

Christian Living Series 2, sermon # 93 The Fruits of God's Holy Spirit

Faith #2

Raymond C. Cole
Edited Sermon Transcript

Greetings, brethren. This is now tape number two on the subject of faith—one of the fruits of God's Holy Spirit. And you will recall that on tape number one, we covered the masculine word for "faith"—that is, the Hebrew word which is the masculine form of the particular word *ehmoon*. In that we covered just a few texts because it is not used broadly. But therein we saw, with respect to Israel, an example of natural men—men who have no faith inherent in themselves. Their whole history—that is, the history of Israel—is a record of natural man's failure. That's the reason it is written there. It is in God's Word not merely to consume space, but to show us the actual results of being natural—or human. And men are naturally created devoid of faith, because faith is a gift of God's Holy Spirit. And when God made man, he had no intrinsic, inherent spiritual values whatsoever. He was made subject to himself because he was a natural man. So, therefore, faith was not an indigenous trait or characteristic. So, natural men, then, are devoid of all spiritual manifestations, and the history of ancient Israel is the combined history of men devoid of those spiritual traits and characteristics.

Therefore, every uncalled individual can see in the behavior of all of Israel, his natural inclinations. That example is just as valid for all human beings today as it has ever been, because all human beings are devoid of God's Spirit until God calls them and gives them His Holy Spirit. So we see, then, in ancient Israel, not merely a time function with respect to God's call. That is, many people believe that God gave those people the Law but that today He is dealing with man in a different way. How tragically wrong they are. What we see in ancient Israel is merely the manifestation of a people devoid of any spiritual input whatsoever. And so we see ourselves in the lives of ancient Israel. Whatever ancient Israel did—whatever the manifestations were—we can see ourselves. That's why they are an example for us, and they are an example for us "upon whom the ends of the world are come." That is, to people in our very day.

So, therefore, ancient Israel represented both natural man and those who were called and subsequently turned from that Truth because they relied on carnal minds—because God gave them the Truth and they turned away from it. They wrote lessons for men devoid of God's Holy Spirit, no matter what happens—if they turn away from it, we see the example in ancient Israel. That is, if we have been called as ancient Israel was called and made the people of God, who turned away from God, we see within them the example of those who turn away. But we also see the example of any natural human being who has never been given even a physical knowledge of God's Truth.

Now, as true ambassadors of Christ, we, then, must be faithful in our actions, our words and our beliefs. And those actions, those words and those beliefs, must not lie. What do I mean by that? In other words, are we, by lips—by our statements—saying something that is exactly contrary to what we are living? What the Bible really shows—and I gave you a couple of texts on this—is that the true and honest individual recognizes himself for what he is. He openly and candidly admits it so that his actions do not lie in contrast to what he is saying from his lips. Or, maybe I should say it conversely: His lips do not lie in relationship to what he is living. We are honest. We are honest because we, by conversion, see ourselves for what we are. And so one of the texts I gave to you under that word, *ehmoon*, was that our problems are faced for what they are—problems of our own natural weaknesses of the flesh and of the mind. And that is the way we begin to be honest. The beginning step of honesty is admitting what we are. You aren't going to go any place until you admit that. Hearing doesn't have anything to do with it—not in the sense that we speak of hearing today, that is, the audible recognition of words received in the mind. We really hear only when we respond. That's how God uses that word. When we hear, the indications of our hearing are in the actions we take. And if we don't effect any action, it means we were dull of hearing—we didn't respond, we didn't receive. In other words, it probably represents the fact that we did not accept ourselves for what we really are and would not admit it. That is, in all probability, what happened.

So, therefore, the manifested evidence of faith is continuity of Truth. When we see ourselves for what we are, it is always in relationship to what God has revealed, for Truth comes by revelation. So we see ourselves in contrast to that revelation. That is, we see our own weaknesses in contrast to the powerful

purposes of God. And when we see that, and we fully accept it as God's divine intervention in our lives, the manifestation of that real faith is continuity of action. Now, that gives us real support for the things that we experience and the statements that we find so frequently issuing from the lips of the apostles and the authors of the New Testament, as we commonly call it. So many texts now speak out forcefully and powerfully to us.

So those are the things that we have seen, now, from that initial word, *ehmoon*. We are going to amplify that now by going to the feminine word for that same word which means faith in the Hebrew language. That is the word, *ehmoonah*, which, of course, as I have said so many times, is an anglicized spelling. And it means exactly the same thing because it is the feminine form of the same word—taken from the word, *aman*, meaning moral fidelity; or, figuratively, security; or, literally, firmness. In other words, resolve—willing, driving determination. Isn't that what we mean by firm? When we say of somebody that he is "firm in his convictions," it means that he doesn't move. Isn't that what we mean by it? Alright, then, literally the word means "firmness of concept." And figuratively it means "security." Well, what do we mean by security? Well, from that very concept comes assurance or confidence. When somebody is sure—is confident—it means that he is living the basic, literal principle of firm conviction. It's the manifestation of that positive element. And, morally, it has to do with "fidelity." So it is translated, then, as "faith," "faithful," "faithfully," "faithfulness," or "the faithful man." It is also translated as "one who is in a set office"—and I'm going to show you how significant that is when we get to it. It is also translated as "stability."

You know, there is nothing that seems to be so imperative and important in our human relationships than what we call "stability." Somebody that is vacillating all over the place is neither desired nor wanted—in business or human relationships of any type. We just don't like it because you can never trust them. You don't know what is going to happen tomorrow.

Now, let's think in terms of God as manifesting spiritual principles. That is, the Spirit proceeds from God. Therefore, if the Spirit is manifested in love, joy, peace, longsuffering, gentleness, faith and so on, then what we are saying is that it is a manifestation of that which proceeds from God, or, in other words, the character of God. Then, what we are saying is that God is firm—He is stable, He doesn't vacillate all over the place.

Now, it also is saying that if we are the possessors of that Spirit, we are beginning to manifest the same traits and characteristics—stability. We don't vacillate all over the place; we are not driven about with every wind or doctrine of change; we have some firmness; we have some resolve; there is moral principle involved; there is integrity; there is real stability. I want that principle driven home because it is the basic concept. It is not an ambiguous concept; it is not some kind of ethereal principle. That is, it isn't the "faith" that is talked about because somehow it excites, or brings about a certain element of enthusiasm, or a feeling of purpose. Not at all. It is because "faith" is a manifestation of some fundamental ingredient—something that is deeply, residually, a part of the makeup of an individual. If it proceeds from God, it is a manifestation of that kind of nature or character. And we are going to see its manifestation, then, in the lives of those called and chosen, who are now the recipients of that Spirit which imparts the same nature that God Himself possesses. So we are going to see, then, the manifestation of that kind of faith and that kind of purpose.

It is translated oftentimes as "steady," or "truth, or "verily." When you use the word "verily," it means something on which you are predicating a certain element of confidence. You are making a statement on the basis of something that gives you all the hope, assurance and confidence that you can manifest.

Now let's see how it is used. It is interesting that the very word could be used with respect to an emotional characteristic of a human being. Here in Exodus seventeen and verse twelve—and I thought this was unusually interesting, and I put it right down at the beginning because I want us to understand what it means. You know, God didn't just pull it out of the netherworld, or out of the blue, or something else. He uses the very term here because it so specifically manifests a physical condition. And when you see that physical condition, you can then easily translate it into a mental configuration. Here it is now in Exodus 17 and verse 12: "But Moses' hands were heavy." Remember when he was holding up this staff as they were fighting the Amalekites?

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady . . .

I'll tell you, they had real purpose because they were fighting the Amalekites here. And, you will remember, that when Moses grew weak, the Amalekites prevailed, but when his hands were held firm, then Israel prevailed. Can we not see a real object lesson there? We are going to prevail when we are consistent; when we are steady; when we are firm; when we are resolved and we cannot be changed—our purpose cannot be altered; when we are willful, in the spiritual sense, because we are determined, and there is no force, no power, mental or physical, that can change our course of behavior. And these two men recognized the essential nature of creating, physically, that same kind of climate with respect to Moses so that, as a nation, they were going to prevail over their enemies. Guess who our enemies are? They are not out in the world. Our enemies are found inside of us—ourselves. Our enemies are doubt, fear, frustration, misgiving and all of the emotional stimuli.

So, what do we need then? We need an ingredient that, no matter what happens physically, it is going to give us unrelenting conviction—a firm resolve so that we will not turn from it. Brethren, that is what we have got to manifest. ". . . and his hands were steady [that is, *ehmoonah*] until the going down of the sun.

Now let's see how that is manifested in many, many ways with respect to the emotional traits and characteristics—or natures—both of God and of men. Let's see, now, how that term is used with respect to the nature and character of God, because, in this respect, I am going to lay a foundation that I want to use when we start talking about what we have to have. In Deuteronomy thirty-two and verse four. Deuteronomy 32 and verse 4. And you know, I've heard so many people, and I mean so many people, quote verse four of chapter 32 and use it in the most devious ways possible to justify this, that, or whatever their whim may be—to justify all the fanciful conceptions of men. And, in reality, Deuteronomy 32:4 is saying the exact opposite. Let's notice it: "He is the Rock . . ." Why do you think he uses the term "rock"?

Now, we have over here on the coast of Oregon, what is called "the rock." It's called the "Haystack Rock." I remember that particular rock as a child growing up over in Tillamook, Oregon, because it so mesmerized us as a family that we went over to see it, I guess, more often than anything else. I have never forgotten the image of that rock because that rock was always the same. It was almost like a phantom. It's just off the coast, out in the waters, and it remains

unalterably the same. It always gives the same impression, and that impression is still marked upon this mind. I have never forgotten it from my formative years, and I still just love to go and see that rock. But here is a Rock, now, and I try to view Jesus Christ in the same way that I do that Haystack Rock over there. When I go over to look at it—if I were to go today—it would be exactly what my mind recalls from forty-some years ago. Well, Jesus Christ is "the same, yesterday, today, and forever."

"He is the Rock, his work is perfect: for all his ways are judgment." That is, when you are talking about ways, you are talking about a behavioral pattern dictated by the emotions—mentally and physically—of that being. Is that not true? When I have a certain way of life—a certain mannerism—it is dictated by the stimuli of mind or of my basic makeup, my physical being. Is that not true? So, the ways of God indicate a certain stimuli proceeding from Him. But, remember that He has first been defined as a "Rock." So this stimuli that gives direction to His ways is an unmovable principle. It doesn't move like human beings do, so that you cannot trust what a human being is, because one day you go and talk to him and he may sound very favorable, amenable, kind and considerate, but you may go back the next day and get your ears cut off.

But, "He is the Rock, his work is perfect: for *all* his ways . . ."—His mannerisms, His way of doing things, whether it's His thoughts, or anything with respect to His Body—do not change. But I suspect that there is not that much difference with respect to God, but now, I don't know, of course. I am attempting to define something I don't even understand. All I know is that He is Spirit and that Spirit is that which emanates from God and is manifested in these traits and characteristics I'm talking about. So is the makeup of His Body—which is Spirit—exactly the same thing as His mind? I don't know. But, anyway, whatever that Body is, it's full dimension is solidarity—unchanging in nature, firmness.

So we find that, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth [*ehmoonah*] . . ." Well, now, remember, it was just translated back here as "steady" in the case of Moses' hands. Then, what we are talking about in this case is not a block of what we call "truth" vs. what we call "steadiness," "firmness," "resolve," "purpose," or anything else. They are all bound up in the same thing. Now, that's the most interesting concept that I think I could possibly uncover. When we are talking about "Truth," we are talking about

something that is in opposition to the natural inclinations of flesh—which are varying, heretical, argumentative, and all of these concepts which mean that men vacillate like a flag in the breeze. Whereas, God is absolute and firm—and that's what "Truth" is. "Truth," then, means that it is an unalterable principle. It will never change, no matter what. It is an undergirding, underlying concept of character, of stability, of firmness and of purpose. Men are devoid of that purpose—they vacillate, depending upon how the emotional eye stimulates them, depending upon what their experiences have been. But God never changes, regardless, and that is why He is called the "God of Truth." Or that could just as well have been translated as a "God of firmness," or a "God of fidelity," or a "God of security," or a "God of faith." These are manifestations of the same basic principle.

So He, then, is a God of unalterable principle—or we call it "Truth." Therefore, when we recognize the Word of God as Truth, what we are reading, then, are the foundational principles of unalterable concepts which, in turn, means that they can never be destroyed. Anybody who tells us that some of God's practices—which were called "Truth" of old—are now null and void by virtue of the New Covenant, don't even know what they are talking about. What they are accusing God of being is exactly what man himself is—vacillating, changing. So if it was "Truth" of old, it will always remain "Truth" because it cannot change. "Truth" is a spiritual principle and spiritual things are eternal—they will never vary. But physical things vacillate—they are up, they are down, they move according to whim. But Truth remains absolute forever. So it doesn't really make any difference whether we translate it as "faith," or we call it "Truth," or we call it "fidelity," or we call it "honesty," or we call it "stability" or whatever. They are all manifestations of the same principle.

Now, there is "*the* Truth" versus that which is called "truth," but "*the* Truth" is merely that which is fundamental to, that gives reason for, what is called "truth." Or, in other words, I might be "truthful" in my behavior—meaning that I do not vacillate, that I'm firm, that I live according to principle—but I am truthful because of "the Truth" which undergirds my actions. Do you understand the concept? So, He is a God, then, of Truth because He is the Father of "the Truth"—or the Author of it, or the Creator of it. He is the One that set and established these principles as absolutes, but at the same time He also created the other side, but for reason.

Now we can understand why we are here: that we may learn not to resist nor fight against that Way of Life which is in exact opposition to what we are by nature. Remember Romans 8 and verse 7? We are, by nature, antagonists with respect to the laws and the ways of God. But the laws and the ways of God are the Truth, and our obedience to them is a manifestation of Truth.

Now, let's notice Psalm thirty-three and verse four. Psalm 33 and noting verse 4: "For the word of the LORD is right; and all his works are done in truth." What he is saying here is that the entire motivating, guiding principle of all actions of God are truth, faith, firmness, honesty, and integrity. Every action of God is predicated upon that which is absolute. "[A]ll [the actions of God] are done in truth"—that is, they are carried out with that motivating principle.

But what about the actions of human beings? You see, we don't do it because of the nature with which we were born, until, by virtue of having been called, we begin, by the power of God, to exhibit or manifest these same traits and characteristics. But we are going to struggle against our own lives. That's the war that Paul talks about in the seventh chapter of Romans. "There is the law of my mind that wars against the law of the flesh." And, indeed, that war is going on if anybody is really fighting himself. Too many people don't have a war going on because they are not really fighting themselves. That's the problem. If we cater to it or if we cave in, or give in to it, there is no war going on, we are merely yielding to the whimsical self. But if we are really fighting it, there is a war going on. And I mean it is a major war that is exacting a tremendous toll—struggling, and fighting, and coming to loathe and hate the self with all that resides within us. So, "the word of the LORD is right; and all his works are done," on the basis of that very concept or principle—Truth. It's the nature of God. Remember, that's what we are talking about. God does it on the basis of that nature with which He is endowed—the nature, or the character, of Truth.

Psalm thirty-six and verse five. Psalm 36 and noting verse 5: "Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds." "Faithfulness" here could have been translated as "truth." It's the same word: ". . . thy [truth] reacheth unto the clouds." What does that mean? It just simply means that those clouds up there are carrying out the will of God. Or, if you want to use it in another way—in a comprehensible way to human beings—you could say that from our station in life, from the surface of this earth, it reaches all the way to the

heavens, because there are clouds, not only in this first heaven that surrounds us, but there are clouds that go on out. So the faithfulness—that is the Truth of God—reaches all the way through the atmosphere and the stratosphere of this physical creation. Now that means that in all these physical relationships within what we call the terrestrial ball (let's limit it now just to the earth, because that is pretty broad for us to comprehend anyway)—but within all the structure of this physical earth, we see the manifestations of the integrity, or the truthfulness, of God. Those laws always behave the same. We don't see the sun getting out of hand, do we? We don't see the moon deciding it is going to come up an hour late. It subscribes to law and does exactly what God ordained it to do.

Did you know that the only part—well, I should say there are two parts—but there are only two parts of the entire Creation of God that have ever gotten out of hand? Initially angels and secondarily, human beings. Animals do exactly what they were created to do—no more and no less. The entire physical realm is out here obeying the will of God. It's only men that rebel—or let's say, "intelligent beings," loosely using the term—because angels and men are the only ones that have ever gotten out of hand, and yet, they were given the capacity to think, which obviously says that they never do. Yes, God's faithfulness—that is, His Truthful character—is manifested in the physical realm. It reaches all the way unto the clouds.

Psalm eighty-nine and verse forty-nine. Psalm 89 and let's note verse 49: "Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?" So God, when He made a commitment to David—when He swore unto him in promises, assurances, purposes or plans that He gave to David—He swore unto David in truth. Now, how did He swear in truth? On the basis of His character—His nature. What else could He use? Because, you see, when we enter into an agreement with somebody, and we sign our John Hancock to it, what we are saying thereby, is that our nature is of such firmness, resolve and character, that they can count on our signature. Isn't that true? You know, I sign my name thousands of times, and those times have no relevancy whatsoever, but there are times when that signature implies a certain element of character. It means that I am agreeing to something. Alright, here is exactly what the Psalmist David is saying to God: "Lord, where are thy former lovingkindnesses . . ."

You know, transitionally—momentarily—he was looking at it and thinking, "Well, wait a minute, where are these promises that you have promised?" And sometimes, we as human beings, not understanding the perfect purpose of God, come to wonder why God is allowing things to drag on, or why He is allowing this or that. We always do so because of our deficiency of knowledge. We may not understand the purpose of God, and that is why we are required to say, "according to your will, O God," because, you see, we don't know—we cannot see behind the scenes. We don't know what the purposes of God are, and sometimes God has not revealed those purposes—especially with respect to time. Therefore, we have to wait according to the timing of God. So, in this case, David seems to be troubled and clouded in his firmness and resolve because of some physical circumstances which he did not comprehend. And so he said, "Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?" You swore in your integrity—your honesty—the foundation of what we call "the Truth." For "the Truth" is but the physical manifestation—that is, the words of God, the Law, or whatever. And if you were to destroy every written manifestation of the Word of God, it still wouldn't do away with those principles, because they are Spirit. This is only a codified form. You can destroy every Bible on the face of the earth and that is not going to destroy the will and purpose of God—not at all.

So, He swore to David on the basis of that fundamental, that undergirding principle of all integrity: Truth. And I don't mean "the Truth" because "the Truth" is but the codification, or the manifestation, in a physical form, of that which is undergirding or absolute—truth, honesty, firmness, resolve, and integrity. I don't know how else to define it because to do so, I would have to have spiritual language, and I just simply don't possess that. But I can see the concept or the principle involved in it. So David is looking back and saying, "You swore unto your servant on the basis of your character—of your integrity, of your firmness—which is manifested by all that stands on the basis of your Truth, your Way of Life, and your purpose." So, "you swore unto David on the basis of your character."

Now let's notice it in Psalm ninety-eight and verse three. Psalm 98 and verse 3: "He hath remembered his mercy and his truth [that is, His firmness, His resolve, His purpose, and integrity] toward the house of Israel." Because whatever that purpose is cannot be altered. God remembers, then, His own nature—His own resolve, His own purpose. And He has purpose with respect to the nation of

Israel. And, remember, the nation of Israel was ordained before there was ever a human being created. Remember Deuteronomy 32 and verse 8? So God has purposes set out long before we see the physical manifestations—even as Christ was slain from the foundation of the world. And, therefore, it had to come to pass because it has been laid down. That's the very reason that Jesus Christ said in Luke chapter 24, verses 44 and 45, if you will recall, that whatever prophecy was written, had to be fulfilled in His case, because those prophecies are but the revelation of that awesome, undergirding principle of Truth—honesty, integrity. It is the will and the purpose of God, and it cannot be altered. So, therefore, whatever promise God gave to David—whatever promise God gave to Israel, whatever promise God gave to any one of us—is absolute, because it is predicated on the unalterable principle of the character of God.

Now, we don't understand the time element. I understand that. You know, sometimes we think it ought to happen overnight, but that's only because we grow impatient and we don't understand the will and purpose of God. So, if God allows some of us to pay even the ultimate price—and He may do so—does that mean that God has failed? Why, He even told us that because of the terrible times of these last days, that He is going to allow some of us to die—shielding us and protecting us from the terrible events to come. Remember Isaiah chapter 57? And, yet, so many times, some of us look at the loss of some of our loved ones as a curse, and we wonder why. I don't wonder why anymore. Why don't we just leave it in the hands of God and quit fighting God?

Psalm one hundred forty-three and verse one. Psalm 143 and verse 1. David, under the inspiration of the Holy Spirit, had more to say about this very character of God: "Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness . . ." The word "faithfulness" here is *ehmoonah*. Remember, now, these are varying translations, but it's the same word. And I am going to show you that it is used many places where it cannot mean anything other than the absolute Truth of God. Well, then, you might ask, why does He use it with regard to "faithfulness"? Because the Truth of God is the undergirding principle of faithfulness. You cannot separate them. It's just like human beings cannot separate the marrow from the bone. We can't do it. "[I]n thy faithfulness answer me . . ." That is, "on the basis of the nature that you possess, respond according to that need which I am experiencing at the present time. "[A]nd in thy righteousness"—which has to do with the ways or actions of God on the basis of that nature with which He exists.

Then let's notice Isaiah twenty-five and verse one. Isaiah had something to say about this very same principle. Isaiah 25 and verse 1:

O LORD, thou art my God; I will exalt thee, I will praise thy name;
for thou hast done wonderful things; thy counsels of old are
faithfulness and truth.

The counsel of God, then, is predicated upon that undergirding integrity—honesty, absoluteness, unchangeable principle. Not like our character—or lack of it—in which we change according to the rising and the setting of the sun, or the change of the wind, or the change of our own personal whim, whatever it may be, or predicated on our emotional stimuli. But God's emotional stimuli is that of honesty, sameness, integrity, an unalterable relationship. "[T]hy counsels of old are faithfulness and truth." And here it is the term "faithfulness," not the word for "truth." It is the word *ehmoonah*, so obviously, we are going to be coming back to this word "truth" at another time, in some other way.

There shows us, then, a reflection of the nature and character of God. Now we want to see it as it is translated in relation to human beings and some of their actions and their experiences throughout history. And these very actions and the historical circumstances or experiences of men are going to be extremely revealing.

So, let's notice, now, how God is going to use that very principle as the means by which men are going to be judged in their righteousness and their faithfulness. In 1 Samuel twenty-six and verse twenty-three. 1 Samuel 26 and beginning in verse 21: Here is a statement of Saul: "Then said Saul, I have sinned: return, my son David: for I will no more do thee harm." You see, David had to flee because of this varying nature or character—or the lack of it—of King Saul. David had to get out of there because Saul was not to be trusted. You know, his words spoke one thing and his actions something else. He was a lying hypocrite just like all human beings. You know, they will put out all kinds of self-effacing words in order to allay the fears of somebody, until they get them in the net, and then they capture them. Isn't that what people do?

"I have sinned: return, my son David." And in some cases they may even be honest. That is, their intent may be that of honesty, but you still had better not trust men because, by nature, they are changeable. So they may really mean to be right, until you step on their toes again, and then watch out. "[F]or I will no more do thee harm, because my soul was precious in thine eyes this day." Here was David, acting under the influence of God and of His Spirit, who saved King Saul's life when he could have taken it, and he didn't do it, because he feared the king. That is, he feared to take the life of the king because he feared God and he didn't want to do it.

[B]ecause my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

David did not even trust him yet. He made a servant of Saul come over and get the spear and then take it back to King Saul.

The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.

Now, notice it says, "The LORD render to every man his righteousness and his faithfulness." In other words, "Saul, may you be rewarded, henceforward, according to the integrity of your heart. Are you any different now than you were before?" A very clever way of stating it, but he just said, "Saul, whatever the intent and the purpose is there, I hope God will reward you accordingly." He didn't come out and say, "I accept you. I believe it." He knew men's hearts and he said, "God reads them, Saul. If your heart is right, may you be rewarded accordingly, but if you are surreptitious and you are hypocritical, you are still going to get your just deserts."

Now, God, through the prayer—the statement—of David, who was not the king at that time, said, "May you be rewarded according to your integrity." And that is exactly how men are going to be rewarded today. Remember, God does not expect us to live a spiritual principle when we were created physically. We are expected to live spiritual principles *only* when we have been called and that power

has been made available. So God is not going to require human beings out here to live beyond what they can do. But God does require them to live according to certain basic principles of the flesh. And human beings oftentimes don't even do that. Remember the statement of Paul when he said that the Gentiles who lived the Law—that is, they were living according to certain principles of the Law—were by nature obedient to that Law, or they were attempting to live it? So there are people who want to live basically honest lives, even in the flesh. Now, that doesn't mean it is acceptable in God's sight—or accepted spiritually—at all. We can live according to the basic integrity of human flesh and still die the death of human beings. Until we are called and begotten by God's Holy Spirit, there is no hope of everlasting life, no matter how we may live. But that doesn't mean we cannot live right principles within the flesh, because it can be done. We can live according to honesty and according to a basic integrity of the flesh. But it must be augmented, then, spiritually, when God calls us. And God is then going to judge us on the basis of our faithfulness—which means on the basis of our integrity. Human beings are going to be judged on that basis. It literally means to be honest—trustworthy. It is an underlying principle that means to be honest—not deceptive, not the exploitation of subterfuge. It means the ability to be open and candid—open books, as I've said so many times. That's the very significance of truth—the ability to be openly honest. And then it is translated into a trait or characteristic of trustworthiness. That is, when you make a statement, even as the Bible says, if you swear to your own hurt, you live up to it. Whatever the circumstance may be, you live up to it—you accept yourself for what you are, you are openly candid, you are honest, you live a life of integrity. That's what it means. And when we live that kind of life, we are manifesting, then, the undergirding principle of "the Truth." It is the Rock, it is the Foundation on which all of these characteristics are predicated. That's what "the Truth" is. But "truth"—or faithfulness, or integrity—then, is the manifestation of that undergirding, or underlying, principle. The firm Rock, the bedrock, is "the Truth," the nature or the character of God, and it is manifested in the various ways that we walk, or live, or think, or behave. So it means, then, to be honest and trustworthy.

In Second Kings twelve and verse fifteen. 2 Kings 12 and let's note verse 15: "Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully." Here, the word "faithfully" is exactly the same word that is so many times translated as "truth"—or the character of God. Now, in this case, it was a matter of the largesse

gathered up at the time the temple needed to be repaired, and the officials of Israel were so confident of the integrity of those to whom that largesse was given, that they did not even ask for an accounting. Let me tell you, that speaks well for their character. They didn't even want an accounting. They knew that these were men of integrity. That is, they were not going to be found with their hands in the till. That money—as is so many times jestingly said—"is safer with me than it is with you." You know, so many times, when people have worried about it, others have said, "Don't you worry, I wouldn't lay a hand on it whatsoever. It's safer with me than it is with you." Because somebody, out of fear and respect for God, would absolutely be afraid to put his hand in the till. Here is that nature manifested. Someone, back at this time, as a servant called on to administer that economic responsibility, was so faithful that they did not even ask for an accounting. I'll tell you, you wouldn't want to leave it in the hands of very many politicians that I know of today. With all the "safeguards" in the world, they have found ways around it—let alone being given a complete charge with no constraints whatsoever.

Second Kings twenty-two and verse seven, now. 2 Kings 22 and verse 7. Now, what I want you to see, brethren, in the texts that I am giving to you is an underlying, or undergirding, principle that we are going to have to see manifested in our own lives in every one of our charges and responsibilities. What about our time? Do we have to have somebody looking down our necks? What about the carrying out of our varying responsibilities? Are we always looking for some outlet or avenue of escape from a responsibility, or, do we seize the opportunity to carry it out? How faithful are we? How loyal to responsibility are we? You see, we can tell by that response, even here physically, how responsible we are spiritually. That's why one of the parables is given: the parable of the talents, remember? It tells us that we are going to be judged in spiritual things on the basis of how we have handled physical things. So, how have we reacted to our physical responsibilities? God is judging them and that is how He is going to judge us in relationship to spiritual responsibilities. As they say—whoever "they" are—how one handles a dime will tell us exactly how he is going to handle a million dollars. If we take a dime and count it as useless and meaningless, then that is exactly how we are going to treat a million dollars.

Second Kings twenty-two and verse seven: "Howbeit there was no reckoning made with them . . ." Here it is—the same situation. And they are

talking about that largesse given to these people to administer this restoration. "Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully." In other words, they had already manifested that type of trait or characteristic. People could read it.

And in Second Chronicles thirty-four and verse twelve, we read exactly the same thing. So what it shows is that it is a matter of trustworthiness; it is a matter of honesty; it is a matter of understanding that our basic nature must be manifested in the manner by which we handle responsibility, and it is the same principle that is translated, then, into the broader, comprehensive term, "the Truth." So "the Truth" is a foundational principle that is present in all of these manifestations of integrity, and purpose, and responsibility. We are going to see a lot more about it in tape number three, next time, when we come to point number five.