

Christian Living Series 2, sermon # 95 The Fruits of God's Holy Spirit

Faith #4

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Edited Sermon Transcript

Greetings, brethren. This is now tape number 4 in the series on one of the fruits of God's Holy Spirit: faith. Faith is, indeed, a fruit of the Holy Spirit. But from the word that we have been covering recently in the last couple of tapes—that is, the word *ehmoonah*—it also means to be steady. I gave you a number of illustrations that show that it has to do with the steady gait of an individual, the control of the hands, and so on—showing that it means a form of control, steadiness, nothing erratic. So even the physical definition of it is extremely revealing when you transfer its significance—that is, its spiritual application—to the spiritual.

So, as a Spirit Being—since God is also classified by this particular fruit—it is a characteristic of God. God is extremely steady, consistent. He is not vacillating all over the place regardless of what human beings have attempted to make out of Him. It is strange, when you read so much of the material that is being submitted to various organizations and to people who have collected themselves into various groups around the world, that you are forced to see within the structure of those particular philosophies a changeable God. In other words, He changed from this to this to this, and to something else, depending upon arbitrary lines of demarcation—such as, from the Old to the New. And there are other transitions also that they refer to, like the transition from the swaddling clothes of Christianity under the auspices of Jesus Christ Himself and the twelve apostles, to the time of the Apostle Paul. And they invariably believe that major changes took place between the times of Christ and the twelve apostles, and the time of the Apostle Paul. And, yet, the most significant part of this is that God is consistent—He is steady—and this very word *ehmoonah* means that He is uncompromising, unchanging, faithful in all of His responses and those things which characterize His behavior.

So faith, then, is one of the bases of God's standard of judgement, because God Himself is consistent; God Himself is uncompromising; there are absolutes by which He lives. It is His character. And as character, it is not something that is coerced, it is something that He has willed to do by virtue of mind power. And God is uncompromising in that Way—that Way which we will simply call Truth. So faith is one of the bases for God's standard of judgement.

It is also vital to the fulfillment of responsibility. You see, God bears responsibility. He is the upholder of this vast universe which He created and, as such, He has to sustain the laws out there—the law of gravity, the law of inertia, the laws of thermodynamics, the genetic laws, all of the laws of reproduction. There are myriad laws that God is sustaining, of which He is mindful day by day. We don't expect some asteroid to come crashing into the earth at any moment. We live in confidence that God Himself has set up this great scheme out in the vast universe and it is operating on the basis of laws. So, it is no matter what happens—even with the wildly fluctuating comets, like Halley's comet, when it comes streaking in close to the earth and so on. It sweeps in and it sweeps right on out again. So we don't have any problem—we are not worrying about it. You know, we will go out and take a good long gander into the sky hoping to see the great flashy fireworks of the universe—when those times arrive. So as a particular word, it is, then, vital to the fulfillment of responsibility. God Himself is very consistent in carrying out His responsibilities. We have confidence in that—we believe in it. All science operates according to it in the physical realm. They may, themselves, challenge the spiritual because they don't see it—they have no comprehension of spiritual things—but they do see the physical, and they know they can't change those things, but they always operate on the basis of it. Whenever they set out on another Challenger mission, the whole thing is predicated upon the scientific confidence in the certitude of all the laws and the regulations that God set in motion with respect to this universe. They count on it.

So God Himself has made known certain ingredients, or characteristics, in the far-flung universe that men can see and comprehend, and in which they have an element of confidence—they trust it, they believe in it. But, at the same time, for those to whom the Truth is revealed, they see exactly the same type of law. Now, I don't mean the same description, or the same element, or the same substance—but laws also that are equally certified within the spiritual realm that have never varied and will never vary. So we see, then, men devoid of God's Holy

Spirit who have been led by emotion, and probably by deception, more particularly. Because Satan is out here to deceive religiously, as well as in every other way. So here are men led in the attempt to understand the spiritual things of God based on their physical understanding. You can't do it—there is no way of it. The only time you can comprehend spiritual things is when God reveals them to you. He has to give it to you.

We have just gotten a new computer network system, and it is interesting that the computer won't work at all to do certain things unless you put certain boards or modules, as they are called, in the computer. And when you put that board in there it will do certain things. Well, that's like the human mind. It's deficient regarding one particular board—a spiritual one. And when God calls a human being, it is the same thing as putting within that mind—or we'll call it a computer, the human computer, which is a mind—and plugging in a new board that allows us to comprehend spiritual things. And that is the only way we are going to understand it. So, faith, this ingredient of God's Holy Spirit, is vital, and if the ingredient is necessary, how much more the Spirit itself from which it comes. It is vital to the fulfillment of responsibility—whenever and for whomever. You must have it.

Now, let's get into the continuation of the current subject in this tape number four: The manifestations of a proper relationship with God. To understand that relationship with God, we need to more fully understand this word, because any relationship—whether it is man to man, man to woman, or mankind to God—involves a double tier of responsibility. That is, not only one bears a responsibility, but both objects of that relationship bear some form of responsibility. So there is a responsibility of God to man, as well as man back to God. And we want to evaluate, now, very clearly and very carefully some of the texts that reveal this particular manifestation—our relationship with God.

So, in the physical realm, we can see, then, actual evidences of God's faithfulness. We see them out there every day. When you got up this morning—if you listen to this tape in the morning—and the sun arose, you had one absolute evidence. It was an absolute, living proof of God's faithfulness. If you happen to hear this somewhere on down the road and you've been experiencing a drought, and then, all of a sudden, you get a rain, you have also experienced one of the most significant manifestations of that responsibility of God toward mankind.

Jesus Christ Himself said very clearly that God causes it to rain upon both the just and the unjust. Only at the determination of God, and within the time of God, does God restrain the rain, or take the shining of the sun away, or take away various manifestations of His faithfulness to man, because *men* have not responded favorably. And God *will* remove them. But that is by the will and by the decree of God. And when this happens, it is because God has deliberately intervened, or because He has set a certain law in motion. It can be either one, or both of those factors. So the manifestations of a proper relationship with God involve two considerations: 1) We see in the physical realm, the evidence of God's faithfulness, and 2) We—if we are called of God—respond in kind. That's the reason for these things, because now we can begin to understand the whys and the wherefores of all the physical things that we have, heretofore, taken for granted: the grass that comes up in the spring; the rain that comes benevolently down upon the parched earth; the various physical things that transpire consistently. We take them for granted until we are called of God, our eyes are open, and we begin to see and we begin to hear. The two greatest defects of man are that he neither sees nor hears. He never sees what is going on because he is restless in his movements—he is hurrying from here to there—and he doesn't know why he is taking everything for granted. And he never hears anything. Because if you really hear, you respond.

Is it any wonder that God says in the last days He is going to be forced to bring circumstances upon His own people to cause them to hear? Brethren, I wonder if we, as the called of God, have come to the point in life when we can stop long enough to really listen, or if we have become so cluttered and encumbered with our own problems that we don't hear anything anymore? We are just simply struggling against ourselves and we are fighting windmill battles. Oh, how tragic if that is going on in our lives. Why don't we stop and take our foot in hand and say, "Mr. so and so—or Miss so and so, or Mrs. so and so—you *will* do so and so." Let's take our feet in our hands and *will* to do what we must do. You can't do it any other way, because God is not going to legislate it and God is not going to compel us. But God is going to make it clear to us, and if we will to do it, He will back us up. But we are going to have to will to do it on our own, and that is what I am talking about—that is the significance of faith. Faith is manifested in the fact that we see by the divine revelation of God and then we perform by will. We determine to do it because God then backs us up to do things that we humanly would never be able to do.

So, now, we have come down to the point where we stopped last time. We covered a couple of the texts, but I want to get back into it. That is, the manifestations of a proper relationship with God. So we are covering this word *ehmoonah*—which is the word used very frequently for "faith," and "faithfulness," but actually means "truth." But I wanted to cover it in this context because I think it is so awesomely significant with respect to faith. We hear too many people talking about faith and they don't even understand what it is. They will talk about it, and then they will give it a human definition. You know, faith is whatever *they* will the truth to be. That isn't true at all. Not at all. You know, I might will that gravity doesn't exist, but I'm afraid I cannot change it. And, so, I can *will* all I want to against the physical laws of God and it won't change them. People recognize that. But because they don't see the spiritual, they *will* various things because there is not the same kind of immediate response—or punishment, shall we say—in relationship to spiritual laws. We can violate the Sabbath and we are going to get by for the time being because God has held the penalty in abeyance. You violate the law of gravity and you are going to hit the earth pretty hard, and it's going to take its toll. If you are high enough the toll will be death, but otherwise, if it's not too high, you may just break a few bones, or whatever the circumstance may be. But people feel that because there is not an immediate penalty with respect to spiritual laws, they can reconfigure them, they can redesign them, they can eliminate, or add, or do whatever they want to. But, I'll tell you, that is not going to change the circumstances in the ultimate day of evaluation, because spiritual laws—even though the penalty is held in abeyance—are more demanding and more absolute than all the physical ones put together. But we ought to be able to understand that by seeing the physical. That is why I read to you, back initially, Romans 1 and verse 20. By the physical things, we can determine the spiritual. That's why we are going through this. Because all the faithfulness of God is written in the heavens and in the earth. We see it out here in the movement of the planets, the movement of the astrobodies, the growth here on earth, and the physical things that are happening. We see the faithfulness of God every single day, and yet we will turn right around and deny spiritual faithfulness. That is, human beings do.

Alright, let's note, now, some of these manifestations of that relationship with God. The first one we covered last time was found in Psalm 37 and verse 3, and let me give it to you very quickly. It says, if you trust in the Lord, "verily [that means "truthfully" or "faithfully"] thou shalt be fed." Here is one of the

manifestations. If we truly trust God, we are going to be fed. And the people who have put their confidence in God *have* been fed.

Secondly, in Psalm 40 and verse 10, it says, "I have not concealed thy lovingkindness and thy truth from the great congregation." What we are told here is that the Psalmist David lived it before the people of the congregation. "I have not concealed thy lovingkindness." David had spoken of the things that had transpired in his life. He was cognizant of them—he was aware of those things that were happening. And, you know, if we are truly the children of God, there are things happening in our lives every single day. Anybody who says that he does not have something spiritual about which to talk, is certainly not evaluating—he is not looking. You know, there are so many things happening every day in my life, and in the lives of many people who love, honor and respect God, that we could never talk about them if we took all day. And, yet, we oftentimes wonder if we can find anything about which to talk other than the physical things that are going on in our lives. Let us begin to weigh the spiritual by virtue of those physical things that are happening. Then all of it becomes relative and significant.

Now let's turn to Psalms the ninety-second chapter. Psalm 92 and noting verse 2, but I am going to begin in verse 1: "It is a good thing to give thanks unto the LORD . . ." How can you give thanks to God unless you realize for what you are giving Him thanks? And how are you going to know for what, unless you are evaluating circumstances of your lives every single day? If you are going to sing praises to God on a daily basis, it means you are going to have to begin to see God's operation in your lives. You are going to have to lift your eyes above all the physical, tragic things that may be happening in your lives. Maybe beyond those things that you feel are distressing and disturbing are some underlying spiritual things of great relevance. It's a matter of evaluating.

"It is a good thing to give thanks unto the LORD and to sing praises unto thy name, O most High." How do you do that? "Oh, God, I praise you." Is that all you are going to say? How? Words don't mean anything unless they are relevant. So it means that we realize what God has done to us—what kind of intervention we have experienced, the manifestations of His love. "O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night . . ." Morning and night are revelatory because they reveal. And the word "faithfulness" here is the word *ehmoonah*, meaning "show forth thy truth," or

"faithfulness," or "steadiness," or "consistency," or "integrity." What other word do you want to use? It makes little difference.

"To shew forth thy lovingkindness in the morning . . ."—by the fact that when we get up, we are still alive, that we have been divinely protected. Isn't that one of the promises of God? That we can lie down and sleep without fear of violence, and that God will see us through the night and protect us so that we are brought forth again for a new and glorious day? What a privilege—being alert, having life and vitality and health, and the privilege of serving Him once again in our endeavors, regardless of for whom we work. "To shew forth thy lovingkindness in the morning, and thy faithfulness every night." Do we get up in the morning and say, "Woe is me," or do we look at it, when we come to, and say, "Thank God, another beautiful opportunity"? It's all in the mind. Oh, sometimes—and all of us are guilty of it—we look at it and say, "We hurt too much," or "I'm pained here and there." And we are all guilty of it. You know, those people that say, "Boy, I feel worse when I come to than when I went to bed." But, you know, if we just change our minds and look at it, and we lie there for a moment, and say, "Thank God, I am awake again and as long as I am awake, I can glorify you. I can fulfill your purpose. It's a beautiful opportunity." It's all in how we view it.

You know, one of the things that's been the most inspirational to me—and I have seen this a few times in my life: When I would go by a hospital and see somebody that was a devoted servant of God, and you went away and wondered, "Wait a minute. Who encouraged whom?" You went in there to encourage them, but you found out when you left that they encouraged you. And here they may have even been on their death bed, and yet, what inspiration. So, it isn't that we have to be negative in our thinking. It's that sometimes we do so because we allow our minds to reflect upon our own sorrows, our own anxieties, our own griefs, and our own sufferings, rather than to reflect upon the view of God's intent and purpose. Why don't we see the purpose of God beyond the physical experiences? That's what we really need to do. So we see then, "To shew forth thy lovingkindness in the morning, and thy [*ehmoonah*] every night." If we would just remember this verse and if we would truly praise God in the way that we ought—whether we are playing, as David, says here, "Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." This was a song for the Sabbath day. Now, all of us can't play those instruments, but that

doesn't mean that we cannot carry out the spiritual responsibility, because whatever our responsibility is, whatever duties we bear, we can still praise God verbally and we can sing those praises through the vocal mechanism that God gave to us.

Then I want us to notice Psalm 119 and verse 30. Psalm 119 and let's note verse 30: "I have chosen the way of truth . . ." The word "truth" here is *ehmoonah*. So, if you want to say, "Well, now, wait a minute, that could mean 'faithfulness.'" That's right, because "faithfulness" means "truth." That's what "truth" is, and that's what "faithfulness" is. "I have chosen the way of truth," meaning that we are confronted day by day, hour by hour, with a decision responsibility. Will we mentally choose the Way of Truth, or will we choose the way of emotionalism, or other physical manifestations? Every moment that we breathe, every waking hour in which we exist, we are forced with the consistent necessity of making decisions. Will we say what came into the mind, or will we resist it? Or, will we bring to mind those things that are right and truthful and will we respond on that basis? It is an hour by hour decision-making process. And how many times do we make the wrong decisions, and we say things, and then when it is all over, we could kick ourselves all over the back forty. Why did we do it? Because the Bible clearly tells us that once a wound has been inflicted it can never be perfectly healed. That's right. Any time you cut or serrate the skin, there is always a miniature scar left. There is spiritually also. There is always scar tissue. It may be almost right again—almost it is brand new and acceptable. But only almost, not totally. Any time we inflict a wound, or we bring to pass a wound within our own bodies, it will never be perfect again. So we need to be extremely careful in our spiritual relationships so that we do not inflict wounds that will plague us the rest of our lives. And how are we going to do that? How are we going to avoid it? Think before we speak or respond. Never, never, never react emotionally. Emotions are marvelous ingredients—marvelous characteristics of the physical being—if under perfect control. And they manifest love, joy, excitement, enthusiasm, purpose, dedication, loyalty—all of these marvelous fruits, traits and characteristics. But hate, animosity, bitterness, contemptuousness, malignancy—all of these things are going to rob you of everything you hoped for. Be careful. Do not respond emotionally. It never, never hurts to take ten seconds. Remember the old adage? "Count to ten." Just take ten seconds and think about it. And if you really think about it, you will either emotionally decide not to, or you will intelligently decide not to because the

consequence is too great. So we read here, then, "I have chosen the way of truth." Now, it isn't a single choice. That is an hour by hour consideration. We read these things and sometimes we think, "Well, yes, I chose the Way of Truth before I was baptized." It isn't a matter of what you did at that time, it is a matter of what you have done every second from that point on down to the present, and will do in the future. Choosing is a lifelong process. You are going to have to make a choice, even as you hear these very statements, whether you will to do it, or whether you are going to discount it and go right back to the old emotional responses. You are going to have to make that choice. So am I. When you back up and you say, "Wait a minute. I have five seconds, or ten seconds. I'm not going to make a decision. I'm not going to make a statement. I'm not going to do anything until I think about it for a moment." And then if you think about it, choose the way of "truth"—in all the meaning of that word. Choose the way of faithfulness. And faithfulness means obedience to every ingredient—every consideration, every point—that is involved in truth.

"[T]hy judgments have I laid before me." That is, David kept them. I don't think he carried a notebook around and he kept looking at them, or otherwise he could never have done anything. But he made sure that he was cognizant of the judgements of God. How many of us take the time to commit the laws, the statutes and the judgements of God to memory so that they stand there in bold and sharp relief before us at all times? And then when situations arise, in which we are forced to make a decision, we not only see the emotional characteristic, but we also see that element of honesty and integrity. And then we can do what David did—to choose the way of truth. You are going to be forced to do this every second of your life, and certainly, the major ones are going to happen many times a day. When you are forced to make a decision on what direction you are going to go, *choose* always the way of truth—faithfulness, *ehmoonah*.

In Proverbs 12 and verse 17. Proverbs 12 and let's note verse 17: "He that speaketh truth sheweth forth righteousness: but a false witness deceit." He that speaketh "truth"—*ehmoonah*. He that speaketh "faithfulness." That is, he that is consistent, who shows integrity, who shows balance. "He that speaketh [this characteristic] sheweth forth righteousness." Why does it show forth righteousness? Righteousness is well defined in Psalm 119 and verse 172: "All thy commandments are righteousness." Well, then, I ask you, how in the world, can speaking truth show forth righteousness? Very simple: Because truth is the

Law of God—as the spiritual Law of God also is righteousness. So if you show forth truth—which is obedience, then, to all the laws and the statutes of God—then do you not show forth righteousness? Because that is what righteousness is. Then, we can see, by the manifestation of your obedience, or by your action—whether it is obedience or disobedience—your relationship with God. A man that gets angry shows, by his very anger, that at that moment, the Spirit did not dominate. I'm not saying that he loses God's Spirit. I did not say that. What I am saying is that it is like a pendulum in our lives. We may possess God's Holy Spirit but sometimes we squash it—we squelch it—and we allow the volatile, emotional characteristic of the fleshly mind to respond. We are engaged in a death struggle—a battle between the Spirit and the natural mind. Which one is going to win? Therefore *choose*. You have a choice because you are now in a position to have a choice. The natural man has no choice. He's going to do whatever his physical dictates indicate. But you have a choice—if you are called and chosen of God and the Spirit is indwelling within you. You can *choose* to act upon the impulse of the Spirit and not upon the impulse of the carnal mind. So, "he that speaketh truth [he who responds, then, by virtue of that choice, on the basis of the spiritual input in his life] sheweth forth righteousness." Then, by our response to the laws of God, we prove the indwelling presence of that Spirit, by and through which comes the gift, or the fruit, of truth or faith. You see, faith is a fruit of the Spirit, and the man who is spiritual possesses God's Holy Spirit. And if he possesses the Holy Spirit, then there is a war that is going on in his very natural being—that is, in his mind. It is a war of the mind of the Spirit that is against the natural impulses of the natural mind—the carnal mind. And he chooses whichever one seems to satisfy the need at that moment. Intellectually—if we are really in control of our lives—by the mind of Jesus Christ, we will choose truth. But if we are overcome emotionally and the old carnal self gets a real deep hold upon us, we will choose—maybe to our regret—the way of the flesh. So it is a choice that we have to make.

"He that speaketh truth." He, then, that weighs everything he says and is very careful in evaluating it. Because we are talking about truth in opposition to the false witness who manifests deceit. Then what we are talking about is the fact that when we speak, we are always honest with the words we utter. We carefully weigh our words. And you should remember this verse that I am going to give you in context with Proverbs 12:17. It is amazing, in that context, what Jesus Christ said over in Matthew the 12th chapter—and I've forgotten whether it's verse

34, 35, 36 or 37, somewhere in there: that man is going to be judged by every word that proceeds out of his mouth. That's how you either speak truth or you manifest a false witness. That's how we do it—by our words, what proceeds out of our mouths. We need to stop momentarily and weigh carefully what proceeds from our lips because we are going to be judged by those very words. How many times do we have to fall on our knees and say, "God, forgive me again. No, I didn't do it deliberately, but I certainly could have done a whole lot better job. And perhaps I left a wrong impression, or perhaps I am covering something up, or perhaps I made this statement because I am embarrassed or humiliated by a set of circumstances?" Are we absolutely honest and consistent with our statements, or do we tend to camouflage—to leave a false impression by statements? Oh, what a strong impulse that is with respect to human beings. But it is not of truth. Truth is open—it is absolute, it is honest, it is steady, it is an element of integrity. That is why it is called the *ehmoonah* in here—and the *ehmoonah* is translated as either "integrity," "consistency," "truth," or "faithfulness." That is the characteristic that we want finally to possess.

Now, in Proverbs 12 and verse 22, let's notice the continuation here: "Lying lips are abomination to the LORD: but they that deal truly . . ." The word "truly" is the word *ehmoonah*. "Lying lips are abomination to the LORD: but they that deal [*ehmoonah*] are his delight." He that weighs carefully and speaks only the absolute. He is open, honest, aboveboard. It is a matter of absolute honesty. You read the entire context, now, as expressed by Solomon—under the influence of God's Holy Spirit, of course—beginning in about verse 15, all the way down through the remainder of that chapter. And, I'll tell you, you are going to find it awesomely interesting, as long as you remember the concept in verses 17 and 22.

Let's notice now Proverbs 28 and verse 20. Proverbs 28 and let's note verse 20: "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent." That means that he is going to say things, he is going to commit things, he is going to do things, that are not honest, that are not right. The word "faithful" here is the word *ehmoonah*. "An [*ehmoonah*] man." A man of integrity, a man of honesty, is going to suffer wrong rather than to camouflage and to screen. He is not going to be interested in the sustaining of himself—economically or any other way—if it is a matter of using deception. "A faithful man shall abound with blessings." That is, God is going to pour out every conceivable blessing upon him if he will just be honest. So, a man is well blessed

who speaks loyally and faithfully the Truth of God—that is, the spiritual essence of Truth, God's laws, His statutes and ways of life. When a faithful man speaks these things and acts upon them, you are going to see it in the blessings procured unto his life. "[B]ut he that maketh haste to be rich shall not be innocent." He is going to be troubled in many, many ways—afflicted. He's going to have many, many unique problems in his life and they are going to be manifested in the things that are going on.

Now, finally, I want you to notice Lamentations chapter 3. Lamentations the third chapter and let's notice verses 22 through 23:

It is of the LORD's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

It is seen in the very fact that men are sustained. And, after all, look at how many men are sustained and yet they don't stop long enough to ask why. You know, it just dawns on me as I think about this, the number of people who continue to smoke despite the fact that all the evidence—I mean overwhelming evidence—shows the unique problems it generates in the human system. And yet, do you know that many, many smokers continue. It would seem to me that they would look at it and say, "I don't want to press my luck too far because someday there is a reckoning coming. And if I have been preserved up to this point and God has been extremely good to me in that He has been ever merciful and has not exacted an ultimate payment, maybe I had better be responsive now and not defile the temple of the Holy Spirit." We know the evidence is there. I mean it is overwhelming anymore. But that's only one of the areas. There are many, many areas. Men in general continue to do their own things. They eat all kinds of unclean foods and they think they are getting by.

But how about men who know God's Truth in part, and yet violate it because of an emotional input? You know, there are gradations all the way up and down the ledger. It's for that reason that we are not in a position to indite or condemn anyone else. For *everyone* is guilty. What we need to do is seize our own lives, not somebody else's. We had better come to grips with ourselves and we had better put the bite on ourselves. We don't have any time, really, to be worrying about somebody else. I'll tell you, if we can get ourselves into line, we

are going to do well. And the only person that you can change is yourself. You cannot expect or require it of somebody else. It isn't going to do any good. The only time somebody else is going to change is when *he* wills to do it. So, God did not give you a responsibility—that is, in all essence, futile—to go out and censure, ridicule and criticize somebody else. Because if He had given you that kind of responsibility, surely He would have given you the ability to compel them to act on it.

So the ministry has never been given the responsibility of compelling anybody to act. They are given one, basic responsibility, and that is to preach the Truth. And then human beings have to act upon it. Oh, certainly, I understand that for the sake of peace within the congregation, there are certain things that have to be done. We all recognize that. But, I mean overall, it's a matter of being tolerant. And as I have said so many times, I want to be judged on this one fact alone: Did I preach God's Truth without compromise? I think I have. I have certainly attempted to lay it out, absolutely, as diligently as I know how, without any compromise whatsoever. But I am not going to enter into this judgement of individuals. Never. That is a responsibility incumbent upon you. As you hear, then you must respond. But I hope you are ready to pay the price on the other end—as every one of us must be.

So, "It is of the LORD's mercies that we are not consumed." That's right. Every one of us—every man that lives today—continues to exist because of the mercy of God. And, I'll tell you, when you see what men are doing to themselves and the things that they say, and their actions and behavior, day and night, you wonder how in the world man ever made it through. And yet they are still here. It attests to the mercy of God. "[B]ecause his compassions fail not." For God so loved the world that He gave His only begotten Son. We were all guilty. We were all sinners. While we were yet sinners, Christ died for us. His compassions, indeed, fail not. Well, if they fail not for the world which deliberately walks in the way of carnality and rebellion and defiance against God, how much more so for those who are at least trying to master and to overcome, and to evidence some spiritual force or power in their lives? Yes, our Lord's mercies are very, very great, and because of it we are not consumed. His compassions, indeed, do not fail. "They are new every morning." That is, we awaken and there is all the beauty of another day, and all of the opportunities that we are afforded. "[G]reat is thy faithfulness." The promises of God, the assurance, the integrity of the very

Truth of God. It is still there in the fact that God knows whom He has chosen; in the fact that God knows that we are but flesh; that we are of the dust of the earth; that we need all the help in the world—the encouragement, the inspiration. God knows our struggles. For Jesus Christ came—was sent by God Himself—and suffered in the flesh that He truly might be a help and succor to us. How desperately we need that—every single one of us. But we are the recipients of the maximum mercy—when we begin to think, when we see and hear the Truth of God, and when we *will* to begin to act upon those very principles. When we do that, then God is going to back us up. When we fall upon our knees, when we cry out and we supplicate to God with all the force and character within us, God is going to hear and God will respond and give us the answers to our petitions—our prayers. God *is* going to back us up when we *will* to do His Truth—when we hear and when we respond. Oftentimes we don't hear because we are so weak and so indifferent to circumstances. Because of whatever may be happening in our lives we simply will not respond. But we are going to have to hear and we have to see these things, and see what's happening in our lives. When we see it and we come to realize the whys and the wherefores of our experiences, then we can begin to turn—to turn from those things that are precipitating all the problems—and then become the recipients of all the awesome blessings of God. That's what we ought to have.

Well, that's what Jeremiah is writing here in the book of Lamentations: "They are new every morning." So it means, brethren, that when we awaken tomorrow morning, a new leaf has been turned over. Why don't we make it effective? That's the time that the past is going to be the past. I am no longer going to walk in the ways of the wretchedness of my past. These things are going to be laid down and then "great is [the] faithfulness" of God to back us up. Just read the faithfulness of God—the things that He has promised, His assurances, His confidence. "The LORD is my portion . . ." Well, let's seize that. "[God] is my portion, saith my soul; therefore will I hope in him." And we can have hope in God.

Now, point number seven, then: To those called, the very meaning of *ehmoonah* gives reason for life. If we have truly been called, the very meaning of *ehmoonah* gives reason for life—that is, for our very existence, for our hope, our aspirations of the future. Let's notice, now, Psalm 88 and verse 11. Let's see if we can cover this one very quickly, now, before the conclusion of this tape. Psalm 88

and noting verse 11: "Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?" The word "faithfulness" here is the word *ehmoonah*. Can we in death, manifest the purposes of God? Of course not, it's only in life. In death we are resting in hope. We no longer make any changes. There are not any opportunities afforded in the grave, only when we live in this human existence. And in this human existence, we have the privilege. That's why I said that tomorrow morning we have a chance to turn over a new leaf—a chance to make the changes in our lives. "Shall thy lovingkindness be declared in the grave?" No, it's only when we live. But if we awaken tomorrow morning, we have the glorious opportunity—because we have been called, we've been chosen and we can live that Way of Life. ". . . or thy faithfulness"—the integrity of God, the way of Truth that is absolute and unalterable. ". . . or thy faithfulness in destruction?" No. And these are the points that I would like for all of us to remember when we think everything looks hopeless—when we wonder what's going to happen to us, and it looks like everything is against us. No, God's purpose is not to see us lose everything—for us to sink into utter and total despair. He wants us to recognize our status—our condition—and turn to Him with all of our might—all of our will and purpose. And then God is going to back us up and sustain us. You are still alive—you still have the privilege and the opportunity. Don't give it up.

In Psalm 89, now, and verses 1, 2, 5 and 8, we're going to find the word *ehmoonah*. So I am going to read beginning in verse 1 and through verse 8. Psalm 89, verses 1 through 8: "I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations." The word "faithfulness" here is *ehmoonah*.

I am merely going to read it, brethren, then I am going to come back to it at the beginning next time. Because there is much to be said here. "For I have said, Mercy shall be built up for ever: thy faithfulness [*ehmoonah*] shalt thou establish in the very heavens." That's where the very physical element—the proof, the witness—of the integrity and the purpose of God is written. "I have made a covenant with my chosen, I have sworn unto David my servant . . ." *There* also is a living manifestation of it, and one that is challenged at every turn of the road because people believe that God has changed. What a tragedy. "Thy seed will I establish for ever, and build up thy throne to all generations." Yes, David is still going to assume his throne. It is coming.

Selah. And the heavens shall praise thy wonders, O LORD: thy faithfulness [*ehmoonah*] also in the congregation of the saints. For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness [*ehmoonah*] round about thee?

All the circumstances up there are a manifestation of the faithfulness—the truth—of God. We are going to pick up on that next time because, as I said, there is so much to be said on those eight verses. So, until next time.