war fought, and there is going to be a Victor, and when that Victor is realized, then there is going to be established a Way of Life that benefits humanity, and then we are going to have the establishment of a Millennium of peace, and everything that is beautiful and marvelous.

So, here you find it repeated, over, and over, and over in the fourteen texts that I gave to you concerning the faithfulness of God. It is heavily emphasized that God is faithful—you can trust Him. But you do not find it concerning men. Men are not faithful—they can't be faithful.

Alright, one other text, very quickly, this morning. Point number 8, or the eighth sub-topic, as I have divided them: "There should be no relationship between the faithful and the infidel." There should be no relationship between the faithful and an infidel. The word "infidel" means an unbeliever—one who is not faithful. Now, that doesn't mean, necessarily, that the infidel is outside. Oftentimes, you will find the infidel within. So, he can be either within or without, whichever the case may be. Here in 2 Corinthians, now. 2 Corinthians the sixth chapter, and let's notice verse 15. He said: "And what concord hath Christ with Belial?" What concord hath Christ with Satan? Now, why in the world are we addressing these two individuals—contrasting one with the other? Because Christ has qualified to become the ruler of this world. He is going to sit on a throne—the same throne on which we will be sitting with Him, if we qualify. But now, presently, upon a throne ruling over this earth is the one called the god of this earth, which is Satan.

So here we find, now, that He asked, "What agreement?" Are there any areas of agreement between them? The answer is, no. "What [agreement or] concord hath Christ with Belial?" The whole way of life of Satan is exactly the opposite of that which proceeds from God. Is that not what Christ said concerning government? Remember Matthew the 20th chapter, and verses 20 through 28, where He very clearly taught the disciples that people today want control because

they want it for personal advantage? And He said, that isn't the reason the Son of man came. He came to become a servant—to give his life a ransom for many. How many of us want position because we want to serve? No, that is not why human beings want position. They want it because they want glory, and they want power, and they want prestige. But He said, that is not of God—that is not of God, at all. Real authority is in service—in giving one's life in service for someone else. So He asked here, then: "What concord hath" the whole Way of Life of Christ and of God, the Father, with the way of Satan, the Devil? There isn't any agreement. They are the two opposite poles.

[O]r what part hath he that believeth [that is, acts upon the Way of Life] with an infidel? [One who doesn't believe it, and who is not going to act upon it. There is no agreement. Now, what did God say should be done, then, regarding that?] And what agreement hath the temple of God with idols?

Idols are the creation of human minds—the creation of man's concepts, man's ideas, and man's way of doing things. What agreement, then, hath the temple of God—that is, the human beings called and chosen of God—with idols? What agreement is there in the realization that man is called for purpose, with idols which are the creations of man? There is no agreement.

"[F]or ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." The unchanging God is going to be in those human beings chosen of Him. What agreement, then, is there between man, who is acting upon the whim of his own mind—his own carnal way of life—and that individual who has emptied himself out and God is now living in him? There is no agreement—no acceptable agreement, whatsoever.

Verse 14 says what must exist: "Be ye not unequally yoked together with unbelievers." So we cannot, then, have a working relationship with those who do not believe, and who do not agree. How are you going to have harmony? It is like having two eyes that don't agree—there is not a central control over the eyes—or having two hands that are in conflict one with another. You cannot have a working agreement where there is conflict. It will not work. And you are not going to have that kind of conflict where God prevails. He has no part with

it—He will just simply leave. He won't compel us, we must desire it. We must desire to lay down the conflict of the old self and allow the agreement of Christ to prevail within us. Then we can go on to perfection and be what we ought to be. So, there is no relationship between those things which proceed from the minds and the hearts of human beings, and the Way of God. Christ is the epitome of that Way. Christ was the express image of the Father. If He is going to live within you, then He is going to be doing exactly the same thing, and He is going to do it because you have willed it, and you have given your life to allow Him to live within you, fully, completely and absolutely. And then you can go on to perfection, because you can then realize the full maturity of Jesus Christ, because you are going to allow it. But if you ever resist—if you ever pull back—remember, He will not continue with you, for He operates on that premise of perfection, harmony and agreement. And if we are going to act on the premise of human arrogance and indifference—substantiating the self, and so on—we cannot hope to have Him with us. He will not abide with us. Where Christ is, there is going to be harmony and agreement. There will be faithfulness where you and I have given up the wretchedness, and the divergent, fighting, wrathful, seditious self. We can have the harmony of Christ within us if we make that choice. Christ will be faithful. Will you allow Him—let Him—be faithful in you?

Next time, then, we will try to complete this series on "faithfulness."