

## Christian Living Series 2, sermon # 121 The Fruits of God's Holy Spirit

### Faith #30

Raymond C. Cole  
Edited Sermon Transcript

Greetings, brethren. This is tape number thirty in the long series on the specific fruit of God's Holy Spirit: "faith." You will recall that we have covered a number of words, that is, Greek words, under the subject of faith, all of them very interesting, but the one that is most specific, and perhaps it is the ultimate word in the definition of "faith" is this word *pistis*—p-i-s-t-i-s—with all of its cognates. We have been covering it in the manner in which I normally cover a subject: breaking it down under various sub-topics, and answering various questions. So we have answered all kinds of questions, or documented a number of statements, the last of which, in the last tape, tape number twenty-nine, was, "What is the source of faith?" And then, "How do we become recipients of the Holy Spirit?" So, we have already gone through those.

Now we have come down to a concept that follows right on the heels of those two that I just gave to you, and that is that faith is not a totally encompassing thing which is given as kind of a blanket situation, or a blanket coverage, by God. There is a level of faith that God gives to each one, and man himself has a great deal to do with the determination of that level of faith. So God issues faith on the basis of certain responsibilities, but the development and the growth of that faith is entirely dependent upon the individual involved. In other words, God may initially give to certain people a lot more faith than He may to someone else, for specific reasons. But how one winds up on the other end is largely dependent upon what that man does with the responsibility that is given to him.

Let's notice a little of that, now, under the sub-topic of: "Level of faith is a gift from God." So God initiates—or God gives us—a level of faith, but the growth of that faith is a matter of our asking God, and faithfully, or judiciously, using that faith. Faith is a kind of ingredient that, if it is not used, stagnates. You can be given

fifty percent, or sixty percent, faith, or a certain level of faith, initially, but if you don't use it, there is an attrition that occurs. Whereas, somebody else might have been given far less faith initially, and with that which he was given, accomplishes a whole lot more. It is one of the cardinal principles of the Bible, because we are co-workers with Christ in this personal mastery field. We have a distinct responsibility versus the manner in which the world views it, and their view is that you don't do anything, that it is from God—God is going to do everything. No, there is an absolute responsibility incumbent upon man, but no matter how hard man might work, he can never achieve it, because he does not have the power nor the ability to do it. So, therefore, the total responsibility still resides within the hands of God.

Now, if you come to understand that, then you can understand the operation of Christ, and of God in your individual lives. It takes the total endeavor of God to achieve anything, yet it will never be achieved unless we do what we are obligated to do. That is the sum total of living Christianity. Man of himself cannot achieve it, period. There is not one thing that he can do about it until God intervenes and provides the necessary force and power, or the capability, and then gives us the inspiration and the encouragement to set about carrying out our responsibility—our personal, individual responsibility.

So then, let's now take a good look at this level of faith as a gift from God. Here in Romans 12 and verse 3, it says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought . . ." In other words, what he is saying, clearly, is that we had better see ourselves for what we really are. That's all he is saying.

"[B]ut to think soberly, according as God hath dealt to every man the measure of faith." Now, a lot of people interpret the level of faith that they possess on the basis of the boastful, arrogant spirit with which they are born, and what a tragic mixture—what a tragic mixture. One is explosive, and the other one is a gift from God, and we use the gift of God, then, to substantiate the arrogance of our own minds—and how many people do it? Now, God will not substantiate us in that kind of thing. The real level of faith is manifested in certain characteristics in our lives, and one of those characteristics is not boasting. There is no arrogance involved in it. *Real* faith manifests itself in real subjugation. One of the cardinal characteristics of man is: "I'm not going to be pushed around. I

can tell any man where to get off and what to do," and so on. Well, those very expressions—the very concept that comes from a human mind—is the living evidence of his own carnality, because God does not so behave. There is no such response from God, nor from His Holy Spirit. So when we are going around with our chests thrust out and our heads held high, not in the confidence of God's Truth, but in the arrogance of human flesh, all we are doing is manifesting the "littleness" that we really, inherently process. That's all.

So in this case, now, he said: don't think more highly of yourself than you ought, because if it is truly God's Holy Spirit that is exercising its influence in our lives, it is going to see us for what we are, and if that Spirit is now dominating our minds and manipulating our tongues so that we speak in accord with the influence of God's Holy Spirit, you are not going to hear any boasting. It will see the human nature for what it is. So he said:

For I say . . . to every man that is among you, not to think of himself more highly than he ought to think [that is, let's see ourselves for truly what we are]; but to think soberly, according as God hath dealt to every man the measure of faith.

I get the picture here, very clearly, that the man with the greatest amount of faith is the most meek and the most humble—the exact opposite of what human beings would assume, the exact opposite. The level of faith—the great amount of faith within an individual—is an indication of the greatest sobriety and self-effacement. That is the living manifestation of it. So, the level of faith can be seen in our behavior. When we are arrogant, when we are argumentative, when we use even the Word of God to substantiate our own personal feelings, we only delude ourselves—we are kidding ourselves. Maybe we deceive somebody in this world, but we are sure as the world not deceiving God, and I guess the one that is being deceived the most is the human being himself.

Alright, let's notice also 1 Corinthians 12. 1 Corinthians 12 and let's begin in verse 9. It says: "To another faith by the same Spirit." So, here is an indication of the various gifts that come through God's Holy Spirit, and one of those gifts is faith. So, "To another faith by the same Spirit." The implications are, then, that a high level of faith is a direct gift from God, as opposed to what perhaps the majority may possess. So, some are given wisdom, some are given this, and some are given something else, but some are given a measure of faith.

"[T]o another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits." Now, this tells you, very clearly, that a high level of faith may not be associated, at all, with physical manifestations. Most people would turn right around and look at it and say that somebody who can do a great deal of prophesying must have a high level of faith. That's not what I read here, necessarily. Now, certainly he cannot be a rebel, because God wouldn't use him otherwise, but there is somebody that is given a level of faith that is, in this technical sense, in opposition to prophecy, discerning of spirits, and other gifts that come through the power of God's Holy Spirit.

So somebody may be a very unassuming individual; he may not be a very eloquent speaker; he may not have tremendous personality; he may not have prowess of mind, and yet, he may have a high level of faith in the sight of God. Now, how would we weigh them? We might take a look at them, and with a form of human impudence and contemptuousness say, "Well, I wonder who he thinks he is? Now, how come he isn't active? How come he isn't out doing this, and doing that, and doing something else?" We misconstrue the operation of God altogether.

"[T]o another divers kinds of [languages]." You see, when we see somebody who can speak every language, or all kinds of languages, we are mesmerized by that, aren't we? If we were to see somebody that has a tremendous grasp of spirits, I'm sure that we would be very highly impressed; or somebody that knows the past, present and the future—tremendous historical ability, tremendous futuristic ability—we would think: "Tremendous mind, tremendous powers. God surely must be working through that one." But how many of us would see the one who merely exercises faith, and really believes it?

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Why do we not just leave it to God? Here it says, very clearly, that these things come from God. But human beings, as boastful as they are, and as arrogant, and conceited, and contemptuous as they are, will not leave things to God, they are going to reach out and they are going to lay claim to these things.

There are people that want to be commissioned by God. They want to be what they classify as the "sent" servants of God. Now, they won't even admit that it is "sent," because in the first place, to do so would mean that they would have to reject their own posture. So they won't do that. But they want desperately to be in the ministry; they want desperately to be someone called of God to proclaim a work in a given period of time. And there are others who just long to get a hold of one of these great gifts of God. They will beg, cajole, plead or whatever, with God, to get a hold of one of those because they think that would make them super-spiritual.

And yet, I tell you, on the basis of God's own Word, that there is a more earnest way, and it doesn't involve any of the ostentation, or the show, or the manifestation of greatness, or anything: charity, love and faith. Now, what kind of great manifestations do you see out of any one of those? But human beings don't want those. I've never seen anybody really clutching, grasping for—doing anything they can—to try to get a hold of faith, or of love. But, oh, would they be excited if they could just have the gift of prophecy, or if they could be assigned as a minister, or if they could be one that had all capability to see into the hearts and minds of human beings with respect to demons, and other powers and spirits. That would absolutely be marvelous. Those are the ones they want to get a hold of. But I don't see—I have never seen—anybody really clawing to try to get a hold of faith. It's not a high priority—not with human beings. Yet, the Apostle Paul said you can get all of these others, but I will show you a more earnest way—a better way—and it involves faith, and love, and things that do nothing for the ego of man.

Yes, the level of faith is a gift from God. Men, because they are so arrogant in their own minds, refuse. Now, I know they have read it, but they refuse to recognize the real levels of faith, whatsoever. They reinterpret it on the basis of the ostentation or the show, and the things that are going to give *them* great acceptance and image within this world. That's what they want. They would like to perform miracles; they would like to do great things, because they want that recognition. And yet, God said these are not preeminent, at all.

So, what is the level of your faith, brethren? Have you just stepped back and said, "Oh God, it isn't mine, anyway, it's yours. How do you want to use me? I will assume nothing. I am not going to arrogate to myself any responsibility,

position, or whatever. I am simply a servant of yours, and you can use me in any way, at any given time, as is wise in your discretion. Here I am—a useable instrument, and I am not seeking for any ostentation, or any show, or any glory whatsoever"? Is that our approach? Is that what we want? What is, then, the level of your faith, brethren? Seriously think about it.

Now, faith can be visibly manifested. It can be seen—that is, if we can properly read things. There are a lot of people, you know, that read things on the basis of their own human, boastful egos, and they interpret things on that basis. So, as I said earlier, if someone could perform great miracles, obviously most people would very quickly interpret that as meaning that that person had great faith. Surely there is faith, I'm not saying there is no faith, and yet, if the man is truly of God, he has already weighed his own inadequacy—he sees himself for what he really is. So, there is no great glory, or ostentation, that goes on there, at all. Yet, most people, when interpreting that, would believe that it is a manifestation of huge faith, and yet the other individual may have more faith that is doing none of those things. He just has faith and confidence in God.

Now, faith can be visibly manifested. We can see it by certain things that occur. There are physical, verbal, letter manifestations in one way or another. We want to see those, and I am going to read a considerable number of texts, and do it rather rapidly, here, so that you can see how faith is visibly manifested. Here first in Matthew the ninth chapter. Matthew 9 and let's read verses 1 through 2. We are entering a specific question here, and that is the visibility of faith. Matthew 9, beginning in verse 1:

And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith . . .

Any of you ever seen faith? Well, I've seen the word written, and I have seen what some people call faith, but have you really seen faith? What was it that Jesus Christ saw? It says, "and Jesus *seeing* their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." He saw something. The only thing I can possibly read into this is that He saw actions that manifested intents and motives of heart. So, what He saw was in their behavioral patterns—a manifestation of a depth of faith.

So, faith *can* be manifested. Then, faith within your life will precipitate certain things, so far as the human being is concerned. You are going to see manifestations of it. Jesus Christ did, and so will any of us who can read faith. The problem is, too many people can't read it. They don't know what it is, because what they see is their interpretation of faith, and really, for the most part, that is nothing more than a manifestation of human ego. That's what they see. And so, if someone comes around with great pomp and arrogance, and he lays claim to whatever his office or his function may be, people see that and they are sometimes mesmerized because they do not recognize faith when they see it. Just like we don't recognize spiritual things until they are manifested to us—we would never know.

Well, faith is a gift of God's Holy Spirit, and spiritual things are unseen, we cannot grasp them—we cannot understand them—until God opens our minds to see what they are, and when we see them, we are like Jesus Christ at that time: we can see its behavior in other people. So, oftentimes, if I really have God's Holy Spirit, then I can see the manifestations of, not only faith, but of the spiritual fruits of God's Holy Spirit, as well as the gifts. I can see them by how people react.

Now, how would I, then, know faith? Well, I don't want to get ahead of the subject, but we are going to find out later on how we are going to really *know* what it is that Christ saw, how He knew when He saw their faith that He had really seen faith—not bravado, not arrogance, not human conceit, at all—but He saw something, and He said that it was their faith.

"[A]nd Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." So, faith, I guess—and I want to be just a little facetious right at this point—is climbing up on the top of a house and tearing off the roof. Isn't that what they did? Or was that only a physical thing they did as a result of something of far greater significance in their lives? So then, the broad capability of a man—you know, his much speaking (if he is vocalizing, or whatever)—may not be the manifestation of faith, whatsoever. Faith is something else.

What was it, then, that Christ saw? I know He saw them tear the roof off—that He *did* see—but I don't think that was faith, at all. Then, what did He see there? It was an interrelationship between a purpose—a hope—and an

unwillingness to be daunted in achieving that objective. They *knew* that if they could get this one into that particular location, that they were going to achieve a desired end. It was that unseen thing. That is, when I say "unseen," how, then, can we define that? But it was manifested in the actions they took.

So, Jesus could see it in their actions. That's what He saw. And it says, "seeing their faith," He then forgave him, and said, "Son, thy sins be forgiven thee." In other words, I don't know that this young man wanted his sins to be forgiven. He wanted to be healed. It didn't say anything in here about, "Well, you know, I want to get over there because I want my sins forgiven." Now, maybe he didn't even understand that part of it, but Christ, knowing and understanding the very cause of his problems, went to the root of the problem and said, "Thy sins be forgiven thee." How many doctors today believe that the illnesses and the problems of humanity result from their sins—violations of spiritual things? Why, they would laugh you to scorn if you were to say it to them.

Mark 2. Mark the second chapter. We are going to have to hasten right along here, but I do want to illustrate these points, because there is no need of going through them unless we well illustrate what we are talking about. It's easy to skip on across and read it just like we have always been doing, but I want to break it down finely, and I want us to see what is involved in it by a very intensive interpretation. Alright, here in Mark the second chapter and noticing verse 5, it says: "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." So, here we find that Mark was inspired by the Holy Spirit to say exactly the same thing that Matthew did. Now, many of the gospel writers did not always repeat every event, yet there are certain events that were so heavily impressed upon their thinking, and by the power of God's Holy Spirit, that they are repeated by every one of the gospel writers. It must have been very significant in the sight of God, then. To us, you know, a little casual event—an incident—that affected one man, would have been treated with probably due contempt on the part of most of us, and yet the Holy Spirit knew that this was an awesome thing, and here it is recorded over, and over, and over: He saw their faith and He said, "Son, thy sins be forgiven thee."

In Luke 5 and verse 20. Luke 5 and verse 20. Let's note, once again, Luke 5 and verse 20: "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee." Now, isn't it just a little strange that such a casual and small

incident like this would be repeated within the very abbreviated instructions within the gospels, as we call them? And yet, this event is repeated by three of them. Well, it must be very important for you and me, then, because man is to live by every word of God, and here He repeats it three times. He repeats it by these gospel writers.

Now let's notice Romans 1 and verse 5, because whatever this was, it was something Jesus saw. What about the rest of us, because if we are alert to spiritual things and we are called of God, can we read faith—can we see it? Do we really know what it is? Do we have the eyes of Jesus Christ—the spiritual eyes of Christ by which to read, to comprehend, and to grasp those spiritual things? Or do we reinterpret on the basis of our human expectations, tainted by our own human arrogance? Which one is it? In Romans 1 and verse 5. Romans 1 and let's note verse 5—once again dealing with this matter of the visibility of faith. Romans 1 and verse 5. It says: "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name."

Stop and think on that expression for just one moment. The "obedience of faith" means something that you can see. You are acting upon it—it is a pattern of action: "the obedience of faith." It means that in faith that is generated, there is an action required. That action, of course, can be seen. The "obedience of faith" is what Christ saw in those who took this young man there. The "obedience of faith."

Is there an obedience of faith in our lives? That's what is visible—that's what can be seen. It will be properly interpreted by those who read it—who have the capability of spiritual discernment. They are spiritually enlightened—they can grasp, they can see, and they can read these things.

Most people cannot read them because they do not have the correct formula for understanding it. It has never been given to them. You can't blame them—you can't hold them accountable for what they are incapable of comprehending, or grasping. But for someone that has been called of God, he had better be able to read it, because God is going to hold him accountable.

So, the "obedience of faith" means a form of action—action that can be interpreted. It can be seen—it can be understood—by those who have that

formula, who have the length and the breadth of the grasp, of the understanding, given by God, by which they can understand the definition of faith.

Now in Romans 1 and verse 8, we read this: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." What does that mean? Somebody saw it. Do you suppose that these people were walking around and saying, "You know, I have seen some people over there standing all starry-eyed, and they were just standing there and they were looking like they had distant vision in their eyes—standing there statuesque, and they weren't teetering or tottering, at all. They were standing there very firm and erect. That must have meant faith"? Is that what they saw?

"[For] I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." What were they talking about? That look, you know, that Peter was supposed to have? Well, what did they see when they were going around and talking about it—because here they were, they were communicating with other Christians in other parts of the world? And he said, "Your faith has been spoken of throughout the whole world." They were communicating something. What were they doing? Obviously, it was a depth of dedication to that responsibility to which they had been called. They were walking in that Way of Life; they had control in their own personal lives. It is manifested in self-control; it is manifested in an addiction to the Truth of God—aggressive pursuit of spiritual things. And what are the spiritual things? Aggressive love, aggressive compassion, aggressive mercy and kindness—oh, all those things were evident. *These* are the manifestations of faith that were being spoken of throughout the world.

Now, in Romans 4 and verse 12. Romans 4 and let's notice verse 12: "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith [oh, they can walk in it, then] of our father Abraham." Then, whatever this faith is must have been basically initiated through Abraham, because he is called the father of the faithful. And what was it, in the case of Abraham, that God classified as the obvious manifestation of faith, that made him the father of the faithful? Whatever it is, it can be walked in. It is a way of behavior. It has footsteps to it, because you can walk in those footsteps—you can walk in that Way of Life.

So, he said here in the early part of verse 12: "And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith . . ." Whatever it was, then, in the life of Abraham, it was the obvious manifestation of faith. It was translated into some visible form, and human beings do not walk on it, they walk in it. Get the difference? It is not something you lay down and then walk on, you are walking in it. So it is within the confines, or the structure, of something that guides and motivates. You walk *within* the Way of Life—you walk *within* a building. Now, you can also walk on a building, and you can walk outside of a building, but if you are walking within something, or in it, it means that you are within the confines of it—it has limits to it. When I walk within the house, it means that I am within the confines of that house. If I walk *in* the footsteps of Jesus Christ, then obviously, I'm walking within definitive confinements—a well-defined, structured Way—and that's what he is talking about here.

"[W]ho also walk in the steps of that faith." Faith doesn't walk around. There are no footsteps of faith, yet there are footsteps that are precipitated by faith. Christ had them; Abraham had them; and you and I can walk in those footsteps.

And he did so, "being yet uncircumcised." Well, we are not going to talk about circumcision and uncircumcision, at this point. That is not our intent. What I want to convey is that what Abraham did was visible—it had well-confined limits—because you and I can walk in those same footsteps.

Now, the people in Rome, and so also all of you right here in the United States, probably are never going to be over in Beersheba, and in that part of the known world. Then, how in the world are you going to walk in his footsteps? Well, it must be something that transcends the bounds of geography. So, we are not talking about a geographical consideration—you know how little children will attempt to walk in the steps of mothers and fathers. You've seen them do it. They get a great satisfaction out of that—comparing their feet to the feet of parents. I've seen them do it, many times. Children can come up with some of the cleverest things. It's a very legitimate expression, right here. We are children, and we are walking in the footsteps of two people—in this case, the footsteps of Abraham. And those footsteps were footsteps of faith.

So we are not talking now about sand prints, or prints upon geography, we are talking about the footprints of concepts—a Way. And are we walking in that Way that Abraham did? He was faithful; he was obedient; he did what God required of him. If we are going to walk in that Way, then we are going to walk in that same kind of mental control. That's what we are doing.

Romans 14 and verse 22. Romans 14 and let's note verse 22: "Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth." That is, when we really have faith, the faith of God, we act in confidence—not in condemnation, not in guilt. We are not guilt ridden—we are not troubled and perplexed—we are acting in the very *firm* conviction of that faith which God gives to us.

Alright, that faith, then, obviously is manifested in confidence. I didn't say arrogance. I said it is manifested in confidence, and it is that confidence that buoys up inside of us, even as David said: "the Word of God is enlarged" in our lives. It is so awesome, and so fantastic, that when we think upon those very spiritual principles, we are overcome in mind and heart.

You know, when you think of being called of God, and the kind of relationship that you can have with God, what does it do to you? Does it sometimes just so sober you that tears stream down your cheeks? You think, "Why me? Why have I been given this kind of privilege to know God—to have this kind of relationship with God, to walk in the footsteps of Jesus Christ?" I don't mean to deceive myself, I mean to *know* that I have been called of God—for the true servants of God know it. It isn't a claim, they know it, and they know who they are—chosen of God. They have buried the old self and they are now walking in the very footsteps of Abraham, and therefore, they are the children, in that sense, of Abraham, and also of Christ, and of God, the Father.

Yes, do we have that faith? Then, where are we supposed to manifest it? In arrogance toward somebody that may not quite have the same level of faith that you and I do? Or, did he say, "Have it before God alone"? Your relationship, my dear brethren, is not, first and foremost, with others, it is with God; and when you have that real faith, what is it going to do? It is going to manifest itself in ultimate, ultimate concern and compassion for others, not in condemnation. You know, if you really have faith, you do have it before God. If you really have it,

like God has it—an innate, indwelling characteristic of God that He gave to the whole world—you will have love. I mean, His love was so great for the entire world that He gave His only Son for it, not to condemn it. Then, should you and I be condemning?

You know, the real manifestation of that kind of faith is in our respect for other people—in our understanding of what they are up against—because we see ourselves for what we are. The one with real faith does not think of himself too highly. He knows what he is—he knows his frame—and he accepts that, and he accepts the fact that now he has working within him the awesome power of God's Spirit, the life of Christ right there within him, but the life of One who gave Himself for the world. He didn't condemn it; He didn't dislike it; He didn't abuse it; He didn't take any advantages—not at all. So, if we have the Spirit of God, then we are going to have the same love, and the same affection, and the same regard—and those are seen. They are visible manifestations of that which is otherwise intangible—you can't see it; you can't put your hand on the Spirit; you can't take up faith in your hands and say, "Here it is. It is two by four." Not at all. But you will see it in its living dimension in your lives. That's what God wants; that's what God is looking for, and Christ sees it. He saw it when He was on this earth, and He still does. He can read it just as well today as He did then. So when He looks at us, is He saying in His heart, "Jesus seeing their faith . . ."?

In 2 Corinthians 8 and verse 7. 2 Corinthians 8 and let's note verse 7:

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

It is something that can abound. If it can abound, it can be seen—you "abound in every thing, in faith, and utterance," and so on.

In 2 Corinthians 10 and verse 15. 2 Corinthians 10 and verse 15:

Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

So here is a matter of faith being increased, and if it is increased, it means it becomes more abundantly manifested—you see it, and it is observable.

Ephesians 1 and verse 15. Ephesians 1 and let's note verse 15: "Wherefore I also, after I heard of your faith . . ." Somebody obviously had to see it and report this, and when they reported it, they told the Apostle Paul of the tremendous faith of somebody. It wasn't even something that he had observed, it was something that somebody else had observed, and they reported it back to the Apostle Paul.

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints . . ." What is it that others report about you? Is it the same thing?

Hastening on, we have a few more texts that I want to cover before this tape is finished. In Colossians 1 and verse 4. Colossians 1 and let's note verse 4: "Since we heard of your faith in Christ Jesus . . ." There, once again, this was another area, and somebody had observed how these people in Colossae were walking. You will remember, faith is something in which you can walk, just exactly as Abraham did, and just as Christ did. And it can be seen, as Christ saw it. And so, in this case, they observed it and they reported it back to the Apostle Paul.

Colossians 2 and let's note verse 5. Colossians 2 and verse 5: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." A part of the manifestation of that is steadfastness. The word "steadfast" means without deviation—hewing right to something—the same, consistent orientation from start to finish. They observed, then, the steadfastness of their faith in Christ. Have people observed our steadfastness in Christ?

In 1 Thessalonians 1, verses 3 and 8. 1 Thessalonians 1, verses 3 and 8: "Remembering without ceasing your work of faith [their work was a manifestation of their faith, then], and labour of love, and patience of hope in our Lord Jesus Christ." When we really believe it, then it is going to be manifested in our works, and what we do and say. It is going to be seen, and somebody will observe it, just as they did here. "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

Verse 8 says: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." So, here, also, over in Thessalonica, were those who were absolutely faithful, and people were observing it. So it is visible—it can be seen—it is a walk, it is a Way. It can be seen.

In 1 Thessalonians 3 verses five, six and seven. 1 Thessalonians 3 verse 5: "For this cause, when I could no longer forbear, I sent to know your faith . . ." Well, how were they going to ascertain that? Because it could be observed.

I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity . . .

So it was something that Timothy could observe, and he brought it back. It is observed both in conversation and in action, because I am sure that Timothy talked with them. But I'm sure he did not misconstrue it, either. So, he observed their faith, both through the medium of communication, and physical action.

. . . and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: [Verse 7 says:] Therefore, brethren, we were comforted over you in all our affliction and distress by your faith.

So, the very fact that they were consistent made the sufferings of the Apostle Paul more bearable. I know and understand the feeling—how well I do.

2 Thessalonians 1 and verse 4. 2 Thessalonians 1 and noting verse 4. He said: "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." Now, how did they observe that faith in their cases? That is, how did they react to persecution and tribulation? They did not allow persecution and tribulation to change their demeanor or their character, in any direction—they were tenacious, they were firm in their resolve, regardless of trials and difficulties.

In 1 Timothy 1 and verse 5. 1 Timothy 1 and noting verse 5: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and

of faith unfeigned." Oh, that is, it is the fulfillment. "The end of" means the conclusion, or the end of something—the culmination.

. . . the [culmination] of the commandment is [love] out of a pure heart [that is, a right spirit], and of a good conscience [that is, unfeigned, unadulterated conscience—that is, the orientation of mind and heart], and of faith unfeigned.

The pursuit of that Way of Life—the level of our conviction—and the certitude of that Way are unfeigned. There is no hypocrisy nor double standard involved.

1 Timothy 2 and verse 15. 1 Timothy 2:15: "Notwithstanding she shall be saved in childbearing [speaking of the woman], if they continue in faith [it is something you can continue in, or that you can reject] and charity and holiness with sobriety."

1 Timothy 4 and let's note verse 12. All we are doing is seeing examples of the fact that faith is something that can be seen. As we have already seen, you can walk in it, and it can be observed, as Christ did. 1 Timothy 4 and verse 12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith . . ." So, whatever this faith is, it can be an example. Now, how can it be an example unless it is seen—observable? Anything that is going to be an example, you have to be able to see it. It is either an example in written form, or it is an example in action. It is something that can be observed, anyway.

Now in 2 Timothy 1 and verse 5. 2 Timothy 1 and let's note verse 5: "When I call to remembrance the unfeigned faith . . ." What I want us to really understand here is that faith can also be an element of hypocrisy—people can lay claim. Feigned faith is the manifestation of human carnality. They are laying claim to something that their very lives do not depict. It is feigned—it is not true—it is not a genuine faith. A genuine faith is the reduction of self, completely. It sees itself for what it is. That's why we started off there. So he said:

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

In Titus 2 and verse 10. Titus 2 and let's notice verse 10. Here, the word is exactly the same word, although the word used in the English is different. Titus 2 and verse 10: "Not purloining, but shewing all good fidelity . . ."—the word "fidelity" here is the same word *pistis*, meaning "faith." "Not purloining, but shewing all good [faith]." "Showing"—that means something that is observable. "[Making observable] all good [faith]; that they may adorn the doctrine of God our Saviour in all things."

Titus 3 and verse 15. Titus 3 and verse 15: "All that are with me salute thee. Greet them that love us in the faith." Greet them that love us in the faith. That means within the confines. If it is in the Faith—they knew which ones were manifesting it. What if there were some that were not in the faith? Were they going to greet them? "Greet them that love us in the faith." It had definite confines—it could be seen.

There are just a few other texts, and I won't take time to give those right now, because the tape is finished, and it is essential to keep this right on time. So we will try to cover just three or four texts next time on the manifestations of faith, and then we will continue with other sub-topics on this overall subject.