

Christian Living Series 2, sermon # 120
The Fruits of God's Holy Spirit

Faith #29

Raymond C. Cole
Edited Sermon Transcript

Greetings, brethren. This, now, is the continuation of the series on the fruits of God's Holy Spirit, specifically the fruit of "faith," and also, even more specifically, the Greek word *pistis*—p-i-s-t-i-s. As you will recall, when you hear this tape, two tapes have already been made on this particular Greek word. In those tapes we covered such generalized subjects as the definition of "faith"—that is, the Biblical definition of "faith." I'm not concerned with man's definition at all, but what does God say "faith" is? And we found that in Hebrews 11 and verse 1.

Well, then, faith is a confidence in something, as I illustrated in point number two. So therefore, who or what is the object of that faith? So we went through a rather thorough analysis of that object and attempted to clarify it.

Then, in the next tape, we covered what the significance of faith is as a singular objective—that is, it is a mutual consideration: my faith is not different from the faith of somebody else. Faith—if we have it as a gift from God's Holy Spirit—is the same in you as it is in me. And a lot of people attempt to define it as, "Well, that's *your* faith" versus somebody else's faith. No, faith is a singular gift from God. It proceeds from the Holy Spirit and there is no difference. So, if you have *the* Faith—the Faith that comes through God's Holy Spirit as a gift from God—it is no different than that Faith in me, and it manifests itself in exactly the same way. So, faith is singular. There is a mutuality.

Then we found that there are certain characteristics that are foundational to faith. In other words, faith does not derive from itself. Faith proceeds from something, and there is an element which is foundational to faith. We went through that, of course, in 1 Corinthians 15 and dealt with it at large.

And then the next point is: faith, of itself, is esteemed valueless if you don't have the character of God. A lot of people talk about having faith, and yet they manifest none of the character of God—that is, they do not manifest the divine nature, they do not manifest the obvious fruits of God's Holy Spirit of love, humility, compassion, empathy and mercy, those right characteristics that manifest the nature of God. So, faith in itself is absolutely useless unless it manifests the total nature of God. Well, really, what we are saying is that he who claims to have faith, and does not manifest the divine nature of God, doesn't have faith at all. It's a form of confidence in the arrogance of self. Now, what is, then, the value of faith? So we went through that to thoroughly analyze the value of faith as an element essential for salvation.

Then we saw, in the final point that I covered, that faith is the basic fruit required for salvation. We are going to be saved by faith. We are not going to be saved by mercy or anything else, although those are fruits of God's Holy Spirit. So, faith is absolutely foundational to every manifestation of the Spirit, because you are not going to be saved if you are unmerciful. You are not going to be saved—or you are not going to obtain salvation—if you are callous and indifferent, and lacking in compassion and consideration for others, and so on. You have to have the divine nature of God. Therefore, if the real foundational element for salvation is faith, faith, then, is foundational to all of the other characteristics of God. It is absolutely foundational.

Now, what we need to understand is that if it is foundational, and is required for salvation, and it is fundamental to all of the other fruits of God's Holy Spirit, we need to understand what the source of faith is. It is not something you and I can generate. It isn't self-confidence. It is not a form of human arrogance—arrogance of the mind. Faith, then, has to be something that we inherit, that proceeds from some other source and makes itself obvious in our relationships with others.

So, we need to see, then, the real source of faith. In that context, let's begin this tape, which is tape number 29 in the series on "Faith," by turning now to Galatians the second chapter. Galatians the second chapter, and let's note its usage in verse 16. It will be used twice there, but also in verse 20, therefore, I'm going to read verses 15 through 18 in Galatians the second chapter. It says:

We who are Jews by nature, and not sinners of the Gentiles [that is, a foreign element], Knowing that a man is not justified by the works of the law, but by the faith [Or, as it should be translated, "faith," since we are not dealing with the definitive "faith"—that is, *the* Faith. Then, the word "the" here should not be employed in this] . . .

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." So, what we are talking about is the obvious faith employed by Christ. And what was the faith of Christ? Christ *knew*, because of His personal relationship with the Father. And faith, you know, does not become a fundamental ingredient because we already know, or we have visibly seen the results. Hope which is seen is not hope at all. So there is a distinct relationship between hope and faith. Faith, therefore, is an obvious confidence toward something which is not seen. It can't be seen.

Well, we found out in the very beginning of this series on this Greek word that faith is the evidence of things not seen. That's exactly what it is. So in this case, "knowing that a man is not justified by the works of the law," that is, by the physical behavioral patterns of the man himself. Now, justification has nothing to do with obedience or responsibility from this point forward. Justification according to Romans 3:25 has to do with our past guilt. Justification has to do with this point backward, whereas faith—that is, future faith, and we're going to see that later on—has to do with the future. Faith is divided into that which has occurred in the past, versus that which is going to occur in the future. Justification has to do with past faith, not future faith—that, and that only.

So, "knowing that a man is not justified by the works of the law." So then, the works of the Law will have nothing to do with man's past guilt, which is justification. But I will defy you to find where obedience to God's Law has nothing to do with future responsibility. You can't find it. It isn't in there, because you are absolutely required, by faith, to act upon that Law in the future, but not with regard to the past, because you are justified not by the works of the Law, "but by faith of Jesus Christ." That means, therefore, that the faith of Christ was predicated upon the absolute and implicit knowledge of His intent and purpose. He had a relationship with God and knew precisely what He was called and commissioned to perform.

Now, for somebody to come along and say that He did not perform it, is to deny that Christ—it is to challenge Him—because Christ *knew*, and if that Christ is living within you (that is, the same Christ who walked here on this earth), that Christ knows His past mission. He was commissioned to fulfill it. So, if that Christ and the mind of that Christ, is living within you, do you think that He has forgotten the purpose for which He died? That is, for the past sins of man? So then, that faith of Christ within us knows perfectly, absolutely and without doubt, the purpose of the past.

The pivotal point of consideration is the present, and it is crucial—it is key. So, at this point, when you look back, you look back in the faith of Jesus Christ, and the faith of Christ is the requirement for belief, assurance, and confidence that He fulfilled that which was essential for the forgiveness of your past sins. It has nothing to do with the future—nothing whatsoever. We don't buy indulgences. There is no way that we can earn our future forgiveness, whatsoever, because when we sin, then it becomes a past configuration. So, you do not buy anything into the future, but yet faith has something to do with the future, as we are going to see very shortly. Well, hopefully it will be very shortly. I'm not sure it is going to be today, but it will be in the context of the overall material here. You may have to wait several weeks to get it. Alright, what I want to point out here is that the source of faith does have a line of demarcation: you look back, or you look forward. In this case, the faith that is required for justification is past—you are looking back to that which Jesus Christ performed.

So notice what he said here: "Knowing that a man is not justified by the works of the law"—tangible, physical endeavor on the part of man—"but by the faith of Jesus Christ." So, man is justified, not by his endeavor, whatsoever, but by the very fact that if you have Christ within you, you *have* the faith of Christ in you. That is the gift that comes through the indwelling presence of God's Holy Spirit. You have Christ by that Spirit within you, and if you have Christ within you, you have that assurance and that confidence of the past—confidence in the work of Jesus Christ that is essential for the forgiveness of your past sins.

Now, let's go on: "[E]ven we have believed in Jesus Christ, that we might be justified by [not *the* faith, but by faith of Christ]." Justification, as I said, has to do with the past, and not with the works of the Law. Any works that you perform have to do with the future. The past is already the past—it is a foregone

conclusion in which you have already either obeyed or have committed a mistake, one or the other. So, in this case, we are looking back, and essential to that justification for the past is faith of Christ.

"[A]nd not by the works of the law: for by the works of the law shall no flesh be justified." That's right, for if you lived it perfectly from this point forward, that is exactly what is required. Then what are you going to do to justify the past—your past mistakes? You can't compile a record of faithful obedience that is sufficient to take care of the past, because you can't exceed perfection, and perfection is exactly what is required from this point on, and if you don't live it perfectly from this point on, you are still—once you have lived that period of time—going to have to look back for the faithful justification required here.

Now, the source of that faith is Christ who *knew*—who was there, who fulfilled—and therefore, with that confidence within us (if we have the mind of Christ within us) we have the confidence of the faith of Jesus Christ.

"But if, while we seek to be justified by Christ . . ." If, while we are seeking, now, to have Christ living within us, and to have the past justified, "we ourselves also are found sinners"—that is, we look at it, and here we are still doing the same thing for which we are asking to be forgiven—"is therefore Christ the minister of sin?" That is, if we are now saying, as many people do, that we don't have to obey the Law anymore, the Law which defines sin, and we are looking to have our past obliterated by saying that we have faith and confidence in the behavior of Christ (that is, the sacrifice of Christ) in times past, and if we are still practicing in mind and heart the very thing for which we are seeking past forgiveness, we make Christ the minister of sin. And it says, then, "God forbid." Christ is not doing that, whatsoever.

"For if I build again the things which I destroyed . . ." What am I trying to destroy? My past liability—that is, my past devious, erroneous, sinful relationship with God, and now I'm trying to obliterate that which separates me from a personal contact with God and with His Son, Jesus Christ. So, if I attempt to "build again the things which I destroyed . . ." That is, the pivotal point is the present, remember? Now I am intending to go right back and to do the very same thing for which I am asking God to forgive me, in which I make Christ a minister of sin.

I make myself [again] a transgressor. For I through the law am dead to the law [that means the Law has a claim on my life, and I am dead to that Law now], that I might live unto God.

That I might live unto God. So, therefore, I'm dead to this demand, this requirement. Why? Because I laid that life down—I've already paid the price in that I have given up this life, and I have completely—God will not accept it in part—given it up. You know, we give up life totally when we die, don't we? We don't die with one foot, we die all over—you know, like Rover—and when we are dead, we are dead. That Law had a claim on your life, and it means that you have to give it up, totally. That's what baptism is all about. It is a form of burial. It means that you gave up that life.

Now, how are you going to live? "[N]evertheless . . . not I, but Christ liveth in me"—an unchanging Christ, a Christ of absolute faith, a Christ that always kept, totally, the laws, the statutes and the judgments of God. Now, if He is going to live within you, He is doing exactly the same thing. You are not going to force Him to do something else. Human beings couldn't force Christ to do it when He was here on this earth. They threatened Him; they even put Him on the cross (or the stake) because He wouldn't change, and yet here, now, Satan has led people to believe today that if Christ is in them, they are not doing the things that He did when He walked in the flesh. What Satan couldn't accomplish in the personal, physical, visible life of Jesus Christ, they have been able to accomplish in the deceptive minds of men. They have now made Christ the minister of sin when they couldn't make him a minister of sin in His own flesh. Well, they are going to find out how long that's going to last when the true Christ comes.

Okay, "I am crucified with Christ." That's what he is explaining. In baptism we laid the old life down.

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by . . . faith of the Son of God, who loved me, and gave himself for me.

So, what he is saying simply—and I mean most simply—is that the Law had a claim on your life because of your past sins. Christ died to pay for those past sins, and in baptism you laid that life down in faith—faith that looks back to the

sacrifice of Jesus Christ—and you accept it in faith, laying down your life, totally, so that now Christ will come in and live His life within you, which then points to the future: future obedience, walking in the footsteps of Christ—the unalterable, unchangeable Christ.

And if that Christ is within you, you are going to see its manifestation in much closer obedience. I don't mean perfect obedience, because Christ is not in us perfectly, yet—although in attitude and mind we recognize it, and we abhor ourselves for our mistakes: violating the Sabbath, violating God's Holy Days. And I don't care how many people there are who have, because of the troubles within the church, turned away from the Holy Days, and from the other laws, statutes and the judgments of God—I don't care how many there are—the Jesus Christ, the one and the only true Christ, is a Christ that kept the total obedience of God, or otherwise you don't have a Christ. His life was required to pay for all of that, and if that Christ is walking within you today, then you are doing exactly the same thing, because that Christ has never changed, and to even imply anything else is to pervert, to corrupt, and to pollute that Christ. It is to force Him into a perversion that human beings, in their own right, could not do when Christ Himself walked upon this earth. So, we are forcing a change in Christ in our own minds and hearts that human beings couldn't do in His own physical life. But the true, the faithful, and the obedient, are keeping those same statutes and judgments of God, not because they are keeping it, but because it is now Christ walking within them, and that Christ does not change.

It makes sense, brethren. How in the world can you recognize the necessity of justification for past sins in the sacrifice of Jesus Christ, and then turn around and justify total disobedience, and then claim that Christ is walking in you today? I cannot comprehend that kind of reasoning. It makes no sense, whatsoever. If the Christ necessary to justify us from our past sins is a faithful and obedient Christ, then if He has never changed, He is doing exactly the same thing in the faithful and the obedient today. That's how you know who they are. It's plain and simple, brethren.

So the faith of Jesus Christ, then, is our source—our source of obedience, our source of faith, both looking to the past (the forgiveness of our sins) and looking to the future (obedience, walking in His footsteps).

In Galatians 5 and verse 22. Galatians 5 and verse 22: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith . . ." Then what is the source of it? The Spirit—the Holy Spirit. So, if you have God's Holy Spirit, you have faith within you; and if you have faith within you, you have God's Holy Spirit within you; and if you have the Holy Spirit within you, you have Christ within you; and if you have Christ within you, you are forgiven of the past, by faith, and you are walking in faithful obedience. How logical—plain and simple.

Ephesians 6 and verse 23. Ephesians 6 and noting verse 23: "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ." Where does it come from? From the Father and from the Lord Jesus Christ. That's the source of it. It comes from them. So, if it comes from an unchanging God and an unchanging Christ, and it is evident within you, then it has to be doing the same thing, doesn't it? How in the world can an unchanging Christ be doing something within a nominal Christian here, and something else within a nominal Christian someplace else?

Do we make Christ divided? Are we forcing Christ into some kind of a mental configuration of our own? Indeed, brethren, that's what people in this world are doing, but that's not the manifestation of the true Christ. Then, how are we going to know those who deny Christ by their works, versus those who manifest Christ by their works? Those who are doing the same thing that Christ did. He is our living example. That is a proof of Christ within us, and it is also a manifestation of the Father, because Christ was the express image of that Father. Then, it means that when we are walking in the footsteps of Christ, we already have within us, to that extent, the image of God, the Father—the divine nature. Oh, how logical it really is, if we just quit this perverting of things and warping them to suit our own fancy, allowing us to do our own things. Real conversion is the giving up of the self, and it doesn't mean giving up the big toe, it means giving up the mind. And how many people don't want to give up that mind? They love to hang on to it so that they can argue, and so that they can carry on in an endless fashion with their own questions, and with their own arrogance, and with their own concepts. But that's not a manifestation of Christ, because He didn't argue with His Father, and you and I know that that Christ could have never forgiven us if He had not perfectly lived the requirements, and if He did, then He is living them perfectly within you today, because you don't have any life unless you have

Christ living within you. So we find, then, that it proceeds from the Father and His Son, Jesus Christ.

In Philippians 3 and verse 9. Philippians 3 and noting verse 9: "And be found in him, not having mine own righteousness . . ." What is righteousness? Obedience to God's laws, isn't it—Psalms 119 and verse 172? It says righteousness is obedience to God's Law.

And be found in him [that is, Christ within us], not having mine own righteousness [that is, doing what I think is right or wrong], which is of the law [in other words, in that context, the Law as interpreted by the individuals], but that which is through . . . faith of Christ [that is, confidence that Christ kept those laws, statutes and judgments perfectly, and He will walk within us doing exactly the same], but that which is through the faith of Christ, the righteousness which is of God by faith . . .

Then we are going to be doing—walking—in those things by that faith. If that faith is within us, then we are walking in those same statutes and those same judgments that Christ walked in. That's that future faith that we are talking about, and that I'm going to very clearly illustrate later on.

And so here in Philippians 3 and verse 9, the second usage of "faith" is "the faith." Let's notice it once again:

And be found in him, not having mine own righteousness [that is, interpreting my own obedience to the Law], which is of the law, but that which is through faith [take out "the," because it is the indirect, or non-defined, form here—not "the faith" but "faith"] of Christ, the righteousness which is of God by faith.

So you can just take the "the" out of the first one and put it down in the second one, and if you will remember, when we defined "the Faith," it is defined as "the doctrine." Now, let us read it with that understanding:

And be found in him [that is, Christ within us], not having mine own righteousness [that is, not doing my own thing, using my own mind,

interpreting my own direction on the basis of laws, statutes, judgments, or anything else], which is of the law [that is, the letter application], but that which is through . . . faith of Christ.

Now, what was the faith of Christ? That is the knowledge of Christ—His personal grasp, His personal conviction of God's Way of Life. "Faith of Christ"—not "the faith," but in this case, now, the living manifestation of faith in Christ. And what was that faith in Christ? Obedience—perfect obedience.

Now let's notice how it goes on: ". . . which is through . . . faith of Christ [the ingredient that was in Christ], the righteousness . . ." Now let's define it. What is the faith of Christ? "The righteousness." And what is righteousness? It was the faithful obedience of Christ—faithful obedience to the laws, as evidenced in the life of Christ, "which is of God by [the] faith"—and "the Faith" is the doctrine. So, what we are talking about is that if we are in Him, manifested within us is "faith of Christ" on the basis of "the Faith," which is the doctrine. And that's what the Apostle Paul is saying here in writing to the Philippian church.

All right, next, I want us to notice 1 Timothy 3 and verse 13. 1 Timothy 3 and let's note verse 13:

For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in . . . faith [take the "the" out] which is in Christ Jesus.

In other words, those who really have that trust provided by Christ—that is, the faithful obedience to the laws evidenced by Christ and manifested in us in faith (His faith as manifested in faithful obedience to "the faith," which is the doctrine)—will manifest that faith, "which is in Christ Jesus."

"For they that have used the office of a deacon well purchase to themselves . . ." That is, they are not looking to the personal glory of the flesh. What was it that was evidenced in the life of Christ? He emptied Himself out, didn't He? He took upon Himself the form of a faithful servant. He made Himself of even no reputation. Now, I don't care whether it's a deacon, or some other office (we're just talking about deacons here, or let's say servants, because that's the meaning of that word: "servant." Because a minister is a servant, and so is anybody else). So,

if they use an office—and we are talking about officers, but it's the office of a servant—if they use the office of a servant well, they will "purchase to themselves a good degree, and great boldness [in service] in . . . faith which is in Christ Jesus." And that faith is the faith of Christ.

So if, now, Christ—who encompasses total responsibility—is operating within us, we will be servants. Christ was the living Word of God, totally, so therefore, He manifests Himself in all of the offices. He is the sum total of everything. So in one He manifests necessary faith and obedience to whatever that office is. In somebody else, He will manifest that office that is held by that individual. And if we use those offices of service well, we will purchase to ourselves a good degree. That is, recognition by God at the appointed time. That time is not now. There is a day coming, however, when the rewards will be given, and that's what we must wait for. But if we want the reward now—the recognition (which is what he is talking about here)—we will lose the ultimate reward. And there are so many of them in various duties of responsibility that want recognition, and recognition is not what it's all about, because if we get our recognition today, we have no reward for tomorrow.

And so we find, in this case then, in verse 13, that if we have done our duty well—in this case, deacons (or servants, the *diakonos*)—if we, or whoever it may be (it can refer to anybody) have used the office well, they will "purchase to themselves a good degree, and great boldness in . . . faith which is in Christ Jesus." In other words, it is the behavior, or the operation of Christ, within them. So the source of faith for obedience to office or responsibility, is Christ.

Hebrews 12 and verse 2. Hebrews 12 and let's note verse 2: "Looking unto Jesus the author and finisher of our faith." Looking unto Jesus, the author and finisher of our faith. That means He is the author of our conviction—our trust and our confidence. Christ *is* the source of our faith. Why? Because when you come to Christ, the only way that you can receive Christ is if you crucify the old self. So the old self is gone—it's dead. You bury things that are dead. And when it's gone, the new life within you is the life of Christ, and if it is Christ living within you, then that Christ is doing the same thing that He always did. And that's the reason for the example that was written: so that we can tell whether or not we are walking in the footsteps of Christ.

Alright, then, we see that we are to look unto Jesus. That is, let's not look at one another. Isn't that what this is saying? And how many of us are inclined to say, "Well, look what he is doing." I don't care what he is doing, or she is doing, or they are doing. You had better look to Christ. You know, there are a lot of us that seem to think that we don't want to be around if somebody is doing this or that. Well, you know, Christ is in this world, but not of it, and how many people are faithfully obeying Him in this world? And not only that, He is still here, gloriously anticipating the time when He is going to forgive them of all their sins. He doesn't look to their mistakes at the present time, but in anticipation of the day when they are going to be converted—when they are going to see and understand, and they are going to respond. His love is so intense that the past is meaningless and He looks to the future. Why can't we do the same thing? Why can't we have that kind of compassion? What if, by doing so, we become a little more spiritual than somebody else? If we truly become spiritual, it doesn't mean we are haughty. We cannot truly be spiritual and then manifest the traits of the flesh. The traits of the flesh are comparisons—a haughty, arrogant spirit toward somebody else. Why can't we manifest the fruits of God's Holy Spirit and the life of Christ within us, who loved the world? And yet they were bitterly wicked and iniquitous. Why can't we do it? But we look at it and say, "Well, you know, if they are going to be in here, I don't want to be around them." I have no such feelings, and I hope that I never manifest them. I know when many people are faltering and failing, and when they manifest weaknesses, but I'm hoping to manifest a little of the love and the affection of Jesus Christ, and hopeful that with love, many things will be conquered and that they will overcome, master it and go on. I'll tell you, you win a lot more with love than you do with bitterness and contempt—a lot more—and a lot of people are going to have to learn that, yet.

But there are many people who believe that if we manifest any mercy and kindness, we are condoning the wrong. How tragic. Based on the conception of a lot of people, if we were to crack the whip with regard to everyone who makes a mistake, there wouldn't be anybody in the church. That's right. There would not be one single one, including the minister himself. Now, does that justify their wrongs? No, it only tells us that we are all weak, and that we need an awful lot of patience and forbearance. And we had better begin to manifest it, because if we don't, then God isn't going to evidence any of it toward us in the day of judgment. That's one of the reasons, brethren, that I want to be awfully kind, because I really know how much I need in the day of judgment, and I know how much all of you

need. I just hope you do. And if you know it, it will be manifested in a great deal of love and affection for everybody else. You are not going to go around with those chests puffed out and those heads held high in an arrogant spirit and attitude. It won't exist, because you will see yourself for what you are; even though you may recognize what somebody else is doing, you are going to manifest a tremendous amount of love, mercy, understanding and compassion, because you know how much you need. That's what shows up in a truly spiritual mind. There is a great need, and when that need exists and is recognized, it manifests itself in awesome love and respect for everybody else.

So, we see, then, that we are going to look "unto [Christ] Jesus the author and finisher of our faith"—the author and finisher of that thing which exists within us, that gives us confidence, confidence in the past (the past justification of our transgressions), because we recognize our sinful nature and what we have done, and the need to have that past obliterated and made clean, and the need for that power and that capability so that we can walk in the footsteps of Jesus Christ in the future. What an awesome need, both in the past and in the future.

"[W]ho for the joy that was set before him endured the [stake], despising the shame, and is set down at the right hand of the throne of God." Can we do that because we can look beyond the veil of the present and see the hope of the glory tomorrow— when we are not going to be so clouded and troubled by the existence of problems and difficulties today? Oh, brethren, let's come to recognize that need, and when we recognize it in our own lives, it is going to manifest itself in awesome compassion, mercy and kindness. Why? Because those are the traits of the Holy Spirit, and if you have the Holy Spirit, you have Christ, and if you have Christ and you have the Holy Spirit within you, it is going to manifest the fruits thereof—not the fruits of the flesh, but the fruits of the Spirit. The fruits of the flesh are contempt, disgust, selfishness, arrogance, and conceit, but the fruits of the Spirit are compassion, mercy, understanding, longsuffering in nature, kindness, benevolence, and a willing forgiveness.

Now, let's notice 2 Peter 1 and verse 1. 2 Peter chapter 1 and noticing verse 1: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith . . ." They have obtained faith. So here was Simon Peter, a servant, but he was an apostle, which means a servant of Jesus Christ.

"[T]o them that have obtained like precious faith [Is our faith the same?] with us through the righteousness of God." How did you get it? Through the righteousness of God. But how did we get it through the righteousness of God? Because the righteousness of God was fulfilled in the life of Christ, who came down and became our example. And so the righteousness of God was fulfilled in the life of Christ, so that now Christ can take up His abode within us, and we have within us the same righteousness. And what is righteousness? Faithful obedience to God. Remember Psalm 119:172?

So how is it going to be manifested? How do you know whether or not you have the faith of Jesus Christ? And it is certainly necessary, because it is going to manifest itself in the same righteousness. That's what Peter said right here. Notice it: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us . . ." How did they obtain it? "[T]hrough the righteousness of God." Yet, nobody has ever seen God—no one has ever had a contact with Him, outside of His Son, Jesus Christ, and Christ came to reveal Him. And what is righteousness? Obedience to the Law. So Christ, then, came and obeyed the Law so that by faithful righteousness, and His confidence in the operation of God living within us now, we have faith in the past for the forgiveness of our transgressions, which is disobedience to the Law, and faith in the future, which is obedience to the Law. That's how it manifests itself.

". . . and our Saviour Jesus Christ." So, what's the source of it? God, the Father and Jesus Christ.

Now, the next point. How do we become recipients, then, of the Holy Spirit? I've tried to make this just as logical as I know how, step by step. So we have seen that the source of faith is Christ and God, the Father, and it comes through the Holy Spirit. But how do we become recipients of the Holy Spirit? Do we walk in and demand it? Can you purchase it—that is, buy it? Seems to me that a couple of people tried that, and so it doesn't work too well—not unless you want to wind up, you know, six feet under. So I would suggest you avoid that. Then, how in the world do you become recipients of the Holy Spirit? We are not talking about its manifestations yet, but we are going to do that later on, and it will be there. How, then, do we become recipients of the Holy Spirit?

Let's turn to Galatians the third chapter. Galatians 3, and reading verses 2 and 5. Beginning in verse 3: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Well, that's a rather interesting text in itself. "Are ye so foolish? having begun in the Spirit"—which means that you started out walking in the power of God's Holy Spirit—"are ye now made perfect by the flesh?" Well, a lot of people will interpret that and say, "You see, you can't do it"—so therefore, man doesn't have to do anything. He can go around in some kind of a fluff-fluff world and kid himself, you know, that Christ is doing it in him, while he is doing all kinds of things out here, independent of what Christ is doing. It seems to me that that is a conflict of interest in the person, because Christ is doing one thing, and he is doing something else. So does that mean that on one occasion you manifest some kind of obedience to God, and on another you don't do anything? It seems to me that I've also heard about people who have conflicting personalities in their lives, too. They call that demon possession. Maybe, although it may not be possession, it is demoniacal influence, then. Highly likely, isn't it? Alright, verse 2:

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? [Now let's drop down to verse 5:] He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law [that is, fleshly endeavor on the part of the individual], or by the hearing of faith?

Does He do it by what we are doing, or by the hearing of faith? In other words, do we respond to the Truth of God on the basis of what we heard—the Faith once delivered—or because we have decided what we want it to be? Which is it? You see, you did not come to God's Truth because of any character on your part. You came because in that hearing, the ears were unstopped, the mind was made responsive, and you saw and understood something that had been a mystery to you for all of your lives before that. It was a miracle. It was a great and an awesome miracle that occurred in your lives.

Now, what the people of Galatia—Asia Minor, and so on—were doing is that originally they had recognized that their obedience came as a result of acceptance of Christ in the past forgiveness of sins. Remember, I have already

illustrated that? They were forgiven because they accepted Him in His work of justification for our past sins, and in the future, living within us as an active motivation in faithful obedience. Now they were turning back and they were looking to their own minds—I don't care whether it was a form of obedience to the Law, or a form of justification. We are not even discussing that matter here. We are talking about how they began, and what their confidence was. They began faithful in the faith of what Christ had accomplished, in the past, and for the future. Now they were beginning to believe that they could do it on their own—trusting their own endeavor. So He said here:

He therefore that ministereth to you the Spirit [Who is it that administers the Spirit but God, the Father?], and worketh miracles among you, doeth he it by the works of the law [Is He doing it because of our endeavors?], or by the hearing of faith?

We respond because of what we have heard, not because of what we have generated in our own personal lives, and there is a giant difference. But it is not my intent to explain that fully at the present time. That is a long subject in its own right. What I want us to understand at the present time is that we become recipients because it is administered by God, and God gives it to us.

Now, how does it manifest itself? It manifests itself looking into the past, in the forgiveness of our sins—and sin is the transgression of God's Law. So, in the past, it looks to the obliteration of our guilt before God because we have violated His Law. How does it manifest itself in the future? Walking in the footsteps of Christ, who is doing exactly the same thing today as He did in the past. So it is administered by God.

Now, what I want you to notice here is that whatever that faith is, it can be heard. Whatever that faith is, it can be heard—the hearing of faith. Could this be doctrine? It has to be words. It has to be words, but it is something you hear. And so, whatever it is, it is something that is audibly received, and we read a great deal in the Bible about remaining faithful to that which we initially heard—that which we heard. Now, what was it that we heard? The promise of God was that what we would hear in the last days is exactly the same as what Jesus Christ taught, which was then given to the apostles, and then to the Apostle Paul, for they taught exactly the same thing. Remember what John explained in 1 John, the first

chapter? "What we have seen, what we have handled with our hands, what we have heard, declare we unto you." What do you declare? Words. Isn't that the declaration? The Apostle Paul said in a number of places: "As you have heard, so obey." So you hear it. What is it that you hear? You hear the doctrine, and it is manifested in obedience. What obedience? The obedience of Jesus Christ, in the future, and in the sacrifice for the past.

Galatians 3 and verse 7, as our final text today. Galatians 3 and verse 7: "Know ye therefore that they which are of faith . . ." Now, he said, I want you to understand one thing: "Know ye therefore that they which are of faith, the same are the children of Abraham." Who are the children of Abraham? Those who are walking in that faith. Abraham manifested his faith by a walk—we are going to prove that later on. I haven't come to that in Hebrews the eleventh chapter yet, but I want you to notice that whoever the faithful are today, they are the children of Abraham, and they are doing exactly what Abraham did. And what was the promise that was given to Abraham? That he was the heir of the world—remember Romans 4 and verse 13? What is the promise to the faithful today? The world. Now it makes sense, doesn't it? So then, who are the children of Abraham? Physically, they were Israelites; spiritually they are Israelites, but Israelites no longer in the flesh, because the promise that was given to Abraham was a promise of the Gospel and had nothing to do with the tangible nation, except as a physical manifestation. The *real* circumstance—the *real* promise—was the promise of the Gospel. Remember, I read that to you, I believe it is in verse sixteen of this same chapter?

So, the end objective of that faith was the Gospel. Then, if you are walking in faithful obedience, and if you are doing what Abraham commanded, you are the heir of the world. And remember back in Genesis, why did he get the assurance from God? Because "I know that he will command his children." In what? In obedience to the commandments, the statutes and the judgments of God.

Then, what is a faithful servant of God doing today? He is going to be walking in those commandments, those statutes and those judgments—the same ones that Abraham kept—if he is a child of Abraham. And who are the children of Abraham? Those who have God's Spirit working within them today, and are doing exactly what Abraham did. Notice it: "Know ye therefore that they which are of faith, the same are the children of Abraham." How do you know who is of

faith? Those who have confidence in the past forgiveness—the forgiveness required because of the transgression of God's Law—and then who walk in confidence, faith, in the future, walking in the footsteps of Jesus Christ. These are the children of Abraham.

Next time, brethren, we are going to continue with other points. That's the conclusion of point number nine. We will begin with number ten next time.