

Christian Living Series 2, sermon # 96 The Fruits of God's Holy Spirit

Faith #5

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Edited Sermon Transcript

Greetings, brethren. We are now ready to make tape number five in the long series on the fruits of God's Holy Spirit. And, this time, specifically covering the subject of "faith." Faith, as I have said, so many times in the earlier tapes, is going to prove to be one of the very, very significant and meaningful fruits of God's Holy Spirit. "The just shall live by faith." So, obviously, it is very, very important in the sight of God because it represents our ability to manifest some emotional consideration for God whom we do not see, and for a Truth which is not comprehended by natural means whatsoever, but comes only as a revelation from God when He calls us and makes known to us a form of knowledge outside of human grasp. And in order to grasp that—in order to really believe it—it requires an element we shall call "faith." That faith is a fruit of God's Holy Spirit and it is a very, very meaningful fruit.

At the present time, the word that we are covering is the feminine form of the word *ehmoon*—the feminine form is *ehmoonah*. And it means to be steady; to show consistency; to show constancy; to manifest some form of integrity, not being driven by emotional circumstances—whether they should be psychological, or whether they should be physiological. *Ehmoonah* is the word that strongly relates this matter of faith to Truth. Truth has an undergirding principle, which is faith itself, because with Truth, we can talk about things which are relative in the physical realm—that is, for example, a true statement concerning the character of somebody which may be true today, but tomorrow may be something else. When you say that a man is forty years of age, well, that's true this year, but it is a relative factor. However, the Truth of God is constant; it never changes; it is an absolute and will always be an absolute; it never varies. Because spiritual things are eternal, they are not relative.

Men can see relative things when it comes to the human plane. So that is the reason, in their own "logic"—or the rationalization of their own natural minds—that they look at it and say, "Well, what do you mean 'truth'? Whatever is true today, might not be true tomorrow." And that is true, humanly. But it means that they do not grasp spiritual things, for spiritual things are eternal, and the human relationship to that Truth of God, which is an eternal concept, or an eternal principle, is undergirded, then, by faith—faith in something that we cannot put into a test tube. Something that we cannot evaluate from our own mental orientation, but that we accept on the basis of divine revelation.

And, yet, how many people are there today that consistently talk about the ability to come to Truth by reading something in the pages of what we will call the Bible—which is merely a letter form of the Word, because God's Words are Spirit, they are eternal, they are life. They have only been reduced to what we call the Bible as they were reduced into the form and body of Jesus Christ. He was "the Word of God made flesh." But He said also, "I am the Truth"—that is, He was the living manifestation of it. But, in reality, the Truth of God is far greater than what we call the Bible, and far greater than even the form of Jesus Christ. It is eternal. Those words are absolutes and the Bible is a written form of them. But the concepts of the Bible cannot even be grasped or understood by human minds until God calls them and impregnates those minds with something completely outside of themselves. And that is a new life, a new response, a new orientation which proceeds from the Spirit of God. And until man has that, he is not going to understand what is in the Bible.

So we make classic mistakes when we talk about the idea that we can pick up the Bible and prove it. As I have said a number of times, the only way you are going to prove it from the Bible is if it is already substantiated spiritually within your mind and you can see the confirmation of it in verbal fashion from God's Word. But if you do not have that original revelation from God, and that original conception as revealed from God, you are not going to prove anything. There are all kinds of people out here who are using the Bible logistically—they are using it in a rational fashion, they are using it in all kinds of ways: in archaeology, in Egyptology, and in all kinds of sciences they use it. But they are always arguing from a rationalistic premise. And, therefore, if something seems a little odd or peculiar to them—they don't quite understand it—then they dismiss it as either being irrelevant, or the weird concept of some people of old times because they

had less knowledge than we do today. They have all kinds of ways of getting around the acceptance of the fact that it is a divinely revealed Word, and they are not going to really comprehend it until God calls them and makes it known to them. But they wouldn't admit that kind of thing because they think they are too intelligent for that. Well, they are not alone. Because if we are not real careful, brethren, we are going to be just like that. Because we don't want to admit that we can't find out for ourselves either. It must come as a divine revelation, and then our responsibility is to hang on, in faith, to that which God gives to us—the time that we are excited, we are buoyant, we are enthusiastic because some strange thing happened to us. And on the basis of that strange phenomenon in our lives, we were baptized and we accepted something that we did not fully grasp nor understand, yet, we knew it; we comprehended it in an emotional sense down in our very bodies. We gave our lives and we responded, and then God said that our main responsibility from that moment on was to hang on in faith. That's what we are talking about here—that's the very faith that we are talking about. And that's why faith is so vital and so important. Because if we begin to look back, technically, and we begin to rationalize and argue from a technical premise, we are on our way out, and it will only be a process of time until we encounter a Red Sea somewhere along our trek that we will be unable to cross, and we will turn back into Egypt. People have been doing it for hundreds of years and we are no exception if we do not keep that faith alive. And that faith is absolutely essential.

So here we are, then, dealing with this Hebrew word *ehmoonah* that is oftentimes translated as "faith." But it also is translated quite frequently as "truth"—showing that there is an interrelationship between truth and faith. So the last time, we completed the subtopic in the usage of that word: "It is the revelation of the manifestations of a proper relationship with God." In other words, that very word is involved in these manifestations of our relationships with God—showing the right kind of relationship.

Now, we had just begun point number seven—and I am going back to pick it up once again because I want to give you the whole concept and all the texts on it—which is: "To those called, the very meaning of *ehmoonah* gives reason for life." That is, the inherent meaning of the word *ehmoonah* gives us reason for confidence, hope, aspiration, determination, volition, will, purpose, drive. It is that which undergirds. It is, in essence, character.

I want us to turn first to Psalm eighty-eight and note verse eleven. Psalm 88 and let's note verse 11: "Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?" The Hebrew term there for "destruction" is *abbadon*. It means the ultimate place, or ultimate area, of destruction. Shall the very lovingkindness of God and His faithfulness be declared in the grave? That is, in *sheol*, or in this ultimate place of darkness? The answer is, no. That is not God's intent or purpose. That's not why He created human beings. If men will to go there, they will arrive at that destination because they have resisted the will of God and God's intent and purpose, but that isn't why God put us on this earth. God put us down here to learn by our human experiences. God put us down here to go through certain trials and difficulties, and to encounter the obstacles of life, for the very significant purpose of learning how to use them. When we are up against a unique problem, we have to find solutions. Either that, or we let the circumstances dictate and rule. And if we do that, God reads that as a lack of character; we don't have any purpose; we would rather just sit and whine about our circumstances in life rather than to intelligently sit down and say, "What is it that I am experiencing? Why am I opposed to this? Why do I feel like I do? Why do I react because of statements that have been made?" And we may open our mouths and say things that we should not say. Do we sit down and look at it and say, "You stupid, asinine creature. You made a mistake again, because what you should have done is to evidence some kind of control, mentally"? You know, when we say things, the words that are gone out, as the Bible clearly says, have already reached their mark. They leave a scar, they make a wound. A wound will heal if we allow it to heal, but it always leaves a scar. But if it never went out, there is no scar because there was never any wound. So is it not wiser to count to ten—to sit down and think an issue through first before we ever say anything, and find that we have to heal a wound, once again?

So the very word *ehmoonah* has a great deal to do with that. God did not put us down here to fulfill the demand of the yawning grave. You know, Isaiah was inspired to write that the grave is never full. It's as though the earth just opens up and it is ready to receive all. It does truly, doesn't it? In a figurative sense, the earth is constantly yawning. There is always a grave open, ready to receive any one of us. But is that our purpose? Is that why God put us here—to draw this momentary breath so that we can go ahead and fill another grave? The answer is emphatically, no. Then, God did not put us down here merely to walk through human existence and to be wiped out by some set of circumstances, and then to fill that grave on the other end. Not at all.

What did He say here? "Shall thy lovingkindness be declared in the grave?" When we have done all of this and we are resting peacefully, no longer frustrated by the trials and circumstances of life, there in the grave, are we extolling God? Does that fulfill the real purpose in honor and glory—extolling our great Father? Why, the answer is emphatically, no. ". . . or thy faithfulness in destruction?" No, when we are going through all these terrifying experiences, if we are allowed to go all the way to the net result of destruction, then it isn't fulfilling the faithful purpose of God at all.

God is not going to lay upon us that which is too great for us to bear. God is a perfect character builder. God knows what is essential. As we are told in Jeremiah 17 and beginning in verse 9, He knows that, as human beings, we need trials and experiences for the development of faith—character. But He knows also exactly how far He can go, because He will not put upon us that which is too great for us to bear. He is a character builder.

So, the faithfulness of God is always to be counted upon. You can absolutely, implicitly trust that God—if He is working with you, and if you are doing your level best to honor God and to be faithful and obedient to the call which He gave to you—is going to intervene in that set of circumstances. He has inexorably bound Himself and He has called it "faithfulness"—that is, *ehmoonah*. His faithfulness, the undergirding principle of faith and of Truth, is that He knows why you are there. In the development of that truthful character, that truthful nature—the divine nature—that He wants implanted within us, He knows that we, as human beings, can only go so far. Otherwise, we would be wiped out. And God understands that. As a matter of fact, because of His great and awesome love for us, He sent His only Son, Jesus Christ, down here to pay that awesome price. That He Himself might experience the same things that we are going through so that He can succor, or that is, aid and assist, those who are experiencing the same things in human flesh. That's how much God loves human beings. "For God so loved the world that He gave His only begotten Son." It is a love that is beyond human comprehension. And God gave that Son because He intended to intervene in the lives of those human beings on the basis of *ehmoonah*—His faithfulness—when He is going to circumvent the ravages, the demands, of the grave, of suffering and misery that are innate within human life. He is going to circumvent all of those things in order to bring to pass His ultimate intent and purpose for mankind. And He is going to give him those awesome blessings that

He has planned and purposed for them, as long as they put forth the necessary effort. God is a very faithful and a very, very patient individual.

Now let's notice this carried out over here in Psalm eighty-nine. Psalm 89, verses 1, 2, 5 and 8. But let's read verses one through eight:

I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness [*ehmoonah*] to all generations.

So, therefore, the purpose for man's life, the very reason for continuing to draw breath—having gone through certain trials and experiences, regardless of how adverse they may have been—the very reason for the very circumvention of God on down the road, when He is going to break the ravages of the demands of the physical, and He is going to intervene with some powerful blessing, spiritually, is that we may, in turn, sing the glory, the praises, of God. Now, how many times do we really do it? Do we stand and talk with one another and reflect back and say, "The very fact that we are still breathing—the very fact that we have not sustained this or that—is to the awesome credit of God. God has powerfully intervened in our lives"?

"[I will] make known thy faithfulness to all generations." You know, we need to speak of it with one another. I don't mean crowding people who feel uncomfortable—we are, therefore, not serving or helping them whatsoever. A lot of people take this wrongly and they believe they have to go out and they are going to sing on the street corner, or they are going to force themselves upon people and demand that they listen to them praise God and so on. That's not what this is talking about. It says, "[I will] make known thy faithfulness to all generations," but he shows in other places that it was within the congregation of the Eternal. So what we should do is talk with one another—with people that comprehend—of how great God has been, and how marvelous He has been toward us in so many, many things.

"For I have said, Mercy shall be built up for ever: thy faithfulness [*ehmoonah*] shalt thou establish in the very heavens." So let's also understand that the word *ehmoonah* means truth, as well as continuity—consistency. And when you look up into the heavens, what is established up there? Consistency. The heavens have been doing exactly the same thing for as long as human beings have

been here—six thousand years. It's only human beings who are flexing all over the place. Notice what he said: "[T]hy faithfulness shalt thou establish in the very heavens." The heavens, then, show the consistency of God—the unchangeableness of God, the verity, the absoluteness of God.

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." There is a text, in its own right, that tells you that God can never choose anybody but Israel. For if He does, He is going to have to give an account to Israel one of these days. "Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders." Oh, indeed they do. They are faithful; they are obedient; they do exactly what they are supposed to do. Animals do, birds do, the oceans do, the heavens do, the stars, the sun, the moon, all of those things are faithful. Only men are not faithful. Only men argue, change, alter and do whatever they will or purpose, contrary to the consistency of God. "[T]he heavens shall praise thy wonders, O LORD: thy faithfulness [*ehmoonah*] also in the congregation of the saints." So, then, it is the consistency of God that becomes the very source of our response to one another—the fact that we praise God and that we are buoyant and excited about the very circumstances of God, the consistency, the nature, of God, and that becomes the very basis, then, for our relationships one with another. "[T]hy faithfulness also in the congregation of the saints." God is definitely going to work with them, and God is faithful—which is the element of truth.

For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness [*ehmoonah*] round about thee?

"Thy faithfulness"—steadiness, truth, consistency. If you and I want to put on the nature of God, what kind of character is it that we are putting on, then? *Ehmoonah*—consistency, faithfulness, loyalty, steadiness. For that is exactly the character that represents God. And if we are going to put on the nature, or character, of God, that is precisely what we are putting on.

Point number eight, now: God's purpose is also manifested to David and his seed. Let's notice it in the same chapter. Here in Psalm 89, verse 24 and then verse 8: "[M]y faithfulness and my mercy shall be with him." Here is God, speaking of David when He said:

[M]y faithfulness [that is, my truthfulness, or my truth, or my nature, *ehmoonah*] and my mercy shall be with him [that is, with David]: and in my name shall his horn be exalted.

If God said that His faithfulness, His mercy and His Truth were to be with David, and in His name shall his horn be exalted, can you imagine what David—and the lineage of David—is going to say in that day if God changed all of that? The difference is that God did not change. Human beings out here are arguing about it, you know, and attempting to prove to people—and I say *attempting* to prove to people—that all things changed with the coming of Jesus Christ. So the past is now obliterated. And they feel that, "Well, God has the right. God can change anything He wants to." That's right, God can change anything He wants to. The only thing is, God initiated a perfect way and did things perfectly from the beginning and, therefore, there is no need for a change, let alone the fact that He is never going to change, because His character won't allow it. He doesn't have to change. It's only men that feel the necessity of change arose as a result of a transition from an arbitrary line—B.C. to A.D. Nonsense.

Verse 8: "O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?" And then we find in verse 24, "My faithfulness," He said, "and my mercy shall be with him." So there is none like Him. Remember what he said in verse eight? "O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness . . ." There is no one like unto Him—He manifests that kind of honesty, integrity and consistency. And that very faithfulness and mercy shall be with David, He said, which means it isn't going to change. "[A]nd in my name shall his horn be exalted"—in the very significance of the name of God, in the very character of God. You know, when we say, "in and by the authority (in the name) of God," it doesn't mean just simply because of a particular name; it means, by what that name represents. The authority, the consistency, the power, the glory, the purpose—all of those features or characteristics are implied in that name. And, so, when He said, then, that the horn of David was to be exalted in the name of God, it meant by the very authority of God it would never change, and it cannot change.

Now notice verse 33: "Nevertheless my lovingkindness will I not utterly take from him." You see, back before this, He shows that certain things happened—and they have happened to human beings, and they did to David—but God here, backing up His word, said, "Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." His truth, His consistency, His loyalty, His steadiness—the promises of God—are always going to be substantiated, and God is going to back them up. So even though David's lineage—that is, those who followed him in that very line—did all kinds of terrible, abominable things, yet, God never forgot the promise. God never forgot His faithfulness—His truthfulness—and He is *still* backing up His promise to David. I don't care what human beings are saying today.

Now, point number nine: What is the basis, then, of God's judgement of the world? I want you to notice it here in Psalm ninety-six and verse thirteen. Psalm 96:13: "Before the LORD: for he cometh, for he cometh to judge the earth." Yes, God is going to come back to judge this world. He has even appointed a day, and He has even appointed the judge—the one that is going to do it for Him. And that judge is Jesus Christ. "[H]e shall judge the world with righteousness, and the people with his truth." Oh. Now, we don't seem to have any trouble understanding that this means God is going to use His absolute Truth as the basis for His judgement. But I want you to remember that the word "truth" here is "*ehmoonah*." So if it is "truth" here, then does it not also represent "truth" in all the places we have used it heretofore? So when we use the term "faithfulness" as we did in Psalm 89 verses 1 through 8, it means "truth" there also. For "faithfulness" is a characteristic of "truth." It doesn't change—it never alters, it will not be altered—because it is a manifestation of the character of God. Therefore, Jesus Christ could say, "I am the Truth," because He was the same, yesterday, today and forever. Now it all begins to make tremendous sense, because you can't separate these concepts out, at all. The very undergirding principle of truth is faithfulness—consistency—it just never alters, it never changes. So what was truth in times past, as Jesus Christ said, was truth in His day, and it is truth in our day. But it is also faithfulness.

"Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness [and Psalm 119:172 says righteousness is the Law], and the people with his truth." Now, if, then, that truth is *ehmoonah*, what it means is that God is going to base it on the promises which He gave—and

those promises are contained in His laws, His statutes and His judgements. They are promises of God. And God is going to back them up because the world, in the appointed day, is going to be judged on the basis of the faithfulness of God—His promises. So, when it comes time to judge Abraham, do you know what is going to be the yardstick? The promises that were given to Abraham, and the requirements. Do you know what's going to be used when the day comes that He is going to judge Noah? The promises given to Noah. Do you know what's going to be used in the day of David? The promises that were given to David. Well, do you know what is going to be used in our day? God gave to everyone whom He has ever called promises. But those promises contain very definite requirements imposed upon us. And so, within the promises are the impositions also—basic requirements. And God is going to use that as the very yardstick by which everyone is judged. So that tells me very clearly—and I mean very clearly—that David is going to realize every promise that God gave to Him. It tells me that Abraham is going to realize every promise that was given to him, as well as Noah, as well as Job, as well as Adam and Eve, as well as every human being that God has dealt with. And that's going to be the basis of their judgement. Then if God is going to judge the world on that basis, it means that you and I are going to be judged in relationship to those promises that were given to David, to Abraham, to Job, and to everyone else. Does it not, then, behoove us to walk in accord with those promises if we are the called of God? It only makes sense. And, then, there is consistency from beginning to end in the very Bible that God gave to us.

Point number ten. How abiding is the Truth? In Psalm 100 and verse 5: "For the LORD is good; his mercy is everlasting; and his truth endureth to all generations." Well, that shouldn't be surprising at all, because if truth is absolute, then it should last through all generations. It just never changes. It cannot change, because to change truth is to change Jesus Christ. He said, "I am the Truth," but He also said that He was the same, yesterday, today and forever. And He also said in Malachi 3:6: "I change not." We are also told in James 1:17: "In whom there is not even the shadow of turning." That is, there is not even the indication of doubt that it would be anything different. So any time we see people talking about a change, we know that it is coming from a different spirit. That is obvious. His Truth endures to all generations and it is *The Truth*—the one and only Truth—that is going to be the basis of all judgement.

Psalm one hundred nineteen and let's note verse ninety: Psalm 119 and noting verse 90: "Thy faithfulness is unto all generations." The word "faithfulness" here once again is the word *ehmoonah*. "[T]hou hast established the earth, and it abideth." Very interesting. Let's go back and read verse 89, because this will give you a deeper understanding: "For ever, O LORD, thy word is settled in heaven." How in the world did He settle His word in heaven? What it means is that all you need to do is look up into what we call the heavens—the astrobodies, the sun, the moon and the stars, the asteroids, the nova and the super-nova, the constellations, and all of the other things that are going on out there. And you look up into the heavens and you see the firmness and the consistency of God. It never alters and it never changes. "For ever, O LORD, thy word is settled in heaven." Do you know why? Because God uttered a word and these great constellations came into being. And they are carrying out that word absolutely to this very day. Since the day they were brought into existence, they continue. God's Word was settled there. As we are told in Romans 1 and verse 20, if we look up into the heavens, we can see, by the physical things, the divinity and the purpose of God. We look up there and we see the spiritual purposes of God, because, by the things that are made, we can understand the things that are not seen. So when I look into the astrobodies and I look up into the heavens and I see the consistency there, then what I see is that God Himself, even in the spiritual domain, is never going to change, or otherwise you have to say that there is no correlation between them. And that is not what the Bible says. "For ever, O LORD, thy word is settled in heaven. Thy faithfulness . . ." That is, what He is saying is that what we see in the heavens is the faithfulness of God. They are doing exactly what they were ordained to do by the very word of God. For He spoke and called them into existence. Isn't that what we are told by the Apostle Paul over in the book of Hebrews? He spoke the word and the worlds came into existence—into being. So we see, then, God's word carried out up there. "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth." God established this earth, and here it is. It is still here. Then the very fact that the earth is still here tells us that God does not change and that His way does not change. His Truth does not change. The spiritual domain which is depicted by the physical things that we see, then, do not themselves change, because the physical has never changed. The heavens prove it and the earth proves it. So they are not going to change otherwise. Then, "faithfulness" is an awesomely significant word. Faith itself is a component of that faithfulness. Faith, then, is an emotional characteristic of human beings and it is the

undergirding element of faithfulness. It means that you and I, because of the nature with which we were created, have to manifest, then, that kind of emotional confidence—that God means exactly what He says and has never changed. That's what the word "faith" means. That's why faith is so critical and so awesomely important in the sight of God. "For the just shall live *by* faith." And when we manifest that kind of faith, it is seen in the fact that we believe God has never changed, that the Truth was given to us and that it is an unalterable Way of Life. We will *not* change it. If we demand a change, then we are simply admitting that we were never the recipients of God's Word in the first place. Take your choice.

Alright, then I want us to notice point number eleven: The basis of our affliction and trial is also found in this concept. Because our trial and our affliction is in direct relationship to that consistency, or faithfulness, of God. And the very reason for the trial is to compel us to stop momentarily and ask the whys in relationship to those absolutes. If we don't stop, or if we cloud the issue by merely saying, "Time and chance happen to all human beings," then we are never going to learn anything. Never. But our experiences, our daily experiences, must be reflected upon—when we stop for just a moment and say, "What happened to us today? Why? What can we learn out of these things?"; meditating on these things day and night, as David said. On what? The events that have happened in our lives—the circumstances that are impinging upon our daily existences. And when we stop and weigh those things very seriously, then, we can evaluate and understand our relationship with God—the whys of these things that are happening in our lives. So they do become, then, the basis of our affliction and trial.

Psalms 119 and let's note verse 75: "'I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.'" In other words, David didn't seriously question or doubt the judgements of God. He knew that the experiences he was undergoing were legitimate. It was now a necessity imposed upon him in order to understand why. Maybe he needed more patience; maybe he needed to understand some other spiritual trait or characteristic—whatever it may have been. But afflictions and trial is there for purpose. "[A]nd that thou in faithfulness . . ." In the Truth of God. That is, in our relationship to the Truth of God, He allows trials and experiences to come upon us because we need to learn through them. What it means, brethren, is that every one of us is encountering experiences day by day, but those experiences are absolutely useless unless we

stop and find out why. What is it that we went through? What can we learn out of it? And if we do not stop and ask ourselves why, then it is all for naught. We will never have learned anything. There is nothing that is happening to man but that which is common to him. All human beings go through various things. The difference between one man and another is that one may stop and ask why, and may learn, and the other one is just going to plow on heedlessly and is going to make the same mistakes, over and over and over. The only difference is, things are only going to get worse, not better, because it seems that results always tend to magnify. So, therefore, if we seriously question these circumstances in our lives, and we make the necessary changes, our blessings can only improve. But, conversely, if we never ask why, and we make the same mistakes over and over, our curses can only be magnified. They do not remain static—no way of it.

So he said, "[T]hou in faithfulness [that is, in *ehmoonah*] hast afflicted me." In truth—because of our relationship to truth and our failure, as God Himself sees it. Because, remember, Jeremiah 17:9 says in relationship to this, that God is trying us every day, even to give to every man according to His will. So when God tries us, He finds out we are defective in some given area, and He is going to allow a certain trial, or a certain experience, because He knows perfectly how to build character within us—the character that He has purposed. Then we are going to have to accept these trials and to evaluate them properly—to weigh them seriously, and to learn profitably, the lessons intended by God.

Point number twelve: What is Truth? We've been talking about the nebulous concept of truth, but now let's see if we can put some limits to it and find out just what is "truth." Psalm 119 and let's notice verse 86: "All thy commandments are faithful: they persecute me wrongfully; help thou me." All thy commands are faithful. And then he is reflecting back upon those who were plaguing and troubling him on the basis of his obedience. Yet, God allowed it for purpose. "All thy commandments are [*ehmoonah*]." So the very commandments of God are truth, and when we are faithful to God, it means we are keeping His commandments. But what I want us to understand is that it is only those who act in ignorance who put limits on those commandments. There are those who are constantly ax-grinding because of the commandments. The broad majority of people would tell you that "the Commandments" mean the two great commandments—love to God and love to man—and they don't go beyond that. Then there are those who believe that it means only the Ten Commandments. But

how about all the commandments of God, not just the group that we want to select out of it? How about *all* the commandments of God? Because I don't find any limitation here whatsoever. "*ALL* thy commandments are [truth]."

Then let's note also, verse 138. Psalm 119 and beginning in verse 137 because it is the beginning of a section here: "Righteous art thou, O LORD, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful." That is, they are absolute truth. Now, we find that it isn't just the commandments, but it means "all thy testimonies." And the word "testimonies" just simply means "words"—the words that have been uttered. "[All] thy [words, or the testimonies of God] that thou hast commanded are righteous and very [truth—*ehmoonah*]." So, the entire word of God is truth. The limits, then, of truth are the entirety of the word of God—the commandments of God, the testimonies of God, the entirety of the words uttered by God.

Point number thirteen: What is the living proof of unalterable truth? Is there anything in nature that is a living proof of the unalterable nature of truth? Yes. Let's turn to Psalm one-hundred nineteen and verse ninety. Psalm 119, verse 90. We've read this once before but I want to read it in this context now: "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth." You see, I went over this earlier, but the interesting thing is that the proof of the consistency of God is the fact that the earth is still standing. The very fact that you are out there drawing breath is a living proof of the unalterable Truth of God. You weigh that one carefully. Whether you believe the Truth, or whether you do not believe it, is relatively immaterial. The fact that both exist is a living proof, as well as the fact that the physical earth still stands and it is doing exactly what God ordained it to do. God ordained this earth and it still performs according to the Word He imposed. So that is a living proof of the unalterable nature of truth. When God speaks it into existence it is absolute and that is the way it is going to stand.

Point number fourteen: The basis of Christ's reign during the Millennium. So here, now, we find that from the day that God ordained the earth and put it into its orbit, it abides—it is still doing exactly what God ordained it to do. We find that Christ came along after about four thousand years of human existence on this earth, and He became Himself the personification of Truth. "I am the Truth and the Way," He said. He is, then, The Truth that was manifested in all the physical

creation of God from the beginning, and He, then, must live that same life within us today. But what about when He returns? Is truth going to change at that time? Let's turn to Isaiah eleven and verse five. Isaiah 11 and let's note verse 5: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "Loins" means a sense of direction and purpose; "righteousness" shall be the orientation of Christ; and "faithfulness"—*ehmoonah*—shall be the girdle of His reins, by which He is going to steer and guide. Then, Christ is going to use that which has always existed, that which He spoke into existence—the very commands and the testimonies of God. The living proof of them, being absolute and unalterable, is the fact that the earth still stands and the fact that the heavens are still there performing precisely as He ordained. And when He comes back, He is going to be doing exactly the same thing. Is there any wonder that there is an appointed day in which there will be no need for the stars, the sun or the moon? Because Christ is going to be the living example at that time right among them. No longer are they going to need the physical example by which to read the spiritual, for Christ is going to be the manifestation of truth right there in their midst, and He is going to be doing exactly the same thing He has always done. "[R]ighteousness shall be the girdle of his loins, and faithfulness [*ehmoonah*] the girdle of his reins."

Isaiah thirty-three and verse six for our last text. Isaiah 33 and verse 6: "And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure." You need to look back at this and you will find that it is a prophecy pointing to that day when Christ is going to be present, ruling here. It is the prognostication of a forthcoming time. The word "stability" here is *ehmoonah*. Notice it again: "[W]isdom and knowledge shall be the stability of thy times." Do you know why we have a very unstable, erratic society today? Because it is not predicated upon the consistency of the character of God. It is always changing. Men are prone to change. They are always trying something else. God, who is perfect, has no need to change. He is absolute. So, here, then, is the proof that in the day of Jesus Christ, when He takes hold of the reins of government and rules over all this earth, stability, *ehmoonah*, is going to prevail.

Next time, we are going to pick up other characteristics of this very interesting subject of *ehmoonah*.