

Christian Living Series 2, sermon # 122
The Fruits of God's Holy Spirit

Faith #31

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Edited Sermon Transcript

Greetings, brethren. This, now, is the continuation of this rather long series, the overall series on the fruits of God's Holy Spirit, but now, specifically, in the series on the fruit of "faith." Faith is the real essence of life everlasting, for as we are told, not only prophetically in the book of Haggai, but also repeated in the New Testament: "The just shall live by faith." Faith is vital, so therefore, no series can be too long regarding this subject. It is something that becomes extremely difficult for human beings to manifest. Faith is a spiritual trait—a spiritual characteristic—which can be manifested. So, since it is a rather long series, we are going to move along as dramatically as we can.

This, now, is tape number 31 in that series on "faith," and we are covering the specific word p-I-s-t-I-s—*pistis*. The last time, in the last tape, number 30, you will recall that we were covering the matter of "Faith can be visibly manifested." Faith, of course, is a fruit of God's Holy Spirit, and you don't see that Spirit, even as Jesus Christ illustrated, you know, when He said you see the winds move various objects, and so on, and they go wherever they list—meaning wherever they desire, as the *King James* says—but you don't see it. So is the movement of God's Holy Spirit. Well, if the Spirit moves in that way, then obviously, its fruits, or its characteristics, are not seen of themselves, they are only seen as they move the tree. When the wind rustles the tree, you see the tree move. So also, when faith manifests itself, it is some form of action on the part of human beings who are subject, spiritually, to that power, or that influence.

So, faith can be visibly manifested. We have seen that in a number of quotes which I gave to you at the conclusion of tape number 30. This now, is the continuation of that concept: that is, "We can visibly see the manifestation of faith."

Let's notice, now, a couple of texts here in Philemon verses 5 and 6. Philemon verses 5 and 6: "Hearing of thy love and faith . . ." The Apostle Paul had been informed of their love—which is also a spiritual characteristic. You don't see it, you see its behavior—you see its reaction, you see its manifestation in the lives of those who are responsive to it. So, "Hearing of thy love and faith . . ." So Paul had heard, then, of what obviously was visibly manifested in the life of this son of God—the chosen servant. He was literally a servant, because he was a servant of another member of the very church of God at that time, but he continued in that active service, although now he had become an active servant of God.

And so Paul said that he had heard both of his "love and faith, which thou hast toward the Lord Jesus, and toward all saints." Now, how in the world did somebody observe the love and faith—or in this case, specifically, the faith—of Philemon? It was carried out in obvious concern toward the Lord Jesus and toward the saints. In other words, the action was seen in his benevolent relationship with the saints and his attitude toward Jesus Christ, and it was so obvious that they could view it—they could see it—and they could communicate that fact to the Apostle Paul.

Is our faith equally manifest? Can people see our real element of faith, or would most people say, if they were talking about us that, "Well, I sometimes wonder"? Or, would they say that our obvious manifestation is one of faith, of love, and of the powers of God's Holy Spirit? That's what ought to be said. Now, that doesn't mean that there are not detractors, but detractors, of course, emotionally respond. They don't agree with it, or they dislike an individual, or they have some emotional reaction, in some way, and they judge on that basis, not on the basis of integrity and honesty. *We are* emotional creatures, and we react emotionally, not on the basis of honesty and integrity, for the most part. So here, then, was a fruit of God's Holy Spirit that could be manifested, and they communicated this manifestation to the Apostle Paul.

Now, verse 6 says: "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." So, in other words, what they are talking about are those visible traits and characteristics that they could see, and they communicated them to the Apostle Paul. Then, we must ourselves manifest that level of faith.

Now, what would be the manifestation of that faith? The faith once delivered is our aggressive, faithful, diligent obedience to those things which God gave to us, but that is *always* accompanied by love, compassion, understanding, mercy, sympathy, and kindness, never with the manifestations of carnality, which are animosity, resentment, belligerence, hatefulness, variance, and a seditious attitude. It is never manifested in that regard. It is never argumentative; it is not filled with self-aggrandizement. Faith is manifested in love, and affection, and understanding.

Do we manifest those traits and those characteristics, or are we always arguing about some point? Argumentation is not of God's Spirit—it never will be. Faith is a sublime trait and characteristic that manifests itself in a settled spirit and attitude—an attitude of confidence, an attitude of affection, and love, and regard, and mercy. And if we do not have it, then we will manifest the traits of carnality—of the natural mind—and the natural mind is always manifested in a sense of self-aggrandizement; it manifests itself in argumentation, in contempt, and in the very concept of difference, or being diverse in attitude.

Alright, in Hebrews 10 and verse 22. Hebrews 10 and noting verse 22: "Let us draw near with a true heart in full assurance of faith"—with a true heart. "Let us draw near with a true heart in full assurance of faith . . ." Is that the kind of faith that we possess? That, brethren, is the faith that I want. As I have said so many times, the days of argumentation, and strife, and belligerency, and contempt, and contentiousness are past for yours truly. I am required, as much as anyone else, to live the Truth of God. When somebody comes in a true spirit of literally wanting to know the Truth, and is responsive to the Truth, then I will teach, but when somebody comes with a chip on the shoulder—and don't ever delude yourselves, I can tell the difference—I will not enter into the conversation, not until there is a change of attitude and a change of spirit, because the one is not of God. And when we are going to fight for the self, there is no way of reconciling the difference, anyway—there never would be. So, there is no need of becoming involved in it. I intend to live that confident, faithful assurance, and I am *going* to live it, and I hope to be exemplary in that in every way.

"[H]aving our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Brethren, I know what God's Truth is, and I want it desperately, and I know, and I know that I know, that we today are abiding by the

Faith which God gave to us. I have no qualms—I have no doubts. If anybody has a problem with it, let him resolve his problem. I don't have one, because I go back now almost forty years, and I know what we were taught, and I know what that Faith is, and I intend to be absolutely loyal and faithful to it.

Let's continue, now, by turning to James 2. James the second chapter, and verse 14, and it is also found three times in verse 18, and once in verse 24. James 2 and verse 18—it says: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works . . ." "Show" means to manifest it. You have to have works as a manifestation of faith. Faith that has no manifestation is not faith, at all. The point of God's Holy Spirit living within us is that we should manifest the fruits of it, otherwise there is no need of having it. So, God's Holy Spirit may not be visible, but when it operates within us, if we are responsive to its power and its influence, it manifests those traits and characteristics. So faith, then, becomes manifested—it is visible, we can see it in the actions of those who are responsive to the power of God's Holy Spirit.

"[S]hew me thy faith without thy works, and I will shew thee my faith by my works." So, in this case, then, it means that we must manifest the living power of God's Spirit in our lives—it is an absolute, basic requirement. If we don't manifest it, then obviously it is not present. The power of God's Spirit within us is a begettal to a new life, and when that Spirit is operative within us, it will be seen within our behavior. It is not a matter of delusion, as the servant James alluded to when he said that some people will say they have faith—they lay claim to it—but there are no manifestations of it, no manifestations at all. Then James said, "I'm going to show you my faith by the works that are manifested." We must, then, manifest our works.

Going back now, note verse 14: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" In other words, if it doesn't show any manifestation within our lives, it is valueless—it hasn't shown any change; it hasn't accomplished anything; it is a dead, inanimate force. Faith, on that basis, is meaningless. The very purpose of God's Holy Spirit in our lives is to effect change, not the change of God's Truth, but the change of our lives—the change from carnality into the beautiful, divine nature of God. And what is more important, by far, than technicalities of one type or another, is change in our lives, and change in our assurance and confidence, and in faithful

obedience, responsiveness, love and affection, and every one of the fruits of God's Holy Spirit.

Now notice verse 24: "Ye see then how that by works a man is justified, and not by faith only." Faith is not going to do it unless there is a change, and that change is the work of faith—it is the obvious manifestation of the power of God's Holy Spirit effectively working in your lives, or the lives of those who become subject to it.

Now, how do we become subject to it? As we *will* within our minds, God will back us up. Then, what we have to do, as I said earlier, is to *will* ourselves to become faithful and obedient to God, and God will then back us up, because that's a promise that He has given to us. But if we don't will to obey the Truth of God—if we are not purposefully obedient to God—He isn't going to do it, He isn't going to compel us. Character is a matter of will—it is a matter of determination. Even though we cannot of ourselves do it, God will back us up, and God will do it in us, if we *will* it that way, and we want it. And we must want it with our very lives.

In Jude 20, now. Jude the twentieth verse. We read this: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy [Spirit]." If you are going to build it up, it's obvious that there is some measurable level, isn't there? So it's something that I am going to improve—enhance, enlarge, increase—and if I'm going to increase it, there has to be a visible element, and then I can add to that. Otherwise, if you add zero to zero you still have zero, don't you? So, in this case now, we are building on our faith, which means that we are effecting the necessary changes, mentally, because the Spirit of God does not operate on our big toes, it operates on our minds—it is a change of attitude. And when that Spirit is operative within our lives, it is a manifestation of two things: Number one, the will on your part to change, and number two, change that becomes visible, or manifested, in its relationship with others. So, it is tangible—it is seen, it is observable.

Then, finally, in Revelation 2 and verse 19. Revelation 2 and verse 19, regarding this very important characteristic of God's Spirit, or the characteristic of faith. It is visible, it can be seen, it is a tangible force, because it is a work manifested—a work of God's Spirit in our lives—visibly seen by others. It can be

conveyed by those who can observe spiritual things—who recognize and understand spiritual things. They can convey it to somebody else. Someone can come along and say, "That man evidences much faith." Well now, how would you know that he evidences much faith? Some people in this world would probably call it stupidity—you know, like scientists, who don't even know what faith is. They have no conception of it, even. Faith is a spiritual trait that manifests itself in a spiritual manner, and you have to know what those fruits are—the manifestations of that Spirit—in order to know and to be able to observe, and to be able to convey it.

So, here, now, in Revelation 2 and verse 19, it says: "I know thy works, and charity, and service, and faith . . ." So, here, faith was observed within this church at Thyatira—whatever that represents. But, interestingly, according to my Bible, all of those churches are representative of something in the last days. Was that not what the Spirit said—observing "things that are shortly to come to pass"? So, obviously, somehow it relates to the last days, and anything beyond that is men attempting to decipher things that even angels won't tread upon. I think they would do well if they would just leave it alone and let God reveal it in His own time. If we have to guess, then we had better just leave it alone. What we know, we know, and what God revealed to us in the way of doctrine—the Faith that was originally delivered—we can know. All the rest of it, we don't know, and we don't know, oftentimes, that we don't know. And that's a problem.

Alright, the next concept is: "Manifestations of faith are highly selective and individualistic." What I mean by that is that faith manifests itself in the lives of individuals differently. Oh sure, there will be certain fruits. Those are obvious—you know, the fruit of love, or one of the fruits of God's Holy Spirit—but it is highly selective and individualistic in its manifestations, because God does not have rubber stamps. And so the manner in which that faith may manifest itself in the life of one is in accord with God's purpose in the life of that individual, versus His purpose in the life of somebody else. And I want to show you a number of areas that not only show what one individual can achieve, versus another one, but the diversity of that manifestation. That's what we want to get to.

So, in Acts 6 and verse 5, let's notice a generalized thrust, here, and in this case, I think we are talking about Stephen. Acts 6 and verse 5. It says: "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith

and of the Holy [Spirit]." Now, it is rather obvious that if the twelve apostles, in this case, had chosen Stephen because he was a man full of faith, then there was some form of manifestation—there were works going on; they could see it. So, Stephen manifested the traits of God's Holy Spirit, and they saw within him a man full of faith—that is, he was well oriented on the basis of that vital, spiritual ingredient. He lived it to the full.

Whereas, obviously, it must mean that there are those who don't quite live up to that, or otherwise, this statement would have no comparative value, would it? So, if this is a man full of faith, then there are some others that, apparently, maybe only have half, or forty percent, or sixty percent, or whatever. They need to grow, yet. He didn't say that they were not usable instruments—he didn't say that they were not children of God—what he is saying is that there is a comparative relationship. Here, now, was one full of faith, and of God's Holy Spirit. So, it was obviously manifested in his life.

How would we compare if we were to be evaluated today? And God help us, if any one of us attempted to do it. You know, he would be the butt of every ridicule conceivable. Now, we will read about it back here in Apostolic times, because we all, in a verbal sense, accept the apostles, but I'm not quite sure what we would have done if we were living at that time, historically. What would we do with Christ? We would say, "well, you know, many people have come saying that they are Christ, but I am not so sure about you, either." But, you see, on the basis of historical evidence, and on the basis of almost two thousand years of elapsed time, we have come, verbally, to accept the name of Christ. But have we really accepted Christ? I don't mean a figment of our imaginations—I don't mean a historical presentation. Have we accepted the true Christ—the Christ—that you cannot have, except that He is revealed? So we are told in Matthew 11, verses 25 through 27.

So, here was a man, now, who had accepted Christ—he really believed Him—and now he was "full of faith, and of the Holy [Spirit]." Are we full of the same? If someone were to compare us—and as I said, God forbid—and if somebody were to evaluate it today, how would we stack up? What would our evaluation be, and what would our response be to whoever would deign to evaluate?

Okay, Acts 6 and note verse 8, now: "And Stephen, full of faith and power, did great wonders and miracles among the people." Now, there is a great

manifestation of faith, yet when you turn to the Apostle Paul, you find that all people did not perform miracles. You find that God gave to each one severally as He willed, and some of them had knowledge, but knowledge does not carry with it any stamp of approval, except on the basis of somebody's grasp and understanding of it. You can be the most brilliant individual on the face of the earth, but if it runs contrary to the current of present-day circumstances, it will be categorically rejected, because people will say, "Well, who does he think he is?" And yet, there is a manifestation of God's Holy Spirit, *if we see, if we believe and if we understand*, but it does require the gift of God, otherwise we are going to stand in the valley of decision and we are going to be fraught with questions from the time we begin, unto the end.

But a questioning spirit is not a manifestation of the Spirit of God, it is the fruit of the flesh—it is an attempt on the part of the carnal mind to ascertain spiritual things. When we fall into a questioning spirit—and I didn't write it, brethren, God did—we are falling prey to our natural minds, and attempting to evaluate things on the basis of historical circumstances, on the basis of our present understanding, or on the basis of mental capacity, and it won't work. It must be a faith delivered to us by God—it is a gift from God—through the power of His Holy Spirit, and it must be kept alive and nourished by a wise and intelligent individual, while he recognizes the value of that which he received.

And you can never return back to it without the direct intervention of God so that you can get back to that Faith initially given to you, and then you can go on to perfection. Don't ever think that you are going to sit down and try to prove it. I know there are some who dislike that concept, but if you can figure it out with your own mind, if you can figure it out on the basis of your own scholastic capability—your own educational prowess—then it is no longer a gift of God's Holy Spirit. It is no longer a gift—it is that which can be attained by human rationalization, and human capability, and it loses all of its spiritual significance.

Here, now, was a man that did not, himself, set out to achieve anything, but was chosen of God and empowered mightily by the Spirit of God, and was seen to be full of faith and power.

While others sometimes will have the manifestation in faith itself—belief and trust—yet others will be manifested in diverse gifts, as the Apostle Paul said,

and not always in the manifestation of powers that are visible, not always, at all. Yet, they are visible in one sense of the word: because they can be seen due to the trust of that individual—the confidence and the assurance. And oftentimes, they will be denigrated by the people who do not understand, because they want something, not only visible, but something that manifests a power—a capability—that impresses them.

So, if you can go out and perform all kinds of miracles, if you can speak in languages, or if you can do something of this nature, then people will accept that, but for somebody to come along who merely has confidence in God, and confidence in the love of Jesus Christ, that is considered a weakness. And yet, in my Bible, it is the greatest gift of all—it is the greatest gift of all. And yet, how many people want some form of power? They want to see it. We are no different than the people were back, historically. If we can see somebody go out and perform great miracles—if we can see them do this or that—then "I will accept you," but if you come just in the simplicity of Christ, then "who are you?" They don't want that. We are a perverse lot, my dear brethren—and I mean a perverse lot—and until we recognize that, we are never going to really make strides, spiritually.

The thing God wants, more than anything, is the development of character and faith within us, and faith is a manifestation of those hidden things down inside of us: confidence, love, charity, tolerance, forbearance, mercy and kindness. But those things don't have much meaning to people today. They don't have much meaning.

But here was a man who was full of faith. Now, I'm not saying that somewhere along the line, in the will of God, such a man won't be used mightily in great miracles. Yes, God is going to use them, but why is it that we always have to assume that it must exist at every given time? There were many times that even Jesus Christ did not do them, that even the apostles did not do them—that is, to perform great miracles and works. You know, sometimes God wants us to get our attention on things that are far more significant than going around and calling fire out of heaven, or even resurrecting somebody. What about just the simple fruit of trust—loving God with all of our minds, our hearts and our beings? That is of far greater value. But we don't put much emphasis upon that, because it is not too visible—it doesn't put too many feathers of glory in our hats. We want to be

seen—we want people to look at us with wide eyes. We must have something that is visible—that satisfies the human ego. And they will accept that, but that isn't what God is going to accept. God is going to accept the simplicity of your trust in Him, and then He will use such an individual in awesome ways in His time, and in His way.

Acts 11 and verse 24. Acts 11 and let's note verse 24: "For he was a good man, and full of the Holy [Spirit] and of faith . . ." So here, they were talking about Stephen, and they referred back to him and they said, ". . . full of the Holy [Spirit] and of faith: and much people was added unto the Lord." He was a persevering, a dedicated, and a quiet individual, but his faith was as big as Mount Everest. Is ours?

Alright, let's move on, now, to 1 Timothy 6 and verse 11. 1 Timothy 6 and verse 11. It is very easy, sometimes, when you are looking at various chapters, to get the wrong one down, because when you note a chapter, and you write it down, it is probably a different one altogether, depending upon the configuration of texts in your Bible. 1 Timothy 6 and verse 11:

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called . . .

So here now, it says: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." What God says is that we should avoid all these tangible things of the flesh—the manifestations of the flesh—and we should give ourselves a different orientation. What we need now is righteousness. Now, what is righteousness? Psalm 119:172 says that it is obedience to the laws of God. Godliness: God is love. So, then, if we are going to pursue godliness, we are just simply going to have love, affection and kindness. Then we are going to have faith. What is faith? It is the evidence—that means you see things out here—the evidence of things not seen. Love? Love is an attitude that we manifest toward others; patience is an attitude in our relationships with others; meekness is an attitude toward the self. Those are the things that God says we had better be pursuing. So, what He said is that we had better have a manifestation of faith, and that manifestation, indeed, is highly

selective and individualistic. Every man is individually judged on the basis of what he does.

2 Timothy 1 and verse 13. 2 Timothy 1 and let's note verse 13: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Brethren, on the basis of what I was taught and have taught, now, for almost forty years—thirty-nine years—I'm called into question. The very things that I was taught, and that I, in turn, have taught for all of these years, are now suspect. How can I convince anybody? I only made the determination twelve years ago, now, to remain faithful to that Truth, on the basis of what I saw, and I determined that I would help those who really wanted to be helped. I can't do anything else. So I say, brethren—and all I can do is to say it, as the Apostle Paul did when he was called into question—that I remain faithful to that which I was taught. I remain absolutely faithful to it, and I have taught precisely that which we were taught in every area.

There were two minor areas that, as long as I can recall, within conferences, were subject to revisions and changes. They were open, candid, and admitted areas for many, many, many years. In those areas, I did, because of unique problems that developed within the church, allow the writing of an article, although at the conclusion of that article, I stressed that if one's faith were contingent upon those areas, that he should remain absolutely faithful to them, regardless. But I knew that neither one of them was ever a settled issue—ever. Therefore, it did not trouble me. But I have made sure that you are protected, and if it is a matter of faith, it is not that crucial. Then carry them out. But outside of those, we have been absolutely faithful.

The difference is, brethren, we are not going to legislate—we never will. So, people assume that because we will not legislate faith, we are unfaithful. But faith cannot be legislated in the first place. Your eyes have seen that probably fifty or sixty thousand people left because of it. If it had been *their* faith, they would have been loyal. But it wasn't their faith. It was an organizational conviction—it was predicated upon what the organization did—it wasn't an individual matter. They didn't come to believe it because *they* believed. They didn't hold on to it because *they* believed it. No, when the church went astray, they went astray, and they didn't believe it anymore, and, brethren, that's the test that is going on right now. I will not legislate it, ever again. It must be adhered to

on the basis of your own personal conviction, and if it is *your* conviction—if it is an absolute faith with you (the faith that you were originally given, and for which you were baptized)—no one, and I mean no one, can ever take it from you.

But I have never, yet, stood up and said that we are changing any doctrines within the church—ever. You haven't heard it, and neither will I do so.

Then, what I say is, let's get back to the Faith, no matter what somebody else does. Why do we worry? Why do we worry so much about what somebody else does, except I think that we are all trying to create the Kingdom now? We want our utopia here and now. You can't have it. It doesn't work that way, because there are things that you do that somebody else might dislike. Do you want them to be tolerant toward you? Then, you be tolerant toward these others. I haven't approved—no one within the church has approved—any departure, whatsoever, but people do not all have that same Faith anymore. And it is our hope that with years of lecturing—years of patience and forbearance—we might bring people back to it in due time. That's our intent and our purpose.

So he said here: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Hang on to them. No one has emphasized that more than I. If it is a matter of your faith, hang on to it, but don't demand it of somebody else, because then what you are trying to do is to legislate faith—then you are trying to legislate the faith of somebody else. We are never going to get involved in that again—ever.

2 Timothy 2 and verse 22. 2 Timothy 2 and verse 22: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Follow it. Here are the things that the Apostle Paul was inspired to write—inspired under the tutelage of God's Holy Spirit. What you need is to "follow [after] faith, charity, peace, with them that call on the Lord . . ."

Titus 1 and verse 1: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect . . ." Did you notice something here? He wasn't an apostle to very many people. He was "an apostle of Jesus Christ, according to the faith of God's elect." He was an apostle to the elect because they accepted that.

"[A]nd the acknowledging of the truth." In fact, indeed, he was an apostle, but only if they knew the Truth and they acknowledged it. *Then*, they saw him as an apostle—or as a servant.

"[W]hich is after godliness." Highly selective, yes. And so, within, it is a matter of faith, and our acceptance of one another. If we don't have that faith, then what we are going to do is what the Apostle Paul said: we are going to devour one another. And if anybody thinks that is a manifestation of God's Holy Spirit, he has another guess coming.

Now, "How does a lack of faith manifest itself?" How does a *lack* of faith manifest itself? We need to do this very quickly, and I am going to try to read about ten or twelve texts, here, in the next few minutes. Mark 4 and verse 40. Mark 4 and noting verse 40, but I am going to read verses 37 through 40. We notice this:

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

You know, there are a lot of people who feel that if you just accept circumstances as they are, even in the midst of a storm, then it means that you don't care. That's what these trainees thought.

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

When people see turmoil within the church, you know, the first thing they do is say, "Well, this can't be it." And I have read you dozens of texts showing exactly what God is going to permit within. I sometimes wonder if we hear the words. Yes, God is even going to allow within it apostates. 1 Corinthians 11:19 says that. For what reason? Because, as He says, He wants to know those who are approved—who have faith; who are calm; who live in the midst of turmoil with confidence and assurance. Yes, there will be all kinds of turmoil, but woe be unto those who create it. They, too, will be rebuked at some time.

"And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" Now, all of a sudden, because He rebuked it, they could accept it. But was He the Christ while He was asleep? There was a passage of time there. So, while He was sleeping, He was still the Christ. How should they have behaved? With confidence. Until God intervenes, why can't we just leave things alone? God will intervene at some time and He is going to rebuke, and there will be a calm, but what about the time leading up to it, when even turmoil is going to exist, and for purpose? Because God wants to see of what metal we are made—our character.

Mark 8 and verse 25. Now let's cover it rather quickly, here. Mark 8 and verse 25:

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

In this case, I don't see the exact word here, but it is, in this context, where he speaks of his faith—his faith had made him whole.

. . . and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

So, here was an obvious manifestation of his faith and his confidence—or his trust. But the people who saw it didn't believe. They didn't trust Him, and I won't read the entire story, at this time. You go ahead, because it takes the entire story here to give you the clear picture.

Luke 17, now. Luke the seventeenth chapter, and noticing verses 5 and 6. Luke 17, verses 5 and 6: "And the apostles said unto the Lord, Increase our faith." What is the story here? Verse 3:

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him [now, that's against you

personally—if he does something against you, personally]. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith.

What is the manifestation of a lack of faith? The unwillingness on the part of an individual to change, even if it is five hundred times—the same mistake. Do you have that kind of faith and patience? A lack of faith, then, is our unwillingness to respond, no matter how frequently someone may provoke us in some way.

Luke 22. Luke 22 and notice verses 31 through 34: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not . . ." Sometimes our faith fails in the presence of a Satanic onslaught. He is working upon our minds. And how was it manifested in this case? Peter began to rebuke the chosen servant of God—he took exception with Him. He took exception with the very Son of God. Now, let's remember, you and I accept Him as a Son of God, today. The people didn't in that day, but did that make any difference? He was still the Son of God, wasn't He? And so, even one chosen of God—chosen to ultimately become an apostle—turned around and rebuked Him. Who put that thought in His mind? Satan. Then, how do we sometimes manifest a lack of faith? In our attitudes toward others. We sometimes rebuke, or we say things, and we don't even know whereof we speak, or affirm. We are that far off.

Romans 16 and verse 26. Romans 16 and let's note verses 26:

But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

How does it manifest itself? When we do not obey that which was originally given. Go back and read this, and you will find that what the apostle taught was a revelation of that which had been hidden from the foundation of the world. Sometimes we manifest a lack of faith when we do not grasp who is really proclaiming it.

In 1 Timothy 1 and verse 4. 1 Timothy 1 and verse 4. You read verses 3 through 4 and you will get the picture of it. 1 Timothy 1 and noticing verse 4:

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith . . ." Genealogies—and all of these contentions, questions and strife—are not an obvious manifestation of faith. They are a manifestation of no faith, or a lack of faith. I will not take time to explain why, but it is very simple if you just stop and think, because human beings are all going to die out. God's intent is not for us to glorify our past, but to see our future, which is to be born into His own glorious divine Family. Then, genealogies don't have a great deal of meaning in the sight of God.

1 Timothy 1 and noting verses 14 and 19: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." The grace of our Lord was exceeding abundant with faith and love. How do we manifest a lack of faith? When we do not have sufficient love and mercy. Grace is a form of mercy, and when we do not have that mercy and that love, it is a manifestation of a lack of faith.

Verse 19 says: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." When they do not remain faithful to that Way of Life, it is an obvious manifestation of a lack of faith.

1 Timothy 5 and verse 12, quickly now. We just have a second here. 1 Timothy 5 and verse 12. It says: "Having damnation, because they have cast off their first faith." That is, because they turned away, and now they are under condemnation.

Hebrews 10 and verse 39—I want to get this very quickly. Hebrews 10 and noting verse 39. It says: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." The word "believe" here is the word "faith," and it means continuity of purpose—those who have been called to have their first faith, and have refused to turn away from it.

Revelation 2 and verse 13, now, is our final text. Revelation 2 and verse 13: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith . . ." Hast not denied my faith. It is a denial of that which God has given to us. These are the manifestations of a lack of faith.

Next time, we will begin with the principle: "Faith points both backward and forward."