

## Christian Living Series 2, sermon # 113 The Fruits of God's Holy Spirit

### Faith #22

Raymond C. Cole  
Edited Sermon Transcript

Greetings, brethren. This is, now, tape number 22 in the long series on the Fruits of God's Holy Spirit, with specific emphasis on the subject of faith—this is Faith # 22 itself. If you will recall back in the previous tape, we spent some time going through generalized considerations of the principal Greek word used. The Greek word is *pistis*—p-i-s-t-i-s. And so we went through those generalizations. Let me quickly rehearse them: One, "It is that which causes trust and faith." Number two: "It is trust, confidence, or faith in an active sense." And then number three, showing that it has a distinct relationship to doctrine: "It is that which is believed, the body of faith, belief, or doctrine itself." So, we went through and explained all of those generalizations before we got into the specific verses.

Now, as I have mentioned to you in times past, I'm going to split this last major word into two areas. There is a distinct difference between "faith" and "the Faith," and a great deal of emphasis is placed upon that by many, many commentators—Biblical commentators. And so we want to look at the word used in conjunction with the specific adjective "the." And then we will look at the generalized usage of the word *pistis* where it does not have that specific consideration—that is, "the Faith" versus "faith."

As I mentioned to you, we are going to cover the specific sense of the usage first—that is, "the Faith." So, in order to avoid a lot of repetition, I'm going to get directly into the subject itself today and explain its usage, now, in this very specific area, because I want us to understand that there are certain things expected or demanded by virtue of the usage of that definite adjective. Now, I don't want to over-emphasize it, because I well understand that in many, many languages, there is a kind of indifferent usage of the definite versus the indefinite. So, I'm not going to overplay it. Yet, at the same time, commentators who have written on the Bible, and

who understand the Greek language very well, *do* recognize that there is a specific reason for that usage and the choice of the word as used with the definite adjective. So, we are going to lay some emphasis upon it, and we will see, inherently, within the texts, the reason for that emphasis.

Now, first, I want us to understand the first concept out of the long series that I'm going to give to you where we are dealing with that definite adjective: the fact that it has to refer to doctrine, because that faith can be verbalized. Now, if faith is nothing more than an emotion, a conception of heart or mind, or the premise of conviction, how in the world could you verbalize it? So, since it can be verbalized, and it does contain within it—that is, within its definition—words, then it must have some form of specific definition. And we're going to see if we cannot understand that usage as we proceed.

So, the first concept that I want to give to you is that "The Faith can be verbalized, so therefore, it must be doctrine." In Romans 10 and verse 8. Romans 10 and noting verse 8, we see this: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach . . ." That is, "the word of" in your Bible—that is, the King James—will say "faith," yet in the original, the definite adjective "the" is added. ". . . the word of [the] faith, which we preach." So, it leaves us with a singular conclusion: that whatever that faith is, it is the sum total of what the Apostle Paul was preaching. He said "the word of the Faith which we preach." Now, it did not say the word that comes as a result of the Faith, it is "the word of the faith," and it is that which they were preaching.

Now, what was the Apostle Paul preaching? It was doctrine—the Way of Life. Doctrine is definitely the Way of Life. Doctrine is that sum total of belief mandatory upon those who believe in the specific instructions of God.

Now, we have all kinds of doctrines in this world, but they are doctrines as espoused by man—doctrines, of course, that have been fabricated out of man's misconceptions of the Bible, or perversions in the utilization, not only of the Bible, but also the concepts of men, or other ideologies that we find extant upon this earth. But the *true* Doctrine is that which comes specifically from the Bible—it *is* the Word of God. So, the Word of God, as we know it—the Bible that we hold in our hands—*is* the Word of faith which must be preached. We do not

preach about it; we do not use it merely as a premise; it *is* the Word which must be preached.

Yet, it is an area in which the vast majority of so-called ministers fail, because what they will do is read a text and then they waft off into their own conceptions, or their own ideologies, or their own ideas. And that is not acceptable in the sight of God. The *true* servant of God preaches the Word of faith—the Word of *the* faith, which is *the* doctrine.

Now in Romans 10 and verse 17, we will read a further amplification of this. Romans 10 and verse 17: "So then [the] faith cometh by hearing." Now, it is strange that if "*the* faith" is not doctrine, "*the* faith" can be augmented by what we hear. That would be a very strange set of circumstances. So, if it comes by what we hear, then "*the* faith" has to be the very net result of the Word which we hear.

Now, no one denies the fact that "the faith" is a matter of conviction, but it is a matter of conviction which proceeds from the foundational premise of *the* Word which must be proclaimed, which is *the* doctrine God has authorized. You cannot separate them, because you cannot have *the* Faith and preach karma—you just can't do it. *The* faith proceeds from *the* Word—the Gospel—that God gave, which the Apostle Paul taught.

So, then, *the* Faith comes by hearing. Hearing what? Well, it certainly isn't hearing Plato, nor Chaucer, nor Shakespeare, nor Voltaire, nor Rousseau, nor anyone else. It is hearing the Word of God. That's what he is talking about. So then, "[the] faith cometh by [the hearing of God's Word], and hearing by *the* word of God." The Apostle Paul made it very clear that he wasn't talking about philosophy; that he wasn't talking about the ideas promulgated by the "learned" and "erudite" individuals of the past. He was talking about *the* Word of God, and faith cannot come by anything else. It comes by the Word which you hold in your hands, if you are holding a Bible. It comes by the very words of God that are the very foundational premise for *the* Faith. So faith, then, can be verbalized, and if you can verbalize it, it has to be doctrine.

Galatians 1 and verse 23. In Galatians 1 and noting verse 23, we read: "But they had heard only, That he which persecuted us in times past [referring to the Apostle Paul] now preacheth *the* faith." He now preaches *the* Faith. In other

words, if I'm going to preach, and not remain silent, the word "preach" obviously means the uttering of sound that is formulated into words—into logic, into thought. And so, if I'm going to preach, as the Apostle Paul did, *the Faith*, it means it has to be translated into words, into thoughts, into concepts. What thoughts? What concepts? The Word of God. And so, *the Faith* is the doctrine of the Word of God, and faith *is* absolutely essential for everlasting life. Can we, then, legitimately say that doctrine is not important? Why, that is the understatement of the world.

"[N]ow [Paul] preacheth *the* faith which once he destroyed." So, the very concepts that were translated into action on the part of those people who believed, were the causative factors in bringing persecution upon those people who acted upon that very Word. The Apostle Paul didn't care what somebody thought in his mind—how he felt as an emotional characteristic—what bothered him is what he saw, what they were living, what they were doing. Doctrine *is* translated into action. Faith is of no value, whatsoever, unless it is translated into some specific behavioral pattern, and that behavioral pattern *is* defined as doctrine.

And so they understood, when they heard about the Apostle Paul, that "he [who formerly] persecuted [the church of God] now preacheth the faith [*the Faith*] which once he destroyed." If you are going to preach it, you are going to have to have a few words. And what words are they? The words of men? The words of eulogy? The words of sentiment and emotion? Or, are they the words of the doctrine—*the* Word of God? What is doctrine but the Word of God? Doctrine isn't something generated by somebody else. Doctrine is the breakdown of the words of God into specific subjects, and specific areas and responsibilities.

Therefore, it is doctrine—the doctrine of *the Faith*, for example, or the doctrine of the mortality of the soul. But the mortality of the soul, as a doctrine, proceeds from God. It is a part of the very Word of God, because the soul is mortal. It isn't something generated outside of the Bible. It is taking the textual material that relates to that concept and formulating it into a specific doctrine. That's what doctrine is. Doctrine, therefore, is the isolation of specific material relating to specific subjects, and they come from the Bible. They do not come from the ideas and the concepts of men. They do not come as a basis of our more-than-average trust in some other human being to whom we listen and then we translate his experiences and ways into some kind of an emotional concept

(and that is basically what most churches do today). But the doctrine of God proceeds directly from the Bible. It is the Word of God translated into specific subjects. So, he, then, who at one time destroyed, now preaches the very doctrines which he once destroyed.

1 Timothy 4 and verse 6. In 1 Timothy 4 and noting verse 6, we read: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ . . ." This is, now, the Apostle Paul writing to his young evangelist Timothy. And so he said to him: "If thou [Timothy] put the brethren [those called and added to the body of Jesus Christ] in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of [*the*] faith . . ." Now, we have it nailed down. The Apostle Paul said that *the* faith is made up of words. What words? The words of God. ". . . nourished up in the words of . . ." And what follows is not here in the *King James*, but it is in the original Greek language: ". . . *the* faith and of good doctrine, whereunto thou hast attained." So, that faith, therefore, is the undergirding substance of *the* doctrine, or when you combine it, it is the doctrine with all its emotional characteristics.

Now, as I said earlier, no one is denying the fact that faith is a conviction. We well understand that. But it is a conviction that proceeds from *the* Words, and outside of those Words you cannot have *the* Faith. There's just no way out of it. It's just like you cannot have milk unless you have the cow, or the goat. So, you're not going to have milk, or you are not going to have faith, in this case, unless you have the source of that faith, and the source of that faith is the Word of God—doctrine, in other words.

So, *the* Faith, then, is the Word of God. Titus 1. Titus the first chapter and I am going to look at verse 13, specifically, but let's go all the way back to verse 9 so that we can get this in context, and then read all the way through verse 16. It is a very interesting analysis here: "Holding fast the faithful word as he hath been taught . . ." Now we are talking about somebody who is a fit candidate to serve others. And so it says: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine . . ." In other words, reversing this, you cannot possibly preach sound doctrine if you do not hang on to the original Faith which was given to you.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." There are going to be all kinds of people arguing against the faithful continuity of that Word, and they have all the clever arguments in the world. But, brethren, I do not care about arguments, or anything else. I want just the simplicity of the language, and the simplicity of the language says that the doctrine was originally given. You cannot have it otherwise, because that doctrine *is not* physical, and the human mind is not subject to it. It just cannot ascertain these things in its own right—the human mind can't do it. So, it must be given by God, and if we claim the necessity of change, we are laying the fault at the feet of Jesus Christ, or of God—one or the other—either He never gave it, or, we must admit that somebody presumed in the first place, then, which means that such a party never did have the Truth.

Because somebody presumes, initially, doesn't mean, then, that God is obligated, subsequently, to give him the right orientation. That isn't the way it works. God calls man out of his own ignorance—out of his own darkness—and then reveals His Truth to him, and when He reveals His Truth, He adds the emotional dimension to that—which is the faith that we are talking about—and then He says: "Hang on to it" (that "faithful word as he hath been taught"). And we are going to see later on how many of them did not have any confidence in that Faith, and turned away from it.

So, we see here, then, that we are obligated, as the Apostle Paul said—and this is written for us, after all (it is a part of the Word, isn't it?)—to hold fast "the faithful word as he hath been taught." That's a very simple statement, and I think I know what it means: I was taught it, and now the Bible says simply, plainly, precisely, absolutely, and incontrovertibly, to hold it fast.

"[T]hat he may be able by sound doctrine [that's the net result of holding it fast] both to exhort and to convince the gainsayers." You are not going to do it otherwise. And just look at the track record out in the world today, where they have departed from that Faith. And let me tell you, you see the most bewildering array of confusion humanly possible. They have gone every which way, and nobody is static. They're not standing there with their feet firm. I don't know of anybody else who is doing it, outside of one (that is, one group). I really don't know of one. Now, God may have some others, and I'm certainly not putting any fence around ourselves. I'm saying that I do not *know of* anyone else that is even attempting to do it.

Oh, there are some who will lay claim to certain things. They get all ruffled about certain things they do not understand, and so they began to make their own departures, formerly, for one reason or another, and it was not long before they began to sacrifice that Truth. It always happens.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." That's the only way you're ever going to convince anybody, and it has proved effective. "For there are many unruly and vain talkers [oh, indeed there are] and deceivers [indeed], specially they of the circumcision." Indeed—the ones that came right out of the body of circumcision today, which would be the body of Truth, in the spiritual sense. And they seem to be the greatest deceivers of all, anymore. I just can't believe that they, at one time, for reason and for purpose, could have subjected themselves to baptism, claiming that they really believed it, and, having accepted that very premise of their baptism, when they saw the faltering, failing tendencies of a single individual, turned right around and disbelieved it all. Who are they deluding? No one but themselves.

"Whose mouths must be stopped, who subvert whole houses . . ." And they are still doing it, brethren. And strangely, strangely, many, many people will stop and listen to it. If we are smart, and if we are intelligent, what we would ask is, "Are you bringing exactly the same doctrine that we were all taught, initially? I mean, with no additions? I don't mean with any changes or any justifications of any type. Are you bringing exactly the same doctrine we were all taught, and for which we were all baptized?" If they hem and haw around, or if they say, "No, I think we have to change here and there," you say, "No thanks, I don't even want to hear it." That's what the Bible says. But no, when they come in, many say, "Oh, he sounds so honest." So did Satan.

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake [What they're after is not you. They want you because of a monetary return]. One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.

You see, here they were vacillating and moving all over. Why, the vacillation is an indication of what? It's a change of doctrine, isn't it? Have you ever seen somebody vacillate in the emotion of faith? I'd like to see somebody define that one for me—where I have a conception of faith, a solidarity of my emotional conviction. Now, can you see the vacillation of it? How utterly ridiculous. The only way you are going to see vacillation is that you are going to see the change in its manifestation. People are going to change conceptions or ideas, and you see vacillation. And therefore, as the Apostle Paul said, rebuke them for these changes, "that they may be sound in *the* faith"—*the* Faith that is unalterable, *the* Faith that is absolute and unchanging.

Notice it now: "Not giving heed to Jewish fables . . ." What were they doing? Was it a change of the emotion of the mind? No, they were changing ideas. They were now adopting Jewish fables, or the equivalent today, brethren, are the fables that have proceeded from the great numbers who have departed from that Faith. So, "Not giving heed to Jewish fables [nor any other fables, so far as that is concerned], and commandments of men, that turn from *the* [T]ruth." The Truth is the premise, then, of *the* Faith. You can't have it otherwise. To be sound in the Faith, then, is to be loyal to the Truth. Read it. That's what it says in plain language.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." And is that not what's causing all the people their trouble? Their consciences are troubled; their minds are bewildered and confused; they don't have any confidence in anything. Their faith is made shipwreck, as we're going to see later on.

So, why do we give heed to all these fables and these commandments of men that are absolutely being espoused broadly all over the country and around the world? "Unto the pure . . ." If you are pure of mind, why, then, can you not be absolutely loyal and faithful to that which was originally given to you? That's what the Apostle Paul is saying. "Unto the pure all things are pure." They don't have a lot of questions; they're not constantly fighting; they're not constantly agitating; they have confidence, and they act in a very stable fashion with regard to that Faith and that conviction. But to the "unbelieving is nothing pure." They are always agitating; they are always struggling for this or for that. If you ever see an individual that cannot just step back and act in confidence—with real faith and

with real solidarity of conviction, predicated on the absolute Truth—you know that that individual is mentally troubled and having serious and grievous problems. The one who is acting upon that Faith is doing so in confidence, in simplicity, and without a lot of agitation.

Yes, "They profess that they know God [Don't they all?]; but in [their] works [the manifestations of *the* Faith] they deny him [That is, the changes of doctrine are the source of that denial.], being abominable, and disobedient, and unto every good work reprobate." They can't do good works; they can't be satisfying to God; they cannot be exemplary; they cannot manifest the real solidarity essential to bring about the harmony and the unity of *the* Faith required of God. They can't do it. You must have confidence in that Way which was originally given. Brethren, just go back and read, in simplicity, the entirety of that statement, once again, and see it as it relates to our own behavior—mentally and emotionally—as well as in the actions that we undertake.

Now, I want us to notice Titus the second chapter. Titus 2 and noting verse 2, but we're going to begin in verse 1 and read through verse 5, because this is a continuation of what the Apostle Paul said here in the earlier chapter. It relates right back to the things that he had earlier stated—that we have just analyzed: "But speak thou the things which become sound doctrine." Well, it's interesting that the Apostle Paul in writing to Titus knew that the things that were spoken are the very premise of the Faith—the doctrine itself.

That the aged men be sober, grave [that's a part of the Faith], temperate [that's a part of the Faith], sound in [the] faith [sound in all of the doctrine], in [love, or] charity, [and] in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things [a specific instruction to the aged women].

For some reason the Apostle Paul felt it necessary to address older women, specifically, in this regard, because sometimes older women get a little hardened, and they lose their orientation.

That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at

home, good, obedient to their own husbands, that the word of God be not blasphemed [that is, the word of *the Faith*].

Now, here was a specific instruction that the Apostle Paul had given to Titus: "But speak thou the things which become sound doctrine." And he said, "In so doing, I want you to go out and instruct these people what they are to do specifically, and how they are to advise younger women, and to help them to be loyal and faithful to the Truth of God." That *is the Faith*.

So, we have seen, then, that the Faith can be verbalized. It is doctrine, and it is very, very serious. Now, we have been told on occasion that doctrine is really not that important. But I want to ask you if that is the view of God and of Christ? Let's see if we can evaluate that and see exactly how they felt about this concept of doctrine and *the Faith*. In Matthew 23. Matthew the twenty-third chapter, and let's note verse 23. Matthew 23 and noting verse 23: "Woe unto you, scribes and Pharisees, hypocrites!" You see, here were the hypocrites of those days. They had their own philosophy—they had their own way of life—and human beings will pounce on them with all the energy they possess today, but they do so only emotionally, because in truth, they may be greater hypocrites than even the Scribes and the Pharisees. How do they know they're not? You see, the only thing they are doing is capitalizing on Christ's evaluation of the Scribes and Pharisees. But I haven't seen, and neither have they, an evaluation of what *they* are doing.

Now, if we're going to look at it on the basis of an assumption, like these people are doing today, they *assume* that they are right, but then so did the Scribes and the Pharisees. They assumed that they were right. They believed it in their own hearts. They thought that they were right. So, the very idea of thinking that you are right, or believing yourself to be right, does not make it so. There is an evaluation that is unbiased on the part of Christ, and on that basis, He looked at the Scribes and the Pharisees and called them hypocrites. Yet, there may be many hypocrites today who have not yet received their evaluation.

Now let's notice: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin [they were doing certain things], and have omitted the weightier matters of the law." You see, they were of the impression that if they made an appearance—in this case, it would have been an economic appearance—that that would satisfy the requirement, and they would achieve the

ultimate objective of their faith, or of their conviction. So, here they would do certain physical things that could be seen of men. So they would tithe of mint, anise and cummin, but they were omitting the weightier matters of the Law. Now, I want you to notice that God didn't say that they shouldn't do it, but He did say that there is a relevancy of conviction. Some things are more significant than others, just like certain things that have been done within the church in these last days. Some of those things were minor by comparison to others, but it doesn't mean that because one was minor, and the other was major, that the minor should not be done. They are required, but there is less emphasis laid upon them than upon major things. So, we find, then, that there are weightier matters of the Law: judgment, mercy and *the Faith*. "The Faith"—which is in the original here in this particular text—is *the doctrine*. A weightier matter, then, is the doctrine—the true doctrine of God, the Word of God that is inexorably binding upon us. So, the very weighty matters of the Law, then, are judgment, mercy and the Word of God—*the faith*.

"[T]hese ought ye to have done." In other words, God says, "I want you to be faithfully obedient, but don't leave any of the other things undone." That's the statement of Jesus Christ. So, let's give it its proper orientation. Judgment, mercy and *the faith*, the doctrine, are the weighty matters of God's Law, and they are awesomely significant, and they must be performed, and not the perfunctory things that we do that human beings can see, and for which we usually get certain praise and credit. That's why they are done. Oftentimes people who are philanthropic in nature are not philanthropic, at all. They do it for recognition. They are willing to part with some of their hard-earned money—well, maybe it's hard earned, but maybe it is ill-gotten gain—in order to build their ego. In this case, relevancy in their own lives demanded a certain sacrifice of money—which is very important to most people—in order to build ego. So, it just simply tells you that the two great demands of human existence are money and pride. Those are the two giant things that must be satisfied. And God said, "Let's move those things over to their proper perspective and get the weightier things done first"—which is, as Jesus Christ said, the doctrine. The doctrine is very important in the sight of God and in the sight of Jesus Christ—very, very important, indeed.

Alright, now we're going to begin to move into another area of this in order to show how, through Christ, we can achieve the objectives involved in *the Faith*. There's no way we can do it otherwise, and when I finish with this subject of *the*

Faith, you are going to realize that. But I must begin with the foundation someplace. So, we're going to start by turning to Romans the third chapter. Romans the third chapter, and I want you to note verse 25, but we are going to read verses 23 through 25 so that we can get it in context. Romans the third chapter and verses 23 through 25. And we're going to notice that there was a significant reason for the sacrifice of Christ, because we had to have a past obliterated—a past that became clouded, problematic and troublesome to us, simply because we did not have *the* Faith.

There is a very, very definite need of not only the physical manifestation, but of the power within us—the emotional characteristic that proceeds from that knowledge of God's Truth—that keeps us faithful to that Way of Life. We must have both. We must have the conviction—we must have the emotional element of it that keeps us, or compels us, to move in that Way of Life that is described by *the* doctrine. But you cannot separate the two. I have told you from the beginning that I understood and recognized that there is an emotional, or a convicting, element, but it is distinctly related to the doctrine, and you can't have it otherwise. Just as I said, you can't have the milk unless you have the source—which is the cow or the goat. That's all there is to it.

So, now let's notice that our wrong actions in the past—our sins—had to be resolved. Those things had to be buried, and there had to be some way by which we, as human beings (who are no different than our ancestry), could now faithfully obey the doctrine. How are we going to achieve that? In Romans the third chapter, now, and beginning in verse 23: "For all have sinned, and come short of the glory of God." And what is sin? Well, it is described by God's Law. The Law tells us what sin is. "For all have [broken the Law of God], and come short of the glory of God."

"Being justified freely by his grace through the redemption that is in Christ Jesus." Now, grace is unmerited pardon. So we have been justified—meaning the past has been obliterated—freely by that unmerited pardon through the redemption given to us by Jesus Christ. Now, keep those things in mind.

"Whom [Christ] God hath set forth to be a propitiation through [*the*] faith in his blood . . ." Now, what this is saying—because in the Greek it is "the Faith"—is that the Faith, which is the doctrine, is achievable, then, through the

sacrifice of Jesus Christ. The spilling of His blood made it possible for us, now, to obey the very thing which initially required that the life of Christ be laid down. We can now obey the very thing that put Christ in that ignominious position. So, by, then, the sacrifice of Christ, Christ has made it possible for us to become obedient to *the Faith*, which was not possible with human beings. It *couldn't* be done with human beings, because it was not possible, and we shall see that later.

So, the obliteration of our wrong actions—our disobedience and our rebellion—in times past, then, became possible by the sacrifice of Christ. Now, if then, obedience became possible by the sacrifice of Christ, then it was that disobedience, earlier, that made the sacrifice of Christ necessary. And that tells you that *the Faith*, therefore, is the fulfillment of that which we were unable to perform before we had the sacrifice of Christ. That's why He paid the price. He paid the price of our past defiance and rebellion against *the doctrine, the Word, the Way of Life*, so that now we could become obedient to *the Faith* through the sacrifice of Jesus Christ.

Alright, next: "After Christ paid that price, obedience came by the faith." In other words, Christ died and justified that past so that we could have the opportunity to be obedient. Remember, we didn't have any faith back at that time. Human beings did not have faith prior to that, and we are going to see that in just a moment. But after we have been justified—after that merciful gift of Christ has been made—we now have the privilege of becoming obedient by *the Faith*.

So, the reason for which Christ sacrificed His own life—or, that is, the reason for which His life was given up—has now been made possible by the sacrifice itself. Romans 11 and verse 20. Romans 11 and let's note verse 20: "Well; because of unbelief they were broken off." Here Paul is speaking to Gentiles, because they got a little high-handed—they thought they were being given special treatment. But the Apostle Paul said, "No, not at all. They were broken off because of unbelief, and thou standest by the Faith." So what he is saying here is that "they were broken off because of unbelief—because they didn't *have* the Faith. But you are standing *by* the Faith"—*the Faith* that became possible through Jesus Christ. Then, if *the Faith* made it possible for *them* to be faithful, the Faith will also make it possible for the former unbelievers to be faithful.

"Well; because of unbelief they were broken off." What was their unbelief? They just didn't act on the Word—they didn't live up to the requirement. Their unbelief is the fact that they did not consistently believe the Truth—the Word of God, or the Word of *the Faith*. And now he said to the Gentiles, "You are going to stand, or you are standing, by *the Faith*." That is, you are faithful to those things that they did not believe. There isn't any change here. "They were broken off because of unbelief, but you are standing by *the Faith*." So, whatever the Faith was to the Gentiles is exactly what caused the failure of ancient Israel, or what caused the failure of ancient Israel is exactly the same thing that was now written into their lives by *the Faith* through Jesus Christ. There is no difference, whatsoever. So, "be not high minded, but fear."

Alright, let's notice Galatians 3 and verse 23. Galatians the third chapter and noting verse 23: "But before faith came [Oh, before *the faith* came], we were kept under the law." Whatever it was back there at that time—and now we're talking about that which kept them—how were they reconciled in their relationship with the nation in ancient Israel? We are not talking about initial obedience, we are talking about how, once they sinned, or violated, the Law, they were reconciled to the Commonwealth of Israel. It was by the sacrifices—by the various things they were required to go through, which pointed to Jesus Christ. We are not talking about the things that they were required to obey, we're talking about how they were reconciled. So he said, "But before [the] faith came, we were kept under the law." So they were resolved—or they had an effective resolve in their lives by taking up a lamb, or turtle dove, or a cereal offering, or some form of offering, or some form of sacrifice. But they were "shut up unto the faith which should afterwards be revealed." *The faith* can be revealed. Now, how are you going to see *the Faith* if it is merely an emotional trait or an emotional characteristic of the mind, or of the heart? This is something that God is going to reveal. *The Faith* can be revealed.

So they, in ancient times, then, were kept under the Law. That is, they had to go through certain physical, ritualistic service that kept them resolved before God, because they had violated the principles that were involved. "Before the Faith came"—that is, the spiritual dimension to those same laws. *The Faith* came through the gift of God's Spirit. Formerly, when they were written merely as carnal codes or laws, there was no faith involved, and we are going to see that momentarily, here. There was no faith involved in it. It was merely a physical

writing—it was a letter application of the Law, and they could not obey it, because they didn't have *the Faith*. In other words, they didn't have the spiritual dimension added to those very laws. The spiritual dimension is the Word of Faith. So, here they were before the Faith—that is, the laws, the statutes, and the ways of God—with, now, the faithful dimension. Before that came, "we were kept under the law, shut up unto the faith." That is, kept from entering into it. They were totally unable to do it—they were shut up, as the Apostle Paul said. They couldn't subscribe to it—they could not be obedient to it. It wasn't possible, because they were kept blinded to it—they did not have that added spiritual dimension that made it possible for them to be faithful and obedient to *the Word of Faith*. They could only keep it on a physical, or a tangible, level, and that Faith is "the faith which should afterwards be revealed." That is *the Faith* which was revealed with the coming of Jesus Christ.

Let's notice, now, Galatians 3 and verses 25 and 26: "But after that [the] faith is come, we are no longer under a schoolmaster." When *the Faith*—that is, the doctrine and real faith in that Way of Life—is come, we are no longer under those things that tangibly keep bringing us back: a compelling set of sacrificial responsibilities.

"For ye are all the children of God by [the] faith . . ." How do you become the children of God? When *the Faith* takes over in your life. What is *the Faith*? It's the doctrine—it's the Word of *the Faith*, the Word of life. It is the Truth of God—it is the Gospel of God, as we read. And that Faith makes us, then, the children of God. It is *the Faith*. Notice it again: "For ye are all the children of God by [the] faith . . ." That's how you have become the children of God, and *the Faith* is the doctrine that was kept—shut up—until it was finally revealed.

Now, finally for this tape, let's notice Hebrews 4 and verse 1. Hebrews 4 and beginning in verse 1, and this will put it all together for you. Beginning in verse 1, it says:

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with [the] faith in them that heard it.

You can't separate it. God gave to them a letter application—a physical responsibility. They could not obey it. God already said they couldn't. Deuteronomy 5:29 says, "Oh, that there were such an heart in them." Joshua said in Joshua 24 and verse 15: "You can't be obedient to God, for He is an Holy God."

How can we, then, keep a spiritual entity when we are carnal? We can't do it. So there had to be a provision made for us at a given time, and that provision was made by the sacrifice of Jesus Christ, that by the sacrifice of Christ, we could, therefore, have *the* Faith within us. It is a gift that comes through the sacrifice of Jesus Christ, and we're going to see how broadly amplified that is when we go into other aspects of this subject on another tape.