

Christian Living Series 2, sermon # 118
The Fruits of God's Holy Spirit

Faith #27

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Edited Sermon Transcript

Greetings, brethren. This will be the continuation, not only of that long series on the fruits of God's Holy Spirit, but now down, specifically, to the subject of faith, and then even more specifically, to that Greek word p-i-s-t-i-s—*pistis*.

If you will recall, we completed, now, the series where there is the usage of the definite article in front of that word—in other words, "the Faith." That was completed on tape number 26. We are down, now, to tape number 27 today, where we are going to begin our analysis of the general usage of the Greek word *pistis*. We are going to begin, by all rationalization or orientation of the mind, at a logical place, where we are going to ask ourselves that dominant question: "Just what is faith?" Because it is a product from God; it is something that God Himself has created, or brought into existence; it is spiritual in nature. Therefore, the definition must be left up to God.

So, let's go to the first verse of Hebrews 11 and there we find a good definition of faith: "Now faith is . . ." Now, what is it? "Now faith is the substance of things hoped for . . ." In other words, it is the substance of mind—it is a mental orientation—and it has to do with something in the future. "Hoped for" is a futuristic consideration. And, then, it is also the evidence of something else. It is "the evidence of things not seen." So faith is the evidence of something that you can't put your hands on, but it is the making obvious of something that otherwise is intangible. You know, the thought patterns of mind—the orientation of mind—is not discernible. It can't be seen in a mechanical manner. You can't put your hands on it. Can anybody put his hands on the thought processes of a particular individual? No. But if you stand around long enough and observe the individual, and you see what he is doing, and what he is saying, you will see manifestations of what has been going on in that mind.

Alright, faith, therefore, is the substance of something that we anticipate. That is, it is the source by which a realization is effected. But, at one and the same time, then, it is the evidence of things which are not seen. It is the evidence of some kind of an operation that is occurring in a different domain than this letter, physical, application of humanity. So faith, therefore, has a dual definition: It is the substance, that is, the commodity of something that you can put your hands on. It is the substance of things hoped for, or as the Bible says, the assurance of it. And the thing that you can see, in that regard, is the confidence manifested by the individual. In other words, he evidences no doubt—he evidences no misgiving. He is not fretful about it. If he really believes it, it is going to be obvious in the demeanor, or the character, of that individual. You know, if he asks something, and he asks it according to God's will, you will see the obvious confidence of the man, or the individual.

Now, it's not only that, but, then, it is also evidence. It is the absolute proof of things that are not seen. Let's keep in mind, now, that it is the proof of things that we cannot see. And what is it that we cannot see? Well, very quickly, while you're thinking on this, let's go back here to 2 Corinthians the fourth chapter, and I believe it is verse 18. 2 Corinthians 4 and noting verse 18. And here you will find: "While we look not at the things which are seen . . ." That is, our eyes are not focused upon the things of this physical domain. "While we look not at the things which are seen, but at the things which are not seen." So here, those who are called of God are not allowing their lives to be influenced, motivated and directed by the things which they see—tangible things: nations, human beings, physical laws, and so on. They are not oriented by those laws. Then, by what means are they oriented? Let's notice it: ". . . for the things which are seen are temporal [that is, they are here today and they are gone tomorrow]; but the things which are not seen are eternal." And what are eternal things? They are spiritual. Physical things are here today and gone tomorrow. Eternal things are spiritual things.

Now, let's go back once again, here, and notice this statement in Hebrews 11: "Now faith is the substance of things hoped for, [but] the evidence of things not seen." What are the things not seen? Spiritual things—those things which are eternal. Then, faith is a manifestation—that is, the demeanor, the character, and the behavioral pattern of the man, indicates the level of his faith. It is a manifestation of his conviction, or of his belief. If somebody says, "Yes, I

believe," and then he turns around and frets, and carries on, and worries, and is anxious, and troubled, and perplexed, it's hard to believe that he really believes, because his manifestation is one of disbelief.

So, faith, then, if it is really active in our lives, is the assurance of things for which we are looking, but we have never put our hands on, and it means that we have confidence in what God has promised to us. And you have to have faith to be born into the very Family of God—to inherit the Kingdom of God. You have never seen that Kingdom. You have never been there, and you have never seen anyone that has been there. Therefore, if you believe that you are going to be born into the Family of God, and into the very Kingdom of God—which is the Family of God—you have to have faith. Unless you are merely parroting something, and you don't really believe it. Now, if you don't really believe it, it doesn't take too long into the future until that disbelief will manifest itself. Your behavior—the things that you do, and the things that you don't do—is definitely a dead giveaway.

But it is, then, also the evidence of things that are not seen. That is, "the evidence" means something that is tangible—you can put your hands on it, and you can see the action, the demeanor, the character, or the behavior of the individual involved. Now, that *is* the substance of faith. That's what faith is all about. Don't ever say that you have faith if you live in doubt.

You know, the one thing that God does not want is for us to be liars. He does not want us to be hypocritical. Now, there is not a problem in the sight of God if we will be honest and just say, "O God, my faith is deficient. I lack it. I am physically oriented and I live in fear and turmoil. I am troubled by various things in life. I find these things incredibly difficult." God *does* respect honesty. He *knows* what you are. He can read your minds and your hearts. He wants to see honesty, and He wants us to admit it. But if, now, we are trying to, not only impress our peers, but also to impress God, we might, for a while, impress our peers, but we will never impress God, because God is going to read that heart and God is going to read that mind, and He is going to know whether you have faith, or not, because God reads spiritual things. He sees those things which are not. You and I can't see them, because we are limited to this physical level. We cannot read them, but God does. God can see in the light, or in the dark. God can read spiritual things, as well as physical things. God has all knowledge and all capability. We're not going to pull the wool over His eyes. He knows exactly

where we stand, and what God wants, more than anything else, is candid admission. That's what conversion is all about.

Now if, as John said, we will confess, then God is faithful and just to forgive us. So, all we've got to do is to say, "O God, I know that my faith is deficient. I know that I live with, and am fraught with, fears, and misgivings, and apprehension, and troubles, and perplexities, and the driving purposes of the flesh, and the various physical things of this life. I know they trouble me." Admit it, and then go to God and ask for that change in your life, and God, then, is faithful to assist, and to help you, in that regard. But He will not do one single thing until you honestly admit what you are to God. That's the reason for self-examination. That's why God wants us to look down into our lives.

Now, we use the whitewash brush with great effectiveness. Human beings are incredibly capable of employing it. But it takes a lot of, well, I guess we could just say prayer, first and foremost, and then a lot of fear for God, secondly, to finally confess what we really are, and to just lay our lives out before God. And once we do that, we can begin to grasp the true significance of faith. Only then can we begin to understand, because it's a spiritual gift. But faith is not going to take up a challenge where arrogance, human conceit and lying deception prevail. There is no harmony between them, just like Jesus Christ said with regard to Satan, the Devil. He said, you know, that [paraphrasing] "there is no relationship between the two of us, and therefore," He said, "when I leave, Satan will come"—meaning that he wasn't present when Christ was present. Then, neither do diabolical, nor human, traits and characteristics exist in the same area with spiritual things. They just don't.

So, if we want the real spiritual characteristics, then we have to, first and foremost, get rid of our natural traits and characteristics. And how do we do that? We admit them, and when we admit them, then God is faithful and just to remove those things, and He will fill up, then, that vacuum with things that are of real purpose and significance.

Now, that's what faith is, and it is a mighty, awesome ingredient. It is so awesome that the Bible itself says that "the just shall live by faith." That's how we are going to live. In fact, it is absolutely foundational. But I'm getting way ahead of the game, because we're going to come to that just a little later.

Now, we have seen what faith is. Faith is something that manifests itself in man's behavior. It is the evidence of things not seen, but it is also the assurance of things for which we have hope. But what is the object of that intangible ingredient—that mental orientation? Faith itself is not something that takes form or shape. It only manifests itself in action or behavior, and then you can see it. You can see whether it exists or whether it doesn't.

But, is faith two by four, or is it eight by eight, or is it in a curve pattern, or is it square? What is faith on the basis of a physical definition? You couldn't give one to it, because faith is not physical. Faith is a spiritual ingredient, and you and I could not give it any definition or dimension. But it does manifest itself in all kinds of forms and shapes in our lives. We give it shape, or we destroy its shape, one or the other.

But, who or what is the object of that faith? Since it is an intangible thing—it's a mental orientation—it has to have some kind of objective. And what is the objective of that faith? Here in Mark 11 and verse 22, we read a most interesting statement. Mark 11 and note verse 22: "And Jesus answering saith unto them, Have faith in God." Now, God is not seen. There was a manifestation of Jesus Christ when He became a human being. He took upon Him the form of man. He became a human being, so He was tangible, even as the Apostle John said: "Our hands have handled of the Word of life." That's flesh. You can put your hands on Him—you can see Him, you can see where He was walking, and what He was doing. But here was merely a manifestation of the spiritual Law—the words of God. Christ Himself was the Word of God made flesh. What are the Words? They are Spirit and they are Life. So here, then, about two thousand years ago, was a living manifestation of the very Word of God. It was the spiritual dimension of God's Word made flesh—tangible. "Our hands have handled of the Word of life." We can see Him; we saw where He walked; we saw where He went; we heard His voice, but no more. And yet, the Bible says very clearly that He is here. How is He here? Well, I want to get into that, but that's another subject, altogether. But you think very soberly, because wherever He is, is the Word of God—wherever He is, are all these spiritual fruits and characteristics: faith, joy, and so on.

So, what is, then, the object of faith? "Have faith in God." Now, a lot of people have faith in themselves: self-confidence. You have heard about it—not a

very good place to put any confidence, I'll tell you that. But most people haven't learned that yet. Those of us who have really been called—and hopefully we have been—have come to recognize that we can't trust ourselves for five seconds. I can tell you one thing: there is no human being on the face of this earth that can disgust me more than yours truly. I get so distraught and so upset, because, you know, I'm on my knees praying to God, and I think I got through, and everything is nice and clear, and I think I have a beautiful relationship with Him, and then something will come, and then flitting through my mind are those evil traits and characteristics once again. I get so distraught and so disgusted. I abhor—I loathe—the self, brethren.

Maybe you will understand from that why I'm not too hard on other people. It's because I've seen enough of the battle in my own life, and it makes me have an awesome respect for other people. I know that if they are trying to do the things that they should, they are struggling also. I don't always do the things that I want to do. I don't always say the things that I want to. There are many, many times when, if I could just turn the clock back, I would never have said it. But it's already gone out, just like the Bible says. And what can you say? Well, you can go and apologize. You can try to do better the next time, or you can leave the image that you didn't really mean to hurt someone, and you aggressively try to do kind things for them. So you ameliorate a situation. But we are doing that every single day. We are, by nature, hypocrites. Not by design. We may loathe ourselves for it, but we are always digging ourselves out of the well, because we are usually down at the bottom of it. And, you know, when we can come to recognize that, then we can begin to understand what other people are up against, and it will give us a great deal of compassion—mercy—for other people.

You know, God looked down upon the human race that He had created, and He didn't look down with contempt—He didn't look down with disgust—He looked down with, well, yes, a horrified feeling. Why? Because He had a feeling of what human beings were doing to themselves. And He looked down with optimum love, and even sacrificed His own Son Jesus Christ for them.

How many of us are willing to sacrifice just a little of ourselves—not even the whole being, just a little of ourselves—for somebody else? How many of us say, "Well, wait a minute, why should I indict and condemn anybody? I've got too many things in my own life." You know, when we see ourselves for what we are,

rather than what we think we are, we don't have any room left to criticize anybody else. And that's one of the things that I know, brethren. I want you to know sometimes how I think. So, when you come and talk to me and you indict and condemn somebody else, maybe you will remember what I'm thinking when you leave. Because then I remember what you are. You know, I've seen. Obviously, I can see certain things, and I just wish that you had seen in the lives of those that you are condemning, what is troubling them and what they are experiencing. If you could see what *you* are, then you can understand what they are. But don't ever judge them on the basis of what you *think* you are, because that's what creates the problem. I want you to see yourself for what you really are. *Then* you won't have any trouble with anybody else, because God is not going to judge you on what you think you are, but on what you are. And, you know, that's going to be quite a revealing thing if you have a different view in the Day of Judgment. So, He's going to look at you and say: "Thus and thus and thus." And you will say, "Oh, no, no, no, God, no, let me tell you what I'm like." Well, I don't think you are going to get that chance, because He *knows* what you are. And real conversion is the ability to admit it. That's what confession is all about.

Now, "Have faith in God"—trust Him. Trust Him when He said that there is not one element of goodness in human beings. The Apostle Paul was inspired to write about it, and he said, you know, "I know that there is within me no good thing." There isn't. Oh, I know the Bible says that it is a mixture of good and evil, but evil always takes over. It becomes very dominant in most respects. So, the object of faith, then, which is a matter of trust, is God. "Have faith in God." Why?

Let's notice, now, 2 Corinthians 5 and verse 7. 2 Corinthians 5 and let's turn to verse 7, because Paul had something to say about this that relates to this matter of the objective of faith in God. He said here: "For we walk by faith, not by sight." Now, notice it says, "Have faith in God." Why should we? Because the Christian is walking not by that which he sees. It isn't a blue-printed plan that you can put out here and say, "You go three steps this way, ten steps some other direction, and then forty steps in another direction." There is no blueprint—no tangible blueprint. It is a written Word of God that is exactly opposite to what normally occurs to human beings. Everything in this Bible is spiritual, but men are of the flesh, and we know, by the definition of God, that that which is spiritual is exactly the opposite of that which is physical. There is no harmony between them.

And so, we can't see that a day makes any difference. We can't see that an hour, such as sunset, makes any difference. We have to change everything. So, if a man has to work over three minutes—just three minutes—on Friday evening to hold on to his good job, it would seem absolutely ridiculous to any human being on the face of this earth that he would give up his job for that. A human mind couldn't understand that if he wanted to, but it does make a difference. If you are going to work three minutes past sunset on Friday, you had just as well work thirty hours past. Well, you can't do that, but you had just as well go the rest of the 24 hours. Three minutes breaks it just as much as one hour, two hours or three hours.

You see, it makes a difference only if we believe God—if we have faith in God. When He says that it makes a difference, then we trust Him. And we know that it does, even though we can't subject it to an acid test. You can't put it to a practical test down here. Now, there will be a time when it is going to be proven—no question about it. Well, in reality, it is being proven all along, but we have been sold such a bill of goods that we are not aware of why we are experiencing the things that we are. Why are human beings having so many illnesses, and difficulties, and problems? Why, they've been taught to believe that that's just a part of being human, rather than to recognize that they are reaping the consequences of their disobedience. Because they don't think it makes any difference. Yes, the three minutes makes a difference—an awesome difference—and what they are experiencing out here is the evidence of it.

Oh, I know, someone will come back and say, "But you're going through the same thing." But remember, there are always two different reasons for anything that you experience. One, it may be that we are experiencing it because of what we are doing. The other may be because God is allowing it for the benefit of the recipients. And there is a giant difference between the two. So, it is a matter of what we are experiencing, and for what reason.

Now, it doesn't mean that even though we are experiencing it for our benefit, because God has chosen us, that we do not deserve it. There is no one saying that if we are paying the price of some difficulty, or experiencing some adversity, that it is not coming because we justly deserve it. If God gave each one what he deserves, even those called of Him (Christians themselves who are living to the very best of their ability the Truth of God)—if He were to exact the absolute, ultimate farthing for disobedience—every one of us would die. No one

would live. So, God is still manifesting awesome mercy and respect for His created subjects. If we were given even one tenth of what we justly deserve, we would all be wiped out of existence, and I mean right now. So, it's only the mercy of God that keeps us. So what if somebody points and says, "Yes, you deserved it too"? Why, certainly. The Christian is going to admit and say, "Well, I'm just grateful it wasn't worse. I'm most appreciative and thankful for that."

So, by faith we walk, not by sight. Now, what is faith? Faith is the evidence of things not seen, and the assurance of things hoped for, and yet, we are walking, then, not by sight, but by faith. We are walking by what we hope for, and we are evidencing our belief by the things that are occurring in our lives. That's the evidence. So, when I don't work that three minutes over at sundown, that's an evidence. You can't see it. It doesn't seem to make any difference to human beings, but it does to that mind that is called and converted by the Spirit of God.

Now, God is not seen. I want you to recognize this in 1 John 4:12. We are just going to read a few texts here very quickly. 1 John 4:12. Let's see how we can put all of this together. Here in 1 John 4 and verse 12, it says: "No man hath seen God at any time." And yet, you are supposed to have faith in Him. Faith is the evidence of things not seen, and the assurance of things hoped for. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

In 1 John 4 and verse 20 we read this: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" So here is God, and as the Apostle John is expressing: We haven't seen God—not at all. Yet, in Mark 11 and verse 22 it says, "Have faith in God." You are having faith in somebody that you have not seen. Is that not the very definition of faith? Faith is the assurance of things hoped for and the evidence of things not seen. So, that's why it is in God.

What is, then, the living proof of it? The proof is in the fact that God uttered His words—God gave us instructions. Then, when we live up to those instructions, we are manifesting a faith and a confidence in Him—faith in God.

Now I want you to notice 1 Peter 1 and verse 8. 1 Peter 1 and noting verse 8: "Whom having not seen, ye love; in whom, though now ye see him not, yet

believing, ye rejoice with joy unspeakable and full of glory." This is the God that we must have faith in—faith in God. Remember, God is not seen, so if we are to have faith, then we need to understand that faith is the evidence of things not seen.

So, faith in God is faith in an entity, a power, or a Being, that is not seen. It is manifested, however, in those things that we do in our every-day lives—the way we think, and the way we conduct our lives. It is a matter of evidence. Our lives, then, become the evidence of the faith that exists within us. Our actions—our behavior and the manner in which we conduct our lives—then, tell us whether we really have faith, or not.

Now, if we really have faith in God, it means that we believe Him for what He said. It isn't some kind of nebulous, ambiguous thing: "I have faith in God." What do you mean you have faith in God? It's faith in what God has said, in the purposes of God, and in the promises of God. If God has said I will do such and such, and you believe it, and your action conveys that belief, then you do have faith. But if you say you believe it, and then you live a contrary life, you do not have faith in God. So, therefore, we can read the manifestations of spiritual things on the basis of the physical manifestations—we can see them. It becomes a very obvious thing, because when you have a right mind, there is a right orientation in life. When you have an evil mind, you can't read the mind—you can't see the mind—but you can certainly see the actions, and then you know what's going on in the mind.

Now, let's notice 1 Timothy 6 and verse 16. 1 Timothy 6 and verse 16—a very interesting statement here:

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

So, God is not seen. But, now "have faith in God." We have faith, then, in that which is not seen, and its manifestation is the evidence—2 Corinthians 4 and verse 18, which I have already read to you. Remember, that's the one that says that eternal things are spiritual things—in other words, those things which are not seen are eternal.

Now compare that to Romans 8 and verse 24. Romans 8 and let's notice verse 24—an interesting comparison here: "For we are saved by hope: but hope that is seen is not hope." So, you see, you can't see it—it's something that is out here in the future—but this means that we have faith in it. "We are saved by hope." Hope is a form of faith and conviction. If it is something in which I have hope, it means that I have a form of faith or conviction—I really believe. It's a hope—it's an anticipation.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for [it]?" If you see it—if it's tangible, it's there—you know that it exists. Either that, or it doesn't exist, one or the other. Yet, if it is something that you have not seen, and yet you firmly believe it, then, that is a hope which is a form of faith. So then, when we have faith in God, it just simply means that we have confidence in the promises and assurances of God. God has promised us everlasting life, and we have a hope in it—we believe it. Why do we believe it? Because we are acting upon the very thing that God said was essential for that.

Now, somebody might say, "I have hope." A lot of people believe that they are going to have everlasting life. They have that hope. Yet, they do not have the manifested evidence. Remember, faith *does* manifest itself in tangible circumstances. What are those tangible circumstances? Obedience—I live up to the laws of God. That is a tangible evidence that I have faith in God, and that I really have hope in everlasting life. Why else would you be doing it? It is a hope of everlasting life, and you have faith and confidence in it because you believe it—because you trust it—and you believe that God will back it up. You "believe that He is, and that He is a rewarder of them that diligently seek Him." I'm going to be reading that later on.

Now let's notice John 20 and verse 29. John 20 and let's note verse 29. We're trying, in this particular tape, just to get written (laid down well) in minds and hearts the significance of faith—its definition, its dimension in our lives—its manifestation. If we can see the blueprint, if we can see the pattern—its intent and its purpose—then we can begin to evaluate our lives, and we can see where we stand with the abundance of material that I'm going to be giving to you later on. Here in John 20 and verse 29: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

You know, in some cases, God, for various reasons, because He wants certain things carried out, will create a unique set of circumstances. Here was one of them. Yet, God has not specifically manifested Himself to anybody in our day—no one. And yet, we are expected to believe. He did so in the case of Thomas because He wanted an example left for you and me—an example that we could read and believe.

God appeared to a lot of human beings in times past. In this case, it was God, the Son, not God, the Father. And so He appeared in various forms and various ways (through angels and so on), and He delivered messages to them. Many of us today have never spoken directly with Him, and He has not appeared in any form or shape, and yet we are expected to believe, because He has recorded the evidence right here in what we call the Bible, and He expects us, now, to believe it, because He has called us, and through the power of His Spirit has given us the dimension of faith, if we really believe it. So, if we believe the Word of God, it will manifest itself in faithful obedience to those things which are required in here, and then the hope and the orientation of our lives, with regard to those things that have not yet been realized, will be evidenced—hope.

"For we are saved by hope," and yet, if hope is seen, it is not a matter of faith, at all. You see it and there it is. But yet, you are still hoping for it, which means that you still believe in the promise of God that there is coming a Kingdom, and that you will be born into that very Family, and that's what constrains you—that is what gives you your orientation and your direction in life.

So, then, once again let's review it: Faith is the assurance of things hoped for, and the evidence of things not seen. Yet, the objective of our faith is God—God whom we have not seen. We have never laid our hands on Him. We only have a written Word that He says is His Word, and then we are asked to believe it—to obey it, and to trust in the promises and the assurances. That's what faith is all about.

Now, let's see if we can add just a little bit to our understanding of that by taking in about three other texts before we finish this tape today. In 2 Timothy 3 and verse 15. 2 Timothy 3 and verse 15, which has to do with this object of faith. 2 Timothy 3 and noting verse 15. It says:

And that from a child thou hast known the holy scriptures [referring to Timothy, written by Paul], which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Now, as we are going to see, that faith which is in Christ Jesus is a very, very comprehensive mental orientation, for that faith involves not only the present, it involves the past, and it involves the future. And I think you are going to be dumbfounded when you realize the awesome scope of faith—faith in Jesus Christ. What does it really mean? There are a lot of people who, ostensibly, believe in Christ. "Belief" is just simply another way of saying "faith," although belief has points to it. "I believe this, and I believe that. I trust this, and I trust that." Whereas, faith is the intangible substance itself that gives substance to belief. I believe it for whatever reasons I may have. So, I believe it because I trust myself—I have faith in myself—or I believe it because I trust somebody else, or I have faith in somebody else. But in this case, we are asked to have faith in God. So, therefore, faith in God has points. It means that I trust God, and that I believe Him, and that I accept Him for what He is.

Now, when I am told that I should have faith in Christ, how does it manifest itself? What are the evidences of that? I can look at it in a nebulous fashion and just say, "I believe that He exists." Now, where is that going to get you? If you *really* believe that He exists, then you are going to believe a number of things. Number one is that He has all power and all authority, and that He is going to carry out His promises, His assurances, His curses and His indictments, precisely. It's obvious.

So, therefore, if I have faith in God, I believe that God means what He says. It's not some kind of a posture where I go outside and I look intelligent as I look up into the sky and say, "I am manifesting faith"—you know, I'm starry-eyed, bleary-eyed, or whatever it is, and I say, "That's faith." How would you define faith? Do you know what it is? How do you manifest it?

Oh, I know, all of us say, "Well, that's a spiritual trait and a spiritual characteristic." But when I ask, "Do you have love," you can define that, can't you? It's a matter of how you behave toward other people—the way you express things to other people. You know, if we go to other people and we use sharp language, and we ridicule them, and we cut them into little bits, and so on, we

don't have any love for them. At least I don't find any evidence that those are elements of love, at all. No, if we really love people, doesn't it manifest itself somehow? It manifests itself in how you regard that individual; how you address that individual; how you speak to that individual; what you think of that individual. All these are elements of the manifested love which you claim.

Now, if I were to ask you whether you have faith or not, could you tell me? Could you prove it? Because, you know, the word over in Hebrews, where it says it is "the evidence of things not seen," that word "evidence" means "proving"—it's the proof. That is, a living manifestation—something made obvious. What is the proof, then, of your claim that you have faith? I mean, we can talk about it, because faith is an intangible thing. It's a spiritual thing, and spiritual things are not seen. It's an attribute of God, and God is not seen, so therefore, we can go around loudly claiming that we have faith, and nobody can challenge us, unless they know the real definition, and the real manifestation, of faith. Now, how would somebody know whether you have faith or not? By your manifestations: how do you live?; how do you think?; how do you react to certain things? All these are evidences of whether we are truthful in our statements that we have faith, or whether we sometimes are hypocritical: "Oh yeah, I have faith." But do we? Do we live up to it? Do we really trust God? Do we really believe God? You see, you have to have some form of living proof. So, what if somebody asks you, "Do you have faith?" Now, the just are going to live by faith. Without faith you are never going to have any salvation. Faith is essential for life—you must have it. So, a lot of people will claim it, who don't really have it. That's why the Bible says, very clearly, that many, many people are deceivers—deceiving themselves more than anybody else.

Now, how do you know whether or not you have faith? Let's notice 2 Timothy 3:15 once again: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation *through* faith [then, faith has something to do with those Scriptures] which is in Christ Jesus." Then, if it is in Christ Jesus, and your hope of salvation is Christ in you—and that is evidence of faith, too ("Christ in you, the hope of glory")—you will be living by the Scriptures.

Now, when we say, "Well, I know Christ is living within me," are we deceiving ourselves, and are hearers only, or is it the truth? How do you know

whether or not Christ is in you, if you have never seen Him? The only way you are going to know is if those Scriptures are being lived within your lives. That's what He is saying right here. Notice it: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith . . ." Faith. Why would it be in Christ? Because Christ *was* those Scriptures made flesh. He lived them perfectly.

Now, when Christ lives within you—who is the same yesterday, today, and forever—you are going to *know* Christ is living within you if He is doing exactly the same thing that He did when He was here on this earth, and exactly the same thing that you can read in the totality of God's Word. Is the being who lays claim to those Scriptures, or that faith, living the Sabbath, the Holy Days, and the entirety of the laws, the statutes, and the judgments of God—all the Scriptures of God? That's what Christ was—Christ *was* those Scriptures made flesh—and He is living within those who have that faith and that confidence.

"[T]hrough faith which is in Christ Jesus." You and I could not do it, because we are not subject to those things that are in the spiritual domain. We were never made subject to it. Human beings, of themselves, cannot obey spiritual things. It is an impossibility. And yet, Christ had to die. And now we are getting into this past, present and future thing, which involves faith, and I am going to show you what it is when we get down there. Then, it is a matter of trusting Christ. Christ Himself did something, and in that, you and I can manifest faith. It has something to do with the past, it has something to do with the present, and it has something to do with the future. It has to do with forgiveness; it has to do with our hope of everlasting life. Hope is the essential ingredient for salvation. Is that not what we read? Hope of salvation—looking forward. And, yet, we haven't seen it. Isn't that what he said? "Hope that is seen, is not yet hope." So, we haven't seen it, but we are still hoping for it—we are still trusting it, because we still believe, and we have that faith and that confidence that what God has promised, He is going to deliver, and that Christ *is* living that life within those who have been called. That's the faith, then, that we must have.

The object of that faith is God and His Son, Jesus Christ—the faith of Christ toward the Father. You see, Christ knew the Father, even though He walked here on this earth. He communicated with Him directly. Christ is the one living within us now. We have crucified the old self, remember? And if it is Christ, now, living

within us, He knows that Father—He doesn't just *think* He knows, He *knows* Him. That's why I sometimes get a little distressed about saying, "Well, I think so." That's the human mind talking. Christ *knows*. Do we know the Father? Do we have implicit faith in Him, or do we too frequently manifest the physical traits and characteristics, not the spiritual? Think soberly and seriously about it, brethren.

Hebrews 6, now, and verse 1. Hebrews 6 and let's note verse 1:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God . . .

You see, the very beginning is faith in God. It's not like a man told me one time: "You know, I don't do these things because I'm compelled to," he said, "I do them because I want to." I don't know whom he was deceiving, but he certainly wasn't pulling any wool over my eyes. You and I have never done anything, spiritually, because that's what we wanted to do. We did so because we had our legs—our physical legs—knocked out from under us, and because, when we came up for breath, we said, "Yes, Lord, whatever you say," and, then, God put the desire and the ability within us, through the power of His Holy Spirit, by which Christ lives within us. That's the only reason you and I are doing it. Why don't we just be honest? We never do these things because that's what *we* wanted to do. If we would only recognize that the Bible says that we are totally opposed to God—we don't believe in God, we do not even go the Way of God. We were created that way by God, let's just simply recognize it. So, we don't subscribe to God because that's what *we* want, we do so because we didn't have a choice at that time. We were knocked down, brought to our senses, and then empowered by the Spirit of God. And by that Spirit, we have Christ living within us.

Now, finally, let's notice 1 Peter 1 and verse 21. 1 Peter 1 and noting verse 21: "Who by him do believe in God . . ." Let's go back, now, to verse 19:

But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God . . .

"Who by him . . ." We believe in God because of Christ within us. "Who by him do believe in God . . ." What He is saying here is that if it were not for Christ, you wouldn't be believing in God.

"[T]hat raised him up from the dead, and gave him glory; that your faith and hope might be in God." In other words, there was some operation of Jesus Christ which made it possible for us to know, to respect, to honor, and to faithfully obey a Being—a Power—that we have never seen. We would never have known, couldn't have known, and, therefore, faith (faith in the operation of Christ, past, present and future) makes it possible for us to believe that there is a God, and to trust Him, to act upon those words, and to believe it implicitly. That's what it is all about, my dear brethren. That's what faith is all about.

Now, when we begin to analyze that substance within our lives, maybe we can see at what level we operate—maybe we will begin to realize how much we really do believe, where our deficiencies lie, where we need to overcome, and what we need to do. Because there is so much that needs yet to be understood with regard to faith. And, my dear brethren, I'm going to try to make it as clear as I know how. I'm going to try to analyze it so that you can see, so that you can understand, so that you can evaluate your lives, and so that you can know—know whether or not you really believe, know whether or not Christ is within you, and that you are appointed to God—that you know God, and that you believe Him. There's no reason to doubt, for doubt is not of God's Spirit. It is not of that spiritual world. It is of the flesh. Doubt is not acceptable in the sight of God. We must know and we must believe. We must not be hypocrites, for we had better know.

Alright, we are going to analyze it as we get on down into some very awesome and significant topics, yet. For that, we will continue next time.