

## 06 HLH Heb 11 761127p3

We had to clear the driveway of olives in order to get out, since I live in an old olive grove.

I might mention if any of you are unhungered and are willing to wait three weeks to process your olives, each as fast as you know 40 days, tomorrow is the day to collect them.

They all fell off today in our area.

Mr. Harry Rabbani, who some of you know, told me how to fix olives in the Middle East, so I decided to.

They do not look like the traditional Western olives, they look like the Middle Eastern olives, but I put them up for now three weeks in salt without a brine.

Salt makes its own brine.

Italian juice, water, American juice, why? But I think the Middle Eastern form is very good.

I just put them in a quart jar, put about a tablespoon of salt in there, close the lid, and every day just turn the jar upside down a little bit to keep the salt and the moisture circulating, and in three weeks they're about ready.

Now you can put them in something after that that will keep them, so I just put them in olive oil, you can put them in vinegar, if you're very hungry you can eat them then.

But this at least is a simple way of preparing them.

My wife decided not to for two years to act on it even though we've had them and I decided that there's no use letting this crop go.

So if any of you are interested or do know how, it's really a very simple process, put salt on them and keep your hands all.

It's a rule of thumb, just like with a lot of other things.

I let God do his work.

That's the lesson of faith that you already have heard about.

If there anything is in our society here that we can do and make the world around us do a little more for us than perhaps we have, I want to thank especially the ensemble, Mr. Beeritz today.

I do however have a request and he cannot appear here very many times until he performs it for me.

I would like him to have the ensemble do an acapella that's without music.

One of the famous Russian hymns and in Russian for Mr. Tkach.

Long years ago in Texas the chorale performed the most beautiful composition I ever heard in my life, which was a Russian acapella under Mr. Leon Edingham.

And I've never heard it done since.

I've never heard more beautiful music because I do believe having heard Russian music, that in terms of singing without a musical instrument is the greatest that has ever been achieved anywhere in the world.

Is that clear? You can always ask him how the words are pronounced.

I'm sure Mr. Tkach will appreciate that.

The music is incomparably beautiful when a reasonable number for this size room expresses the clarity of thought as you heard this morning.

I have decided since I will be speaking at some later time to the congregation as well to reserve the question of prophecy which we have not had for a little while until a bit later for the reason that a number of things are now developing but are premature.

And until I have further opportunity to evaluate the meaning to get the information from the news bureau I think we should wait.

I draw your attention however to, excuse me, events transpiring in southern Africa that we normally hear about, in terms of the future of our brethren in Rhodesia.

I draw attention to the fact that the Vatican is entering into a new concordat with Italy the first since 1929 with Benito Mussolini in which the role of the church in Italy will no longer be that of a state religion.

But the church must rise above the states of Europe where the role of the church will no longer have Rome as a holy city which leaves her free to move about.

I was told, I did not hear this, that probably I can't say for sure what the situation is, but it's possible that Franz Joseph Strauss may have decided to develop the Christian social union, the SU of Bavaria as a country-wide party in Germany.

Now that might be the implication of what Mr. Codchard, you will have to read it, but since I don't have all the information I know that was his intent.

The Christian democratic union is nationwide outside of Bavaria and is essentially the Catholic conservative party.

Bavaria is a Catholic social union linked with it and then there of course is the socialist party, now the dominant one in West Germany.

But then the winding down of events in Lebanon which means the winding up of events pertaining to Israel.

The question of under the United Nations new sponsorship of a Palestinian state which includes Gaza as distinct from Gaza once belonging to Egypt and the Western Bank once belonging to Jordan.

It appears that both countries have written off these areas, but all these things have to be listened to yet from day to day and week to week.

God has not determined all of those matters that can lead to a crisis.

That's why we are told to watch events.

So we can say that perhaps now under a new administration about to enter into this country, which means four to eight years of new philosophy, though not that much change, certainly the Soviet

Union is quite concerned as to how far she can go and will most certainly test this present incoming administration sometime during 1977.

It is inevitable.

Khrushchev tested Kennedy over Cuba and lost.

You will find that the Soviet Union will see how far it can go with every new administration that will determine how fast it can push ahead the acquisition of the whole world for socialism and communism.

In the meantime, however, there are aspects of subjects which we should have, especially at this time of year when it does appear that there are individuals who haven't fully remembered the fate which was once delivered.

Before I get to today's topic, I want to express appreciation for those of you who did attend the services of Dwight Davis Feeble from Mr. and Mrs. C. John Thomas in the introduction to the little record that each one who attended the funeral service had.

It was printed the 121st song.

I was very appreciative of the fact that it was chosen one of the songs to be sung this morning.

I think that you ought to reread it.

Sometimes we sing, we forget the meaning of the words and it doesn't hurt to look at all of these things once more.

The Lord will preserve you from all evil.

He will preserve your going out and your coming in from this time forth and ever more.

The way it closed this very interesting song, which is, in fact, the second one of the series of 15, beginning with number 120, that most certainly were sung in the off season for the first 15 days of the month of Tissey, beginning with a piece of trumpet's ending with the first holy day that is the night meeting of the first day of the Feast of Tabernacles.

That's why they are all grouped together as specific songs and the day has 15th and 10th.

We first all have special meanings pertaining to each of the holy days and then of course there's a thread of thought running through all of them.

What I would like to do today is to discuss a chapter which we all are very familiar with and maybe we all understand, but if we all understood that none of us would be leaving.

The fact that some have left throughout the church the number of people who attended the Feast of Tabernacles this year in the United States in contrast to the previous year was from 8 to 10,000 fewer, rather than whether we like to face it or not reflects the spiritual state of too many individuals who apparently don't even understand the meaning of the most fundamental chapter on faith, chapter 11 of the book of Hebrews.

We are adrift today in a world that wants to make everything turn out just right, that doesn't want to have problems, that wants to have the law of God wherever possible compromise with the world, that would say well if you have to break the law in order to solve your personal needs and problems then that's the way to go.

There are too many who compromise with God's law because they're not willing to endure a crisis.

We no longer want to endure suffering upwards of one quarter to one third of all men in the army have said that in the eventuality of war they would not fight, not because they're conscientious objectors, but because they're, the word is spelled C-O-W-A-R-D-S.

We have people today who will twist and mend the law or who will say well God's law surely can't be for us now because then I'd have to deny my family this or I'd have to deny that.

And who wants to deny oneself? The book of Hebrews chapter 11 is the story of faith in an entirely different light than most people conceive of it.

Faith as we normally perceive it is the belief that what you ask God to do for you, he will perform, if it's in accordance with his will, we normally recognize that framework, that you can ask God and he will do things for you.

As the time when Mr. Armstrong first asked me to speak at the Feast of Tabernacles when I was a senior I guess, a junior it was, a college, I didn't have a proper pair of pants.

So I prayed about it and before I was finished praying the knock came at the door and Raymond McNair brought him, brought an extra pair of pants for me.

He says maybe I could use them, he couldn't. I don't know who told him, but that's getting what you ask God for.

That is only a part of the story and that's unfortunately where many people limit faith merely to acquire what you would like to have from God that is promised to do for you.

But faith involves much more. An entirely different aspect than merely receiving. It involves fundamentally an aspect that we call enduring.

And because so few have wanted to endure to the end, they have come and gone and some here will go because you will not want to act on faith that requires you to endure before you receive as well as to receive.

Let us look at the illustrations and see whether we have given serious enough thought to the kind of faith that the church must have.

Especially in a world, if you please, with a Southern Baptist president who will more likely than not have to deal with a major revolution in religion.

Quite different from Southern Baptist in Europe, which can affect the ability ultimately to buy, sell, to hold a job and to eat.

Because religion, as we read of it very clearly in the book of Revelation chapter 13, will ultimately play such a role in the Western world in order to prevent the final conquest of communism that unless a single religion is agreed to, there will be no freedom to survive.

Unless we compromise with a word. Or unless you have faith from God to endure.

Faith is the substance of things hoped for. We all generally understand that. Once you have the substance that you are no longer hoping for, faith is not relevant to that matter.

Faith is the evidence of things not seen, the comprehension and understanding that there are ideas, there are beings, there are realities that we do not see with the human eye.

We were not here when God created the world. Faith is that aspect whereby we recognize God as a Creator.

Now by faith, the elders obtained a good report. Those who are of earlier generations.

Through faith, we understand that the worlds were framed by the word of God.

We are therefore through faith not misled by evolution, which of course would like to, and more often than not, could make headway into this institution of education we call Ambassador College, unless we remain on guard.

By faith, we understand that the worlds were framed by the word of God, not evolved on their own.

So that things which are seen, recognized, to have been made not of things which appear.

Which is of course fundamental to the science of creation, as to whether God created all things ex nihilo out of nothing, or of things which do not appear.

It's the question of the relationship of the divine energy which is God's, transformed into a form of energy which is structured, that we recognize as matter, which can be released.

We cannot comprehend the great power of God to have built into this universe the energy that is there unless we comprehend how much could be released in an atomic explosion, or a stick of dynamite if you want to get down to a lower level.

There is immense energy in a very small amount of matter, and when God structured matter, he structured it in such a way that all that energy is in a sense captured and retained, and is innate to the pattern of matter.

Now to have structured all that energy in that matter is not a matter of chance, it is a matter of creation, and the power of God.

Things which are seen were not made of things which do appear.

Now we come after the issue of creation to a whole new complex, the issue of human experience and faith.

By faith, able offered to God a more excellent sacrifice than came.

Now by faith, able perceived what God would approve, he trusted that God would approve his offering because he comprehended in some way the character of God which was reflected in what he was willing to do.

He offered something, able of course offered as little as he could.

This sacrifice was something that able gave up, by which he obtained witness that he was righteous.

The animal that able offered was an animal whose blood was shed, which prefigured the coming of the Messiah, who would pay the penalty of sin, and in faith able comprehended that the Messiah should have to die in order that he himself could be forgiven.

And therefore, he obtained witness that he was righteous because he perceived God would forgive him.

The example of the animal he offered was able's way of conveying his comprehension of what God would do.

God testifying of his gifts.

That's written in the scripture, God testified his approval.

Now what was able's reward? Answer, he got murdered.

Oh, but that isn't what you would expect of God, is it? A God who approves your sacrifice, a God who bears witness that you're righteous and who testifies it, allows your brother to kill you.

By faith, he being dead, yet speaks, says the scripture.

That's the other side of the coin that we haven't always looked at.

Able knew that his example, even in death, would not be lost on the world, as of course many other people who've died have had their example lost.

But he trusted that since he was the first of all the human beings in which we have a record who sought God, that that example would not be lost on the world thereafter.

Now you might ask, why didn't God protect Able from Cain? But why don't you ask him in the resurrection? Find out someday.

We'll look back perhaps, Mr. French was pointing out on occasion, and we'll see a whole new view as to why problems occur.

Now what kind of a world it might have been, we cannot comprehend, because it never existed if the world had in great measure descended from Able.

God didn't propose that.

God allowed the first man who ever sought him to be killed, and by faith he trusted God, as we will read later, that he would be raised from the dead.

And God put him through the ultimate, even at the family level, not to mention the national level.

By faith, Enoch was translated that he should not see death, which is not always the clearest way of rendering it, but it conveys the general thought.

By faith, Enoch was removed.

On the one hand, that his body was not found, as it says a little later that I haven't read that yet, by faith Enoch was translated that he should not see death and was not found because God had translated him.

The word translate may mean merely to move or to transplant. It's not some unknown spiritual mystic word at all.

You translate a language, you render it from one form to another.

By faith, this is what Enoch had, he was, if you please, placed into or begotten into the family or the kingdom of God, that he should not see that death, which is the second death.

Because if we have been begotten of God, the second death has ultimately no power over us, once Christ resurrects us from the dead.

And furthermore, by faith he was not found, so his body was not abused, because God had in fact removed him from those who would slay him.

Before his translation, he had this testimony that he pleased God.

Now, you might say, well, why if Enoch had faith in God, was he slain? The youngest man of whom we had any record prior to the flood, apart from Abel himself.

Why did God allow him to die so prematurely? Where was God? Where was faith? Well, the answer is by faith he endured death, the first death, that he should not see the second.

And his killers, if you please, were those who might have compromised that they wouldn't have to endure the first death, and who ultimately will face the second, unless they can find forgiveness from God.

So we have faith here, interestingly, reflected in Abel but not the murderer Cain, reflected in Enoch but not in his murderers.

And in each of the two cases we have here, God shows that faith is significant in terms of their enduring through life.

Through faith they avoid the second death, through faith they become righteous, through faith they have the testimony that God has pleased with them, and in faith for a while they have it, they are killed.

And that didn't stop faith.

But there are too many, you see, in the world today who would compromise, who in terms of faith are spiritual cowards.

Without faith it is impossible to please God, for he that comes to God must believe that he is and that he is a rewarder of those who diligently seek him.

But the reward doesn't always come in this life, it may in part, but that is not the primary reward.

Without faith it seems, most people would say it's impossible to be pleased, because they want to have themselves pleased.

He that comes to God, the general idea is, must believe that God is and that he is a rewarder here and now of all the things we love and want.

But that's not the sense of it, though it is not excluded that there are rewards now.

He is a rewarder of those who diligently seek him, the diligently you should all have comprehended.

That doesn't mean half-heartedly, it means with real intent and purpose, and without compromising with the world, which of course is the new drift.

It's the way that practically everybody in the world has been drifting.

The world has all kinds of compartments and philosophies and ideas that we can latch on to, that we can feel comfortable with, and so people want to, before they're converted, go along in one direction or another so they can feel comfortable in the world.

And too many in God's church, reared in the church without ever having tasted of the world directly, went to somewhere along the line.

And that is where the big problem is.

People who didn't test and prove and evaluate their own spiritual state before they said, well, I'll call on the name of Christ, who decided after they called on the name of Christ that they wanted to know what the world was really like, instead of looking into the lives of such people around them as lived in the world.

Now, by faith Noah, being warned of God of things not seen as yet, moved with fear, and there is a time to have such fear, he prepared an ark to the saving of his house.

And of course, without doubt, he was ridiculed in the process, but he decided in this case there was something to be done to protect others by which action, of course, the rest of the world was condemned because they did not listen to him.

And he became the heir of the righteousness which is by faith.

Now, Noah was not murdered, though they might have tried to, God didn't allow it.

In this case, Noah represents someone like Abraham who lived to a ripe old age and died at different periods of time to see people behaving differently.

There are ages in which opposition is clamped down, in which anybody who disagrees is tossed into prison.

If you know the story of Sabbath keepers in England in the 1600s and in the 1500s, under Queen Elizabeth, you will know that even to keep the Sabbath was sufficient to have you put in prison.

Under dear Queen Elizabeth I, an enlightened daughter of David, what was the darkness like in Gentile Spain? And today there are people who would say, well, if I have a certain privation, if there are little problems and I don't think we should bother with the Sabbath any longer, we'll find some way around the problem because we no longer seem to want to endure.

By faith Abraham, when he was called to go out into a place which he should afterwards receive as an inheritance, which you haven't seen yet, he obeyed so faith enabled Noah to do something that he probably would have been unable to in his natural strength otherwise.

It enabled Abraham to decide that the journey through Canaan was worth it.

However less pleasant it would have been than some other journey where other people lived of his own family.

So he went out not knowing whether he went.

He had never been in this area of the world before the land of Canaan.

So by faith he sojourned in the land of promise and he certainly had troubles there.

It was a strange country and he dwelt in tabernacles and not in solidly built one or two story houses.

He dwelt there with Isaac and Jacob up to the time that Jacob was about 15.

The heirs with him of the same promise.

Now at the same time he looked for a city which has foundations whose builder and maker is God.

And he never found that city.

There were plenty of Canaanite towns around but he never found that city.

He must have comprehended in the long run that whatever city Melchizedek built at Melchizedek was the one in whom Josephus says from tradition that Jerusalem had its foundation that the real city was yet to come.

They knew Jerusalem.

So Abraham looked forward to something in his day that is not really revealed and described until we come to Revelation chapters 21 and 22.

A city whose builder is God.

So much more must have been revealed to these men in reality than we might understand.

It was only written down later but it was verbalized to them.

So we have Abraham enduring living in a country such as this.

Through faith also Sarah herself received strength to conceive since she was already beyond that period of time when she normally could have children.

The change of life had already occurred.

She was delivered of a child when she was past age because she judged God faithful with promise despite the fact that she first laughed and thought it impossible.

And the more she thought about it the more real it seemed to be because God is real.

So she received certain things.

Therefore sprang there even of that one Isaac.

I should say of that one Abraham in this case and him as good as dead.

So many children as the stars of the sky and multitude and as the sand which is by the sea shore innumerable.

No way to number the children of Abraham.

All of which came as an act of faith.

Now God promised an Abraham hand to trust.

Now there's the other way around that sometimes people don't know where in people what a child that God hasn't given.

And they ask long enough and hard enough and God grants pregnancy.

And if I may speak very plainly in one case I know in the church where there was such great desire to have a child.

It is very interesting that when the child which came by faith at the urgent request at least of one of the parents if not at that time both.

When the child was being born.

The doctor fractured the neck.

And it never came to breathe.

You should realize that sometimes you can ask too much and God may know what's better for you than you realize.

That's a real story.

I think that we live in a world where we want so many things and we think God must give them.

Instead of letting God work some things out and when God says what he's going to do we have faith to trust that God will.

Whether it's in our lives or in others.

I just warn you what can happen.

These all died in faith not having received the promises which are the ultimate promises.

You see the bulk of all the promises whether it be eternal life that Abel sought righteousness when he should be born into the kingdom and the family of God.

Or that Enoch sought the heirs that Abraham looked forward to all he ever saw were Isaac and Jacob.

In terms of heirs and all the rest of the multitude he never got to see and he never got to see the new Jerusalem.

These all died in faith.

They didn't receive then the promises.

But having perceived them or seen them in that sense of far off they were persuaded and they embraced those promises and confessed that meantime they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country whose origin is from heaven.

Not one of the nations of this world.

And truly if they had been mindful of that country from which they came out they might have indeed have had opportunity to return.

But now they desire a better country that is one whose origin is from heaven.

Wherefore God is not ashamed to be called their God for he has prepared for them a city or a capital city far greater than a Babylon or an earthly Jerusalem or a Cairo.

And if you've ever seen the great capital cities of the world you will realize why Abraham decided he wanted a better one.

Ever been to Washington D.C.? Ever been to Paris? I owe they have their glory.

Old Babylon did too.

You've ever been to Cairo? You've ever been to Rome? Quite a place.

That's where confusion is hallowed.

It is interesting to note as you go through here that these people did not put their confidence in the country in which they live.

They did not put their confidence in the civilization, the society, the city they came from.

They decided in a sense what Abraham did he had to leave the world behind him and journey and route to another world yet to appear.

But unfortunately we have too many who have left God's church in the last near three years who have decided that it isn't the new Jerusalem, the city whose builder God is that they want, or his country, but they want what the world has to offer.

And the world has some very interesting things to offer.

After all it was created by God in terms of the earth and then there is the world that man has created on it, the society, this present order of things.

But they desire something better.

So by faith Abraham when he was tested offered up Isaac and he that had received the promises offered up his only begotten son.

After he was asked to perform something which was incomprehensible except that perhaps Abraham saw it as the example.

The fact that God the Father must be willing to give up his son the same as Abraham must be willing to give up his.

So he offered up his only son of whom it had been said that in Isaac shall your seed be called so that he perceived that if Isaac were to be slain there would have to be a resurrection.

He accounted that God was able to raise Isaac up even from the dead.

From whence also he received him in a figure.

That last phraseology is called allusion to what the audience must have understood.

In this sense Abraham perceived Christ in this figure or representation and comprehended the nature of the sacrifice that would have to be done when the final Passover Jesus Christ was to come and not merely a series of lambs.

By faith Isaac blessed Jacob and he saw concerning things to come that is though he could not see there's nothing he could do he trusted God that what had been said of each should occur even after his death.

And indeed Isaac and he saw we're both blessed.

One was blessed with blessings and the other was blessed with the absence.

Bless both the sons of Joseph and he worshiped God while leaning upon the top of his staff because he had to rise up and hold himself.

It doesn't mean that he worshiped the top of his staff as the old Catholic version was.

Jacob trusted God to fulfill the blessings that God had promised to Abraham and that God had bestowed to Abraham to Isaac.

See God promised Abraham certain things Genesis 12 17 in the company chapters.

The inheritance so to speak was passed from Abraham to Isaac and Isaac to Jacob.

Not excluding he saw because he saw would have to survive on his own and then it passed in terms of the birthright to Joseph.

And when Jacob was dying he was in a sense bestowing his inheritance which he really had not received but only was an heir to.

And the full blessings of the birthright were yet to come.

They were only bestowed in part on Jacob as a man.

They were not bestowed in the great multitudeness form in which we share in it today.

By faith Joseph when he died made mention of the departing of the children of Israel.

So he perceived and he knew by faith that God would deliver them out of the land of Egypt and would bring them back to the promised land which had been promised to Abraham.

And he also gave commandment at this time concerning not leaving his bones in Egypt.

Now by faith Moses when he was born was hid three months of his parents.

That is the faith of his parents was involved here.

You see the slaying of the male children must have been decreed sometime in that three year period between the birth of Aaron when there was yet no problem.

And the birth of Moses now that there was a problem.

And instead of slaying like compromisers and cowards would have done.

Instead of slaying Moses the mother decided to trust God that this remarkable child.

Who was handsome or beautiful at this age let us say and.

Had a bill that was quite different even from most Israelites.

Because Josephus implies the same thing that that Moses was a remarkable looking human being.

Probably would have made it in Hollywood.

At least he made it with Pharaoh's daughter.

And when she saw that he was a proper child or a beautiful child to look upon.

They decided not to be afraid of the king's commandment.

Now they could have trusted God you say and God would have removed the king's commandment.

No God didn't do any such thing.

He lets trials stand and he works problems around them.

So Moses was accepted of Pharaoh's daughter adopted and by faith when he was come to fullness of years.

It was now about 40 he refused to be called the son of Pharaoh's daughter.

He decided to reject being heir to the throne.

That's what it means.

He chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

So Moses in this account illustrates exactly why most people who depart from faith go out into the world.

They would like to enjoy the pleasures of sin for a short time.

Now sin does have its pleasures.

They're brassy.

They're loud.

They're noisy.

They may seem to taste all right.

But they don't last very long.

Our students some years ago were taken on a senior trip by a company on that occasion.

And it was planned that on the way back from the beauties of the Grand Canyon they should be blessed by seeing Las Vegas nightlife.

And next morning I asked one who went through it what it was like.

And her description one of the students about to graduate said it was loud and brassy.

That's all you can say.

That's all you can say.

But there are certain pleasures that people somehow find to delete their senses, intellectual, emotional, physical.

And it lasts for a little while because you've gambled too long you won't have any more money so it can't last forever.

He esteemed the reproaches of Christ.

That is the way Christ was reproached the way all who are reproached for him.

And he of course was the Yahweh who was the God of Israel to whom they normally spoke.

He esteemed the reproaches that were heaped upon the God of Israel far greater riches than all the treasures of Egypt that came by being an heir of Pharaoh's daughter.

He had respect to the recompense of a reward that will last.

Now if you want to know how enduring the prosperity of Egypt is go look at it today.

The kingdom of God will endure forever.

So by faith he forsook Egypt.

That means he was willing to forsake or give up the world around him.

Not fearing the wrath of the king who was quite angry for he endured as seeing him who is invisible.

Moses endured the wrath of the king comprehending the invisible God.

God was more real than Pharaoh.

Now when you're afraid of the greatest ruler on earth he seems very real and there are a lot of people who would compromise.

Moses saw God as the ultimate ruler and Pharaoh as nothing.

We have too many people today who children who will compromise with parents even after the children are of age.

I'm not talking about proper respect and honor.

The employees who compromise with employers, employers who compromise with society.

Women who compromise with the pressures of society and all the ads in women's magazines and you can read not between the lines but the lines there.

You can see just how far most of these pressures are from God's way.

Hence the ad says there is a little Eve in every one of us.

The implications are obvious.

And that's what is incurring.

If you brother could only pluck the fruits of the tree of knowledge.

It's what these ads are suggesting.

If you haven't tried it you can't imagine what you don't know.

You can try all these things, change your hair color, replace your eyebrows.

You can flick things other than what God made.

And then you see somebody when they fall off she says I've got to put them on again.

I'm glad that the way God made women and men they didn't just fall apart.

What man does to ad and all this came out of Egypt if you want to see the paste pots down there.

And the group that the Egyptian women put on to go to a museum.

You'll see where it all came from.

These were all the pleasures that were available in Egypt and now in the United States and the rest of the world.

The interesting thing is that Moses saw who was really an authority and he therefore trusted that God would deliver him.

Later through faith he kept the Passover in Egypt.

After you know 40 years it elapsed.

He trusted that God would perform what he had promised at that time.

And he kept the sprinkling of blood lest he that destroyed the firstborn should touch them, children of Israel.

By faith they passed through the Red Sea as by dry land.

Now you notice these are not all benefits that you get while staying in Egypt.

These are facts of history recorded in Scripture that indicate the trials you go through that you have to trust God to perform it.

It would have been a lot easier to say let's forget the problem.

Let's not stir up the Egyptians by slaying all these animals in their presence.

Crossing the Red Sea was preceded by a series of problems and God delivered them.

The Egyptians trying to do the same thing of course drowned.

By faith later in the days of Joshua the walls of Jericho fell down.

After they were compassed about for the seven days of unleavened bread as Josephus tells us.

And when those seven days of unleavened bread that represent the putting of sin out were being fulfilled.

Jericho which is the city typifying sin in the land of Canaan was obliterated.

Whereby in a sense the children of Israel and Joshua were perceived that God was going to obliterate sin from the world.

But it wouldn't be done until 7000 years of human history have been recorded.

Now by faith the harlot or prostitute Rahab who was in Jericho did not perish with those who did not believe when she had received the spies with peace.

Of course she'd been receiving all kinds of other men before but she comprehended something unusual in this case.

That these spies came for a different purpose.

I would presume in fact that when you read the lineage of Jesus Christ that it is most likely that one of the two men who.

Spies I think there were the two my memory serves me correctly is one of the men who married Rahab later.

I would suspect that that is the case.

You know sometimes God works out circumstances so that you can't exercise faith and God makes it easier.

If these had been ugly unattractive men it is less likely perhaps that Rahab might have done what she did.

Then perhaps being attracted to one of them and trusting that those were the people who were going to survive she might as well survive with them.

And what shall I say more for the time would fail me to tell you of Gideon and of Barak and of Samson of Jephthah of David also in Samuel and the prophets.

Now it would also drag the sermon out so we'll move on.

Who through faith and Paul was not about to be cut short of at least commenting on what he had said a subdued kingdom.

Now I notice what happened through faith they accomplished certain things.

They subdued kingdoms that gained a victory for the nation.

They wrought righteousness.

Faith enabled them to conquer.

Faith enabled them to conquer the self and to perform the law of God.

God's law is righteousness.

Through faith they obtained promises.

They stopped the mouths of lions.

In this case perhaps a reference to even later individuals.

They quenched the violence of fire so we presume now he's surely referring to Daniel whom he did not previously refer to.

And of course the three Hebrews associated with Daniel.

They escaped the edge of the sword.

Notice they escaped the edge of the sword through faith.

Now whether the sword was used or not Abel and Enoch did not.

But there were some who did and out of natural weakness such as David they were made strong.

David was just a young person couldn't even carry the armor that most of the others did.

They waxed valiant and fight and turned to fight the armies of the aliens.

These are all great things that God performed in this life as he delivered men from problems.

Now we're not all asked to do all of these things.

Remember the church in that day was a very physical church.

And God raised judges up to deliver that nation.

He has not raised up Herbert W. Armstrong to become president of the United States and to make political decisions.

He has raised him up for another purpose.

But he did raise David up to head a country.

He raised up Daniel to both bear witness to the King Nebuchadnezzar.

And to carry out a form of government which would make it tolerable for the Jews to live in Babylon.

Now women also received their dead children raised to life again.

Now these are all the remarkable things that faith brought.

I want you to see all the positive things that God did in delivering people, enabling them to accomplish what couldn't have been done otherwise.

But most people don't want to face the other side of the coin.

You see, through faith others were tortured, not accepting deliverance.

That they might obtain a better resurrection.

Others had trial of cruel mockings and scourges, of being put in chains and imprisonment.

Others, through faith, endured stoning.

Or, presumably, like Isaiah and probably others, since they is plural, they were sawn asunder.

You know, the old, this is not something ancient, you know, in the high Middle Ages.

After the word high, we will put a question mark.

They hanged people, drew them, and then quartered them.

That was the Anglo-Saxon solution.

The children of Israel were doing it only a few centuries ago.

And what goes on in the Gentiles, we all should know.

So people were stoned, they were sawn asunder, they were tempted to sin, they were slain with the sword, they wandered around in sheepskins and goatskins.

They were destitute and afflicted and tormented, of whom the world was not worthy.

They wandered in deserts and in mountains and in dens and caves of the earth.

Now, you would say, well, how could there be a God who lows these things? Yeah, how could there be? Well, you see, God is in control of all things.

And he does allow what is ultimately going to be good for the human family.

And if he says that you have to endure, he will give you the faith to endure.

So that Stephen, when he was being stoned, didn't have his minds on the rocks as they were coming.

He saw Jesus Christ at the right hand of God the Father.

And he wasn't even aware of the stone that finally knocked him out and crashed his skull.

But without faith, Stephen would have been very aware of the rocks.

Faith is what enables you to overcome temptation.

But there are too many who are tempted and like it.

We must learn what Mr. Armstrong learned long ago.

The fundamental purpose of faith is not to heave upon ourselves all the things that we would like, merely because we can trust God to do it.

The fundamental purpose of faith is to keep our mind on God and his promises and to endure and to perform what God asks us to in a world governed by spirits who are in rebellion and who seek to influence men, to stamp out the truth and to organize a society which doesn't allow for the kind of proper freedom that the law of God would create if it were being enforced.

All these, having obtained a good report through faith, receive not the promise because there has been no resurrection yet.

God having provided some better thing for us that they without us should not be made perfect because we're all going to rise in the resurrection at the same time.

And furthermore, since Jesus Christ came, something even better has been promised because we now have access to God the Father in heaven directly which was never possible before.

This is elsewhere described in the book of Hebrews.

They address the one whom we know as Jesus Christ.

Chapter 12 continues a bit of the theme for the next two verses.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, these are not cowards, let us lay aside every weight and the sin which so easily besets us, which may be different from mine, may be different from yours, each one may have his own particular problem.

And let us run with patience the race that is set before us.

Now, normally you run with speed.

To run with patience means that it's going to take a lot of endurance over the obstacles that are in the way because it's not the one who gets there first who gets the reward, it's the one who gets there who gets the reward, however many.

Looking to Christ as the author and finisher of our faith, he both originates in terms of imparting it through the Holy Spirit and he will accomplish it through the Holy Spirit in us who in his own life for the joy that was set before him endured the crucifixion and that was endured by faith.

Despising the shame that was attached to such a method because any honorable Roman citizen would have said behead me instead, but putting one on a stake or a cost, whatever form and several forms were used, was considered the worst form of execution.

And he is now set down at the right hand of the throne of God.

For consider him who endured such contradiction of sinners against himself lest you also be worried and faint in your mind.

Now we could go on, but I'm going to stop with this particular theme.

There are people who are worried and faint, who are unable to comprehend the responsibility that God imposes both as individuals and as a church on us.

We have only seen, if you please, problems at a distance.

We have seen a few court trials.

We have yet to begin to see what is to come.

I hope, brethren, that this particular congregation measures up well in the question of faith.

Many of you are old enough, you certainly should have it.

There are some of you who have been in this church for many, many years.

I see Mabel Lisman here, who has a daughter here and grandchildren in the church.

She has been here many years.

I think a good illustration of the meaning of faith.

She has endured the ups and downs within the church.

She endured the loss of her husband years ago.

Some of us still remember who were here then.

But she hasn't yet endured all that the church must.

And I think that we have to consider what kind of a price Christ paid for us.

And then comprehend if he could do that for us, should we be unwilling to endure some measure of trial for the sake of others in the church.

Because there is no doubt that we have passed through and may still be passing through a period when we can become tolerated.

And can still bear witness to the world.

But there is coming a time when we will not be tolerated.

When the doors before this work will be shut, and no man with all his persuasion can open them, and hand in hand with the shutting of those doors to this work, will go the shutting of all the privileges that we have had to do the work and to live as citizens in whatever country we're in.

Because the time is coming when the devil is going to be very angry with those who dwell on earth.

Who God has called.

And he is going to stir up the nations.

And he is going to try to prevent what is the inevitable, but because he doesn't have faith in God, and he has some kind of self-confidence that is warped out of all proportion, he still thinks that he can't port what God is going to do.

We're going to have to endure what we have never had to endure yet.

And how far that pressure will be before God makes a separation between those who have faith and live by it, and are delivered from the world, and taken to a place of safety in Hebrew, sorry, in Revelation chapter 12.

We are not told.

We are told that some of you, they shall put to death, so how far it will go before God acts, we're not given full understanding of yet.

But then on the other hand, there are those who are obviously short of faith, who don't have the faith to perform righteousness, who compromise with the world around.

And they're going to have to prove whether there is faith in their hearts and minds.

And they're going to have to endure things to test whether there is faith in them.

Because let me tell you, a primary indication of the presence or the absence of faith and trust in God is how close you are to wanting to copy what the world does.

Because if you really have faith and confidence in God to lead you, to guide you, to make decisions that were in accordance with His law, you wouldn't want to use the world as your standard of conduct.

And see how much of the world you can bring into your life, how much of the world you can permit before God says no, no.

We need to go back and reflect on the life of Balaam.

Balaam was like a lot of people today in the world and some in God's church, who want to see how far they can go before God clamps down.

How much we can get away with before God says no and means it.

Faith runs in the other direction.

It doesn't seek the pleasures of sin for a season.

If necessity dictates, it means seeking the Sinai for 40 years, as Moses did, being willing to live as a shepherd, wandering in the fields of the Sinai instead of the courts of Pharaoh's house.

We all ought to go back over this chapter, which ministers have from time to time commented on, and I think is fundamental now that we're approaching a new turn of events on the world scene without a question.

We want to see where faith places us with respect to God, and whether we are able to trust God to shut out these temptations of the world, or whether we are so lacking that the world seems important and God seems old and Sinai.

Now, give it some serious thought.

This congregation, perhaps, hopefully needs it less than others.

And if you think, let's say, that there is faith, and that you want to let that be an example, then let this congregation be an example of faith and put it to work.

If there are other people who are perhaps not as old in the faith as many of you, because I think the age in this congregation happens to be greater than many others across the United States, let's have some trust in God, let's look to Him for the solutions, instead of so many of the options that are open to people today who see the gods of medicine, instead of the God, the Creator, who gave His Son, Jesus Christ, to pay the penalty of sin in our stead.

Now, I hope we apply faith in that area that we have always understood, which has to do with divine healing.

But I didn't make that the primary emphasis today, because that's a separate subject with a separate approach.

This is a general approach.

But the other is something we should have already heard.

Dr. Zimmerman, for years, has discussed it here.

Mr. Herbert Armstrong has mentioned the importance of it with respect to divine healing.

But here we are dealing with respect to survival in the world.

And that, I think, is the next major event on the world scene that is now building up.

I hope all of you had a fine thanksgiving in the sense that this land has been blessed.

And we do thank all of those who, though we don't know who you are, who helped others.

And on behalf of those who were recipients, I will extend their thanks to those of you who did bless others through your bounty.

Now, a closing call.