

Christian Living Series 2, sermon # 97
The Fruits of God's Holy Spirit

Faith #6

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Edited Sermon Transcript

Greetings, brethren. This now will be tape number six in the series of faith, which is one of the fruits in the long series on the fruits of God's Holy Spirit. Specifically, now, we have been covering the particular Hebrew word *ehmoonah*. The word *ehmoonah*, as I've said so many times, is an extremely interesting one. It is used rather broadly and we have covered many of the basics of that word down to the present, and hopefully, in another couple of tapes I will be able to complete this particular word. It is the feminine form of a word that we covered earlier, although there are not that many texts that use the masculine form of the word itself. But it means, or we can call it, a matter of faith, or truth, or steadfastness, or stability, or surety, or whatever, but residually within the concept of truth is the fruit of God's Holy Spirit, faith. When God says that there is a faith initially delivered, He is not talking about some mental orientation, specifically, He is talking about the object of that mental orientation. It means that there is something that is stable, unmovable, that is absolute, as an island or rock. It is a surety—there is something firm there, relevant to which we can manifest absolute confidence and conviction.

So, this word *ehmoonah* has been used very, very broadly up to the present time and we have explained many of the concepts involved in it. At the present time, I want to move on without a long, synoptic review because we have taken so much time already and I would rather hasten on—allowing you the privilege of just attaching the concepts and the texts of this present tape, now, to your past notes.

It is interesting that this very word is used relevant to conditions and circumstances in the last days, showing that some dramatic circumstance transpired in the last days that adversely affected the concept involved in this word. That is, when you see it in its context, somebody obviously possessed a knowledge of God's Truth and then they turned away from it. So we are going to see that rather broadly

used prophetically in a number of texts in the Old Testament—since it is itself a Hebrew word.

Here in Isaiah the fifty-ninth chapter and verse four, but we are going to read verses one through eight. Isaiah 59 and beginning in verse 1: "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." God is still there—He is still on His throne—but there is something that has interrupted the relationship that men experience with God. So, His hand is not shortened, that it cannot save and his ear is not heavy, so that it cannot hear. So there must be some problem, and what is that problem? "But your iniquities have separated between you and your God . . ." Men have taken some kind of turn—an iniquitous turn—that separated them from God so that they do not have the proper contact, or the proper relationship, with God. "[Y]our iniquities have separated between you and your God, and your sins have hid his face from you," so that God has turned His back and not His face. And, throughout the Bible, that very concept means a favorable disposition. When God's face shines down upon us, it means a very favorable disposition. But when God turns His back, it means that we are the subject of our own whims—of our own sins, of our own defiance and rebellion. And God *can* turn His back on humanity. And when God *does* turn His back on humanity, they are going to pay a price. So he said here that "[He has] hid his face from you." That is, He has turned so that He no longer is cognizant of our difficulties, our sorrows, our frustrations—the things that we are encountering—because we are not manifesting a proper relationship with Him. We are manifesting no cordial, responsive respect for God. Now, the "we," of course, will be identified a little later here. ". . . that he will not hear."

So God sometimes does not hear because of our difficulties and because of the attitude which we are manifesting. That attitude can be one of defiance and rebellion; it can be one of accusation; it can be one of distrust; it can be one of amazement or wonder; it can be one of a number of different, devious thrusts which in themselves manifest a disrespect for God. God is there as a faithful God who has inexorably bound Himself to hear, to understand, to manifest compassion, and to intervene in the lives of those who honor and respect Him. If we are not receiving this kind of thing, there can be but one answer, and we need not point our finger and say, "Well, God has turned away." What we need to do is to point a finger at ourselves and say, "*Why* has God turned away?" That is our responsibility.

So, it says, "[Y]our iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." So, if we are not getting the answers that we really desire, and that we really need, then we need to effect keen, incisive introspection into our lives—our thinking, our behavior—and see why these things are not happening. Sometimes there is an extremely legitimate reason from an objective view, let alone from a subjective one. In other words, "subjective" meaning the need for us to change with respect to something. But sometimes it can be "objective" in the fact that God Himself is working out a very distinct, definitive spiritual trait or characteristic. In other words, how are we going to learn patience if we are not subjected to things that seem extremely adverse and sorrow-producing—when we have to sit there and wait, and wait, and thereby learn patience? And we are not the most patient creatures that dwell on the face of this earth. Human beings lack a great deal in that area, and God is going to see that we develop patience. And the sooner we learn those traits—as an objective thrust or intent of God—the sooner the problems and the veil of difficulty can be lifted.

Now he says, "For your hands are defiled with blood, and your fingers with iniquity." So, whatever it may represent, our hands and our fingers have been involved in things that they shouldn't have been involved in. We have been active in areas that are simply not acceptable to God. ". . . and your fingers with iniquity; your lips have spoken lies." Here are people, then, that have fabricated out of whole cloth, concepts, expressions, or self-justifications. There are all kinds of avenues in which men propound their own concepts or ideologies. And they can be a matter of self-justification. How many times do we exercise the carnal tendency to lie or to exaggerate as a means of self-justification? Human beings are extremely good at that. And also, to underscore our vanity or our arrogance, we sometimes tell stories that are ten times as big as they really are. That's the human trait, or the human nature. "[Y]our lips have spoken lies." There is a reason. That is, people think that there is a reason for it.

"[Y]our tongue hath muttered perverseness. None calleth for justice . . ." Here is a time in which few people are actually calling out for equity, or calling out for righteousness. No matter how serious it may be—no matter how incisive it may be as far as we are concerned, personally—we must be ready to accept the consequence. We must be ready and willing to accept the actual fact—whatever it may be. We must call for justice because we want the honest explanation of the

reasons for events and circumstances. ". . . nor any pleadeth for truth." Now, the only people who can possibly plead for truth, are those who once knew it. In a spiritual sense, then, we are talking about people who have known the Truth. Prophetically, we are talking about all Israel, because they *did* once know it, physically. Therefore, they are held accountable because all they need to do is look back. If they would only recognize their ancestry, if they would be honest with facts and history itself, they would know who they are. And, then, they could be letter-obedient—they could fulfill the responsibility that God gave to them. That doesn't mean that they would have been called so that they could understand the spiritual meaning of God's Law—not at all. That must be another revelation from God. But, nevertheless, they could have obeyed it in the letter.

So, "None calleth for justice, nor any pleadeth for truth." The word "truth" here is *ehmoonah*, and it is the same word that we have been using all the way back through here, showing that *ehmoonah* *does* mean the literal Truth of God. Well, of course, contained within the concept of truth are all of these other features, these characteristics—fruits, if you please. "Faithfulness" is inherently involved in the concept of "truth." That is why it is a "faith once delivered"—a faith that has, as its orientation, or its objective, a cardinal principle: truth. You are absolutely faithful to it—you honor and respect it, and manifest that faith—by absolute, unswerving, diligent obedience to those very concepts that we call truth. That's why it is called "the faith once delivered." It means the Truth of God. You are faithful *to* something. Christ Himself was the manifestation of Truth, but He was also the express image of the Father, and yet He said, "I am the Truth." He was the living manifestation, then, of *ehmoonah*. And if we are going to manifest faith, it is faith *toward* something. That is, faith is *toward* the object, the very person, that backs up the concept that we call truth.

Now, men can speak truth here on this earth. That is, they may recognize fundamental, letter, "truth," and they may be honest concerning it—they may respect it for what it is. Presumably, scientists are supposed to honor "fact." Well, they don't always do it. They may honor "fact" until they start theorizing, and then their theories go very badly askew, but the principle behind this is that people are not really looking for fundamental truth. So here, prophetically, is a time in which people are not really honoring God by looking for fact and being honest with fact. How can they, when they believe in "evolution"? Anybody that believes in evolution obviously has no interest in fact whatsoever. Oh, I know, some will sit

there and challenge that to the Nth degree, and yet, you pick up their books and read them, and all they are doing is reading between the lines. I don't care which one it is—and I have read a great number of them myself—they are talking about probabilities and they are talking about theories, and possibly this happened, and possibly that happened. Wild and perverse minds. There are no facts involved whatsoever. So, true science does not involve evolution—that is a concept of perverse minds. Well, there are all kinds of evolutionary concepts that do not involve just the basic one concerning the origin of life. There are many concepts of "evolution" as well. Yet, how many are really pleading for truth—just down to earth sanity, fact? People are not interested in fact, they are interested in fulfilling the demands of emotionalism—whatever their minds dictate. Right or wrong, it doesn't make any difference, they want what emotion calls for, and they want it satisfied. Well, emotion, of course, in the human being is nothing more than the manifestation of the carnality with which we were born—carnal minds and carnal, lustful natures.

So, "None calleth for justice, nor any pleadeth for truth." They are not pleading for it technically, physically, and above all, they are not pleading for it spiritually. But spiritually they can't have it unless God gives it to them. I've spent all kinds of time writing a whole series of *Monthly Letters* that deal with this matter of the two facets of knowledge. There is fundamental knowledge, which is letter knowledge—it's technical knowledge—but there is another whole domain clear beyond that which cannot be comprehended by natural minds, and that is spiritual knowledge. And that spiritual knowledge can be understood only when God gives us the capacity to see it and to understand it. And that comes through the gift of His Holy Spirit that allows us to see spiritual things, and when we have that Spirit, then we respond spiritually to truth and not to these weird concepts that are generated out of the corrupt minds of men.

And how do we know those things? Well, one of the ways of knowing it is when we believe in the totality of the laws, the statutes and the judgements of God. For the carnal mind, which is defiant, is in opposition to it. So if you find someone down along the line who is not implicitly obedient to all the laws, the statutes, and the judgements of God, it shows to some extent that there is still a defiance and a rebellion against the absolute Truth of God, because the Truth of God—as we have already seen—is an absolute Truth, it will never change, it's eternal, it's spiritual. And so here we have people that have never understood that

concept, and so they get rid of any component of God's laws, statutes, judgements, and whatever, that they don't want to obey. Well, the very act of separating and categorizing God's Law, and getting ridding of portions that are not desired, is a proof of carnality—of defiance and rebellion. The only time we prove to God the absoluteness of the change of mind—which is now a spiritual mind—is when we absolutely accept the totality of that which is Truth, the spiritual Truth of God that has never changed, and neither will it ever change. It is absolute.

So the proof of it is in seeing that all of these things are valid and binding. The only thing that was instituted for a time which has ever been changed are carnal ordinances—c-a-r-n-a-l. And that means flesh. And I ask anybody in the name of common sense to tell me how the Feast of Tabernacles ever put on any flesh. We're talking about cereal offerings, we are talking about sheep, goats. Those are the only things that are carnal—that are natural. Those things passed with the using because they were shadows of things to come. But spiritual things are eternal and they will remain eternal. And God said, when referring to the totality of that which was given—His covenant relationship with Abraham and David—that the very fact you still see the earth abiding is a proof that those things still exist. And if you are going to attempt to get rid of the statutes and the judgements of God because you don't want to obey Holy Days and so on, then let me tell you, you are going to have to pull this earth out of existence, or you will never be able to prove to God, or to anybody else, that there was a defect in them. That's quite a challenge for anybody. It is absolute.

So, continuing, he said, "None calleth for justice." People are changing and perverting and they are doing all kinds of sordid things today—technically, in the letter application, as well as spiritually. So the people who once knew have departed spiritually and they are not calling for equity and for justice, and pleading for truth. They are now calling for change, they are justifying change, even in this world, even in the letter application, with the most perverse approach, technically, that has ever transpired, I guess. Because God said we are only degenerating and we are certainly not getting any better.

"[T]hey trust in vanity . . ." They are turning and actually trusting in vanity. What is vanity? Well, through a very wise man, God took time to write almost a whole book on the subject of vanity, and that book is Ecclesiastes. "[T]hey trust in vanity." What is vanity? That which proceeds out of the natural mind. And, I'll

tell you, vain thoughts out of human minds have certainly been surfacing and flooding the entire earth. ". . . and speak lies." Why are they lies? Because they are in opposition to absolutes. A lie is contrary to fact. It is not a relative thing. People say, "Well, a lie is only a relative thing." No, it isn't. A lie is that which is contrary to an absolute as ordained by God. And, so, when men challenge God and they stand up there and defy these fundamental, unchanging, eternal, spiritual principles, they are perverting things, and they are lying through their lips and their teeth.

"[T]hey conceive mischief." That's right, we've got minds that have been conceiving a lot of junk. "[T]hey conceive mischief, and bring forth iniquity." It means that it has been going on in their minds—they are conjuring it up. And that is why we find that one of the key principles of spiritual obedience is found in Second Corinthians ten, verses three through five, where it says that it is very, very important for us to bring this mind into subjection to Jesus Christ. It is not an easy thing to bring a carnal mind down—to cast down "every high thing that exalts itself against the knowledge of God." That is our basic requirement. Well, now the knowledge of God is that spiritual knowledge which is revealed, and that knowledge of God is unchanging. If God ever changed any of the spiritual knowledge which He originally gave, then God is not God. He's no different than human beings who change, who redesign. And if one thing doesn't work out, you start over. No, the perfection of God means that it has been absolute from the beginning, it is unalterable and it cannot be refined. That's the beautiful part of it.

"They hatch cockatrice' eggs . . ." That is, they are conceiving things that are only going to bring about their own undoing. Cockatrice' eggs—the production of things that are extremely poisonous, lethal, and are only going to create awesome problems for us. ". . . and weave the spider's web." That's right, they are going to get caught in it. "[H]e that eateth of their eggs dieth . . ." That's right, they are extremely poisonous. Here are people conceiving all of this wretchedness, and people are absorbing it, hook, line and sinker. This world is saturated with it, and I'll tell you, people are buying it rapidly. And I want to tell you, it is like cockatrice' eggs and it is like the spider's web, and he who partakes of it is going to get caught in it and is going to die of it—and that means both technically and spiritually, both physically and spiritually. If we get caught in either one of those, as God Almighty said in the first four verses of this book, He will not hear us. Remember, he started off by saying that "the Lord's hand is not

shortened that it cannot save, neither His ear heavy that it cannot hear." But it's because of our iniquities, it's our crazy conceptions that we are coming up with today—the wretchedness, the perversion, the pollution, the corruption, that is proceeding from the minds and hearts of human beings, the villainy that is coming out of hearts, as we are told in Mark the seventh chapter. It's hearts that spew out this wretchedness—minds of human beings that are conceiving all of the horrible, wretchedness of our day. Yes, and here is a prophecy that relates to our very time.

They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper [it will turn around and bite them]. Their webs shall not become garments, neither shall they cover themselves with their works.

This means that all they do, that they design—the perversity of those minds, the filth, the abominable stuff that proceeds from human minds—is never going to really clothe them. The day is coming when God says they are going to stand naked before Him.

[N]either shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil . . .

And, you know, people are traversing this earth today with these wretched concepts. They are all over the place—it is an international type of thing. It is a world, or a global, concept and they are doing their level best, through every conceivable organization available on the face of this earth today, to finally subdue the thinking of mankind. They want to include all humanity in it.

Who is the author of all that prevails on the face of this earth—kingdoms, concepts, and so on? It is Satan, the Devil. It isn't of God. And, seemingly, people have not yet learned that, or maybe they have, and they are just openly defiant. "Their feet run to evil . . ." They are running all over the place. ". . . and they make haste to shed innocent blood." Indeed they do. They are sitting there conceiving how they are going to do it, and let me tell you, the spilling of blood is a part of it. If they resist—and many people will resist—they are going to pay with their lives because this thing is real—it's global. That's what Revelation is all

about. It's a global thing—all nations, languages and peoples. It means everybody. It is an international thing that involves every nation on the face of this earth and it has an underlying fabric—an intent or design.

Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity [they are planning it]; wasting and destruction are in their paths [they are going to leave behind the very results, the consequence, of their perversion and their corruption]. The way of peace they know not.

Well, we find that same thing over in Romans the third chapter, don't we? "And the way of peace they know not," Paul said in the book of Romans.

The way of peace they know not; and there is no judgment in their goings [no equity, no thinking an issue through, no soundness. It's corruption, it's filthiness.]: they have made them crooked paths [oh, indeed they have]: whosoever goeth therein shall not know peace.

This is a prophecy that distinctly relates to the circumstances and the conditions that prevail today. Because they are not seeking peace—because they are not seeking judgement and truth. Are we, brethren, really seeking to comprehend that unalterable Truth of God? Will we remain the lights illuminating this world and bringing about the horrible persecution that eventually is going to come? Because men love darkness, for their deeds are evil. They don't want to be seen—they don't want people to grasp nor understand the real base of their thought, of their orientation.

Conditions, then, today, involve the fundamental perversion regarding that which we call Truth—that which is the profound Truth of God. There is a perversion of all that is substantial—that is absolute. There is the attempt now, to justify the ethereal—the nebulous—and that way, they can operate without men judging them critically. When you have a movable standard, you cannot judge. God is the author of absolutes, and He has set up an absolute standard, but men want to get away from that standard. And that is why they have been attempting for hundreds, and even thousands, of years to do away with components of the standard of God. First they try to do away with the judgements of God. Then they try to do away with the statutes of God. And certain people will hang on to certain

commandments of God, and others want to get rid of all of them. The intent and the thrust, ultimately, is to do away with every standard. And every organization about which I have ever read anything here recently, is changing its standard, and they are justifying change. That's a part of the very thrust of Satan, the Devil, and it is not acceptable in the sight of God, because God's standard is absolute. Why? Because God laid that standard down from the beginning and that beginning will never change. God is not going to change or alter that standard. If all men fail, tough luck, as they say in the vernacular. But, thank God, He has kept some alert who know that standard and would rather pay the price than to compromise that Way of Life.

Jeremiah the fifth chapter. Jeremiah 5, verses 1 through 5. You read verses 1 through 14 to get the whole thing in context. I'll begin and just read down through verse 5: "Run ye to and fro through the streets of Jerusalem, and see now, and know . . ." Here is a historical example, now, of what happened even back in the time of Judah following the demise of the nation of Israel.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment . . .

Remember what we just read in Isaiah fifty-nine? Is there anybody that executes judgement? Here is the historical example, now, and the historical example merely tells us what will be repeated. Because history is only that which transpired before and will be repeated again. If you can find a man, "if there be any that executeth judgment, that seeketh the truth; and I will pardon it." Is there anybody that is really seeking truth? Here, now, is the historical example of Israel—or, in this case, Judah—to whom the very laws of God were given, and they knew and understood what the truth was. Even if that understanding was not spiritual, it was nonetheless the letter of the Law. They understood that, and yet they obeyed it not.

". . . that seeketh the truth." Can you find anybody? ". . . and I will pardon it. And though they say, The LORD liveth; surely they swear falsely." They talk very greatly about God, but what they do is relate their perversions to God. They have accepted the name of God, but they, then, have applied all of the perversions of paganism. They borrowed every one of them, and they tried to make them the

customs of God—which is exactly what "Christianity" is doing today. They have accepted every pagan concept, but appropriated the name of God. How tragic.

"O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved." So God is going to punish. He did at that time, and yet, it's amazing how much people can suffer before they will ever look up and say, "Oh, God, what have we done? Why?" Because as long as there is any avenue by which to justify the flesh, people will not change. They will find an avenue of justification. "The problem that I am experiencing cannot be because I am not a servant of God." They won't allow themselves to think it. Imagine how critical the punishment is going to have to become before most people will turn.

. . . but they have not grieved; thou hast consumed them, but they have refused to receive correction [they are simply not going to receive it]: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD [Indeed they did—and so have they as God's chosen today—and yet, what happened to them?], and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

They would not be constrained. Here is a historical example. And what is the purpose of these historical examples? They were written for our admonition and our learning upon whom the ends of the world are come. Even as Peter was inspired to write in First Peter, the first chapter, and I believe it is in verse twelve: Not unto them, that is, unto the people in their time, did the prophets write, but they wrote for us. Yes, for us in these days. So these things are examples of what is going to happen in our very time.

The term "truth" both in verses 1 and 3 is this word *ehmoonah*. Oh, that time would permit a complete analysis of that, but we must hasten on. Jeremiah seven and verse twenty-eight. Jeremiah 7 and let's notice verse 28: "But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God . . ." It was true of that time, but was written for whom? For us. So the nations of God will not obey God.

But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth [*ehmoonah*] is perished, and is cut off from their mouth.

They don't speak it physically, they don't speak it spiritually. Truth is cut off, which means that it doesn't prevail today. Oh, I know there are many people that are troubled by the physical things that are happening, but they themselves—ministers and leaders of other types within the nation—have set the stage because they have justified perversion and corruption. You see, even the ministers have been espousing paganism, but they have appropriated the name of God and of Christ. Is it any wonder that the next step is to pervert the whole thing, in the field of science and every other way? They have already set the stage for it, and so total perversion is transpiring right now, until this world—man, woman and child—and all the nations thereof, are going to be involved in that perversion, with the exception of a small handful of people. "Few there be that find it," said Jesus Christ. That's the Way of Truth. Few there be that find it because even those in the last days who knew and understood that Truth have departed from it. How many places in the Bible assure you of that? First Timothy and verse one; Second Timothy four and verse one; Second Timothy three; it's all the way through Titus and Thessalonians—both books. Truth—*ehmoonah*—is perished and cut off. People just do not subscribe to truth anymore.

Jeremiah the ninth chapter. Jeremiah 9 and verse 3. You read verses 1 through 8. "And they bend their tongues like their bow for lies . . ." You know, it is amazing how people will do their level best to use subterfuge and perversion to justify themselves. They bend their tongues like their bow for lies. But I am sure that the people who were doing this did not believe that they were doing it, neither do they believe it today. Albeit God says they are doing it. "[B]ut they are not valiant for the [*ehmoonah*]."

[T]hey are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

That's right. Who is it that knows God but he who keeps the laws, the statutes and the judgements of God—all the commandments? "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Oh, it seems to me we have been talking about those who have bent their

tongues to pronounce lies. It's been going on in every area of human existence. We won't take time to evaluate the conditions and circumstances today. What I want you to see is that the word *ehmoonah*, with regard to our time, is dealing with a perversion and corruption of truth—the determination to turn away from both physical and spiritual fact. Even physically—let alone spiritually—they are doing their level best to pervert, to lie. But the one follows on the heels of the other.

The next concept is: What is the attitude of the people in the Millennium? There is going to be some basic change that is going to take place. Let's turn now to Hosea two and verse twenty. Hosea 2 and let's note verse 20: "I will even betroth thee unto me in faithfulness." Here now comes a time in which God, once again, is going to betroth restored Israel. Remember, Acts 3:19–21 tells us that the return of Jesus Christ has awesome purpose: the restoration of all things. Israel is to be restored under the auspices of Jesus Christ, when He is going to be seated upon the very throne of His forefather David. Christ is going to be seated upon that very throne and, as we are told in Revelation 2, verses 26 and 27, gathered with Him will be the chosen faithful. They are going to be seated with Him—Revelation 5:10—on that throne, that throne of glory. You find exactly the same thing in Daniel 2 and also Daniel 7, where that Kingdom is going to be established and it is not going to be left to other people, but the saints of the Most High shall assume that Kingdom. They are going to be there with Jesus Christ. And so here we find now, "I will even betroth thee unto me in faithfulness." This time, the betrothal, which is going to be a covenant—an agreement—will be predicated upon heart, no longer upon the principles of flesh. This time, "I am going to betroth thee unto me in faithfulness"—not the pursuit of the flesh, not on the basis of the Old Covenant, which was in the letter, but this time, on the basis of "faithfulness." And what is "faithfulness"? *Ehmoonah*. The basis of *ehmoonah* is truth. This time, it will be on the basis of honesty and integrity in faithful obedience to that which will never change. What a day that is going to be when human beings are going to cease their argumentations, their perversions, and the spewing out through writing, through television, through radio, through cassette and in every other way, all the perversions that are going on in the minds of human beings today that have no respect for that unalterable Truth of God—that which can never change. They do not subscribe to it today. They find all kinds of ways of being partial in it in order to satisfy the whim of human minds.

Now God says, "I will even betroth thee unto me in faithfulness: and thou shalt know the LORD." What is it to know God? He that says, "I know Him, and keeps not His commandments, is a liar and the Truth is not in him." So it means the totality of the commands of God. The *nomos*—the Law of God—means the Torah, it means the laws of God as contained in the five books of Moses. It doesn't mean the Ten Commandments—people have been partial with the Truth of God. It means the totality of it. Jesus Christ came to obey it all, and if Christ obeyed it all and He is living the same kind of a life in you and me, then He is obedient to all of it. How in the world do we make Him a partial Christ when He was not partial in His own life? Everyone will admit that He had to do it at that time. Then why do we not recognize today that He is doing exactly the same thing? "I will even betroth thee unto me in faithfulness [*ehmoonah*]: and thou shalt know the LORD"—which means that they are going to be faithful and obedient to the Truth of God.

Then, one other verse, here, and that will complete the word *ehmoonah*. And then we are going to pick up that basic word from which both *ehmoonah* and *ehmoon*—which is the masculine form of it—are derived. These two words are cognates, but there is a basic word which is *ahman*, and that word we will cover next time. But in the meantime, there is one other concept that I want us to understand, and that concept is: Truth is the basis of life everlasting. It is the very undergirding, fundamental principle of everlasting life. Whatever that word is, as it has been defined in the past—and I have given you dozens of texts under various principles—it is the basis of everlasting life. We have seen that this truth has been thoroughly defined as the totality of God's Word and God's Way of Life, and so it becomes the basis, then, of everlasting life. If it were the basis of life from the beginning, how in the world could it have changed under the auspices of Jesus Christ? For Christ came to do the will of the Father and He didn't change anything. Not at all. He came to live it and to be obedient thereto. Habbakuk two and verse four. Habbakuk 2 and let's note verse 4, but let's begin in verse 1 to get it in context:

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak . . .

Some vision that God has given is determined for an appointed time, and that appointed time is at the end. ". . . and not lie." That is, it is going to come to pass. It is the Word of God and only God knows and understands what is intended by those prophetic statements. That's why human beings cannot interpret them. Remember what we read in First Peter 1, verses 20 and 21? "No Scripture is of any private interpretation, but holy men of old spoke as they were moved by God." So God alone knows the intent, and we must wait until God makes known that intent. "For the vision is yet for an appointed time, but at the end it shall speak." Telling you very clearly that it isn't going to be understood until the end. ". . . and not lie." That is, it will be realized.

[T]hough it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

"By his faith" is *ehmoonah*. The just shall live by *ehmoonah*. Whatever *ehmoonah* represents, then, it is absolute. You know, this very text is quoted twice by authors of the New Testament. Paul quoted it and said, "The just shall live by faith," meaning the just—those who are right in the sight of God—are going to live by *ehmoonah*, not by men's conceptions of what faith is. Faith is a manifestation of something that is absolute. You have faith in something because it is stable—it doesn't move, it is unalterable, it is absolute, it is worthy of that kind of conviction and that kind of confidence.

And what is that *ehmoonah*? We have already proven over and over that it is the totality of the words of God. I gave it to you in many ways back through the earlier parts of the study on *ehmoonah*—faith. It is *The Faith*, it is *The Way*, and by saying those two things, I am saying exactly the same thing. So, the just, then, shall live by obedience to *ehmoonah*—to the Way that Almighty God gave, which is the Way that God had in mind from the beginning, which He gave to Moses. But the children of Israel could not obey it because their hearts were not right. And then God promised that He was going to *change* hearts.

So there is a transition that is going to take place, but it isn't a transition of the Law, it is a transition of the hearts of men. And that's what we mean by conversion. The conversion is the conversion of hearts—when we become responsive to the totality of the Way of God, *ehmoonah*.

And the faithfulness of it—the consistency of it, the unchangeableness of it—is illustrated by the continuity of the physical universe. It doesn't change. It is absolute. The sun still rises and it still sets. The moon does its thing. The only creatures that ever get out of hand—who ever pervert or corrupt anything—are human beings. The birds do what God ordained them to do; the animals do; flowers do; the entire earth and the planetary system does, but men do not. They are perverse—they corrupt. These were given minds—a capacity to do it intelligently, to learn and to respond on the basis of experience. So God is allowing them to experience, until they find that *their* ways reap the whirlwind—it kicks them in the teeth, they pay the price.

Then they are going to respond and come back, and that means in absolute faithful obedience. That is when they are going to return to the unalterable standard; that is when changeable man is going to recognize that change doesn't do him any good; that's when he is going to go back and he is going to become faithful to God. And there is an appointed time when men are going to realize that, even as the example is going to be well illustrated by the faithful—the small handful that *can* find that Way of Life today, and rather than to compromise, would rather lay down their lives. They will not change; they will be faithful and absolute; they will honor the Truth of God; they will be absolute in obedience. And then they are going to reap the great, awesome purpose of God, which is that they will be born into a world that does not pervert; it does not change; it is an unalterable, perfect world. That which is perfect cannot be refined nor changed. Men, then, in order to be born into that domain of perfection, must themselves become perfect. They must, then, have the very element of *ehmoonah* written into them: faithfulness, honesty, integrity, stability, unchangeableness. And that is what God is writing into us by human experience today. We are going to learn two things: we are going to learn that the pursuit of our own wretched way of life reaps the whirlwind and we are going to learn, ultimately, that faithful obedience to God—even minutely—reaps benefits. And as we progressively obey God, we reap a larger and larger benefit until in the totality of the faithful obedience of *ehmoonah*, we are going to be born into the ultimate of God's plan, and His intent and His purpose. That's what God has in mind for humanity. That's the reason for human experiences today.

Now, brethren, next time, we are going to look into this word, *ahman*—a-h-m-a-n—which is a root word. And we are going to see how

beautifully and broadly it is applied in the same concepts that we have been covering up to the present time. And those concepts deal with this matter of faith. When we are talking about faith, we are talking about something that is absolutely, indigenously a part of truth—you cannot get around it. So, when God said that the Holy Spirit is the Spirit of faith, it means also that it is the Spirit of truth. And faith is but a manifestation of it. It is the emotional trait—the mental orientation—toward an object, and that object is Truth. And what is Truth? It is God—for God is Truth, as Christ Himself became Truth in the flesh. But it also is love, and these are the emotional manifestations—as we look at them—that show the traits and the characteristics of that fundamental, unchangeable principle in our lives. And when it is written there, we see it manifested in that solidarity, that unchangeable spirit and attitude, that love and affection. Today—for the present—however, we are covering faith, and faith is indigenously written into the concept of truth. So, what we have in the final analysis, then, under the subject of *ehmoonah*, is that The Faith is simply The Truth.