

Christian Living Series 2, sermon # 102 The Fruits of God's Holy Spirit

Faith #11

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Edited Sermon Transcript

Greetings, brethren. This, now, is tape number 11 on the fruit of faith. As you will recall, in the words that I have covered up to the present time, the word "faith" oftentimes is translated "truth." That is, in its own right, a very, very interesting correlation, because the word "faith" has everything to do with truth, as contrariwise, the word "truth" has everything to do with faith. Because truth is the underlying ingredient of faith itself. What do you mean "faith"? You cannot have faith in something that moves. Faith is that concept which means "continuity," it means "something that is established," it means "something that is firm"—something that is absolute, that you can trust implicitly. It never moves, it is an absolute and we have confidence and trust in it. That's why God *is* Truth; God *is* unmovable; God is an absolute; God is firm, He is always there; He is the same; He is consistent. Therefore, it becomes the very basis of our faith, our trust, our belief, or our conviction.

So, up to the present time, in covering this concept—that is, the fruit of faith—we have covered completely, two Hebrew words: *ehmoon*, which is masculine, and *ehmoonah*, which is the feminine form of that same word. We are now studying the word *ahman*—which is the root word of the previous two. It is of the fruit of the Spirit, faith, and it is oftentimes translated as "truth." You are going to hear that word "truth" over and over and over because it is an indigenous part of it. So, faith is an integral part—an absolute, integral part—of truth. Yes, it is foundational to the very concept of truth, as I said. Now we need quickly to move into point number nine of my breakdown—or outline—of this subject of faith, involving the specific word *ahman*. So, we have covered eight points up to the present—eight various sub-topics that I have given to it. All of you, I'm sure, have those eight points listed with the textual material, and any explanatory notes that I have given to you. So I am not going to give you a long synoptic review at the

present time. I want to very quickly move into point number nine and just carry on from there so that we can complete this subject with some reasonable alacrity.

It is interesting, now, as I have said so many times, that when we are talking about this subject of faith, invariably the word "truth" is going to come up because you just can't avoid it—there is an integral relationship between the two. So, truth is truth. When we talk about truth, it is not relative. You know, an ancient personality, Pharaoh for instance, said, "What is Truth?" Well, no, pardon me, Pharaoh was the one who commented and asked, "Who is the Eternal?" It was Pilate, when confronted by Jesus Christ, who said, "What is Truth?" You know, many people believe that truth is a matter of what human beings conceive. In other words, that it is a matter of the conception of the individual—what is truth to me may not be truth to you. But that isn't truth at all. Truth is an absolute. It doesn't make any difference whether it involves this individual or that one, of this ethnic group versus another one, whatever is truth—the absolute truth—is the same regardless of people, individuals, nationalities or whomever. It never varies—it is an absolute. I hope, my dear brethren, that we have all come to realize the significance of that concept by now because you are going to have that hammered home time and time again. Truth is not relative. Truth is an absolute—it is something that God has established; it proceeds from the very premise of the Eternal God. It is something that cannot be altered or changed—it is forever. It is an absolute. I don't know how else I can say it. That's what truth is. And when Jesus Christ said that He was the Truth, He meant that He was the personification of all of those absolutes—whatever is eternal, whatever has always been and can never alter or change, that's what Christ was in His personified human form.

So, here now, point number nine—which, of course, is my conception from the material that I'm going to give to you—is that truth is truth. Truth is absolute and is verified in its fulfillment. In other words, if it is truth, if it is absolute, it will never vary, and there is going to be an ultimate realization. So, if God's Word is absolute Truth, involving even the prophetic sequences of the future, the fulfillment of those sequences is the proof of its absoluteness. And so we see here, with respect to some historical considerations, that this same word *ahman* is used, because it means the fulfillment of a promise that God gave.

Here in Second Chronicles 1 and verse 9, we read: "Now, O LORD God [here Solomon is speaking], let thy promise unto David my father be established." The term "established" here is this word *ahman*. It's an absolute—it is going to be realized. Solomon here is stating that the promise that was given to David must be realized. He had faith—he had confidence—in it. He believed it, he trusted it. So, in this case, then, the faith and the trust is translated into that foundational concept of truth. Truth is so absolute that it is going to be realized regardless of whether it is historical, prophetic, or whether it is spiritual in nature—it doesn't make any difference. And, after all, things that are spiritual in nature also have either historical or prophetic relationships. So, Solomon said, "Now, O LORD God, let thy promise unto David my father be established."

You know, it's the kind of prayer that we ought to utter, because God has given us various assurances. Now, many times the problem resides in time, because the one thing that Solomon did not know was the exact time that God was going to bring that to pass, and because we do not receive some of our aspirations, our hopes, our requests, and our petitions in the time that *we* think God should act, we turn against Him. Human beings are noted for that. They have determined when God must do it. Yet, in nearly every place in all of the Bible the "when" is left out. God has made the promise, but sometimes in our patience we must finally possess the promises that God gave to us. And that means we are going to have to step back and trust God.

It isn't simply a matter of walking up to Him and demanding, just because God made a promise. God made the promise but the time element He still left in His own hands. And we are going to have to come to trust that time element because it is essential for us to learn patience. Even "after we have done all these things," we must in patience wait for the reward. How many times are we told that very principle? So we must wait, we must manifest that kind of confidence, we must manifest that kind of trust—that it doesn't make any difference, God has promised it, we trust it, and we are going to wait for it, even as Job said: "Though He slay me [speaking of God], yet will I trust Him." And so some of us may come to the very brink of death, trusting God. And, yet, our faith and our confidence must never be shaken. We must *know*. In some cases we may even have to die, because God is going to permit it or allow it for reason, but does that mean that the promise is no longer valid? That's perverted human reasoning. You see, what we have to recognize is that God did not place a "when" on it—no time element whatsoever—and we may have to die first and receive it at some subsequent point.

Now, for the most part, God is going to intervene in our own time because God finds no pleasure in our death. That isn't His specific purpose. Yet, there are times when God may allow it as one of the greatest blessings that could befall us. What about those who are taken away from the terrifying tribulations and the sordid conditions of the last days? I wouldn't call that a curse whatsoever. We do, because we can't see the future—where there is no vision, people fail. We just sometimes simply cannot grasp nor understand what those terrifying conditions will be in the future, and because we don't see them, we are trying with all that is within us to grasp onto physical life. And we might wish that somewhere back previously we had relinquished it in favor of awaiting the certainty of the day of the resurrection. Oh, the fickleness of human beings.

And that doesn't mean, now, that we should walk around requesting death. That isn't it at all. What we should do is walk around requesting the will of God, and leave it in His hands. For, God alone knows what He wants with each one of us, as also related to all of the physical conditions and the circumstances and events of the future. For, God, and God alone, knows and understands those things. Can we not understand why He said, concerning prophecy, that no text—no prophecy—is of any private interpretation? Why, my dear brethren? Because God alone knows what He put into that, and unless He makes it known to man, man isn't going to know. Yet, there are hundreds of people constantly trying to interpret those prophecies on the basis of their own reading and their own understanding. And they are all going to be found most foolish and wrong.

So, let's remember, now, that we only request, as Solomon did, that the promises of God be established. That is, that they are made absolute, that the realization of them is made manifest and, therefore, we have our hope and our confidence. Now, in many things we are going to have to wait for their realization—or their manifestation. But that does not mean that we should grow weary in our trust and our confidence. It does not mean that we should begin to doubt. It means that we should be firm in our conviction, regardless.

God alone is the one who has given us that initial faith—the faith once delivered—and that faith is predicated on the Truth that we heard. Our ears were opened up—we grasped it and understood it—and all the doubts, all of the questions, all of the misgivings, the fears, the apprehensions, the heretical concepts, and the troubles that have been generated in the minds and hearts of

people today, came because they lost their faith and their confidence. Why did they lose it? Not because the very concepts of God faltered, but because, sadly, they had translated that faith and that confidence into an organization and a man. And when organizations and men fail—as they always will—then people lose trust and confidence.

Why didn't they leave it in the Truth of God—which, brethren, is exactly what we are trying to do? We are trying with all that resides within us to be faithful and loyal to God—trusting the Eternal God, honoring Him, respecting Him. I don't know about anyone else, but I know that with all that resides within me, I have willed to be faithful to that Truth which God Almighty gave in its entirety. And the rest of you will have to answer for yourselves. But I *know* what is in my heart, and I *know* what I have struggled to achieve and to accomplish before God, and I have given my all to it.

Alright, so then, the promises must be established. Promises are a part of God's Truth, and they do have purpose, and they can be substantiated, because there is a point of realization. We just don't know the time, and, therefore, patience is required.

In Second Chronicles 6 and let's note verse 17. Second Chronicles 6 and noting verse 17, we read: "Now then, O LORD God of Israel, let thy word be verified . . ." Let thy Word be verified. This word "verified" is the word *ahman*. It's the same word that is translated as "truth." "Let thy word be established," or "let thy word be absolute." The "word" means the Word of God—as we commonly know it, the Bible, which is the recorded form of God's Word. But remember, the Bible is only the recorded form of God's Word, because God's words, "they are Spirit and they are life." This book isn't Spirit at all, it's paper—I can feel it, I carry it around, it has certain weight. But God said that His words, "they are Spirit and they are life." So this is only a recorded form of it. Then, Truth is that which is revealed spiritually, initially, and then can be substantiated on the basis of our reading and our studying. But that cannot be reversed. It cannot be reversed, for the Spirit—that is, the Truth of God—has always been, and that must be revealed, and the intent and purpose is that it is given to those whom He has chosen.

Then he said here—Solomon praying: "[L]et thy word be verified." We read the Word of God—the recorded Word of God, this physical manifestation of

the Word of God called the Bible—and we read certain things in it in which God has promised this, and God has promised something else—God has made this statement or that statement—and we have come to hope and to trust in those very promises and those assurances, those statements, those declarations of God. We have come to believe them, and so, like Solomon, we can pray that in God's own time, and on the basis of our own faith, our own trust, our own confidence, and our own patience: "Let thy Word be verified." God's Word *will* be verified. He did in the time of Solomon because God had made a promise to David. David didn't realize it. Solomon did not have it initially. It came a certain number of days, months, a year, or whenever, after Solomon assumed that throne, and then Solomon realized the fulfillment of the promises which God had given to David. But Solomon did not know the time, because there is not a time put in there. Not one. And so Solomon had to pray to God: "God, you made the promise, now let your Word be verified," and God did so, in His own time, as He willed. And so, all of the promises—all of the assurances—that God has given to us, which are fundamental to Truth, are promises and assurances to us personally. And we come to God and we say to Him: "Let thy Word be fulfilled"—in my behalf, in their behalf, in behalf of that faithful group, or whomever it may touch or affect.

Now we come to point number ten. The word *ahman* is also a word which deals with a characteristic of God which we must come to recognize. There is something fundamental about God that makes it possible for us to trust—to place implicit confidence—in Him. Because Truth is fundamental—it is an absolute—and if God is Truth it means that there is nothing variable there. It means that Truth is an absolute. That's all you can say. And, so, there is some characteristic in God that we must come to recognize and respect. But not only must we come to recognize and respect it, it is something that we must have built within ourselves. It is something that we must acquire by the power of God's Holy Spirit when we put on that very divine nature—when we put on the very characteristic of God that is fundamental to this very word. We must have that very nature. What is that characteristic of God that we must come to respect, but also must have written indelibly into our minds and our hearts? In Deuteronomy 7 and verse 9. Deuteronomy the seventh chapter and let's note verse 9: "Know therefore that the LORD thy God, he is God . . ."

Now what does that mean? "Know that He is God." What does it mean to be God? It means that He has to be something different than a human being.

There are three types of beings as we know them today—maybe there is something more in the sight of God, I don't know. But we have the entire angelic realm, we have the God realm, and we have the human realm. Now, the Bible clearly defines those, because when He was speaking of the Son of man, remember, "he took not on him the nature of angels." So we have God, then we have angels, and then we have human beings. Now, if there is another area, I don't know what it is. But I suspect those three are the three designations that God has created.

Now, within angels was a certain capacity—a certain powerful ability. Oh, yes, they had *great* ability, because when Christ became the Son of man, He did not take on Him that nature. He did not have even the brilliance of angels, He took on Him the nature of men—of Abraham, or that which Adam had. And He had to master that and overcome it for the benefit of humankind. But God has another nature, and it is a nature that we must honor and respect. It is also a nature that we must eventually possess. So, what is that characteristic of God? Men are, by nature, wrathful, seditious, liars, deceptive, they are hateful, they are vengeful, and they are contemptuous. Read it. It is all in Galatians the fifth chapter, beginning in about verse nineteen through, what, twenty or twenty-one? He gives you the nature of man. In Mark the seventh chapter we find what is in the heart of man—all of the deceptiveness, the filth, the corruption, and so on. That's the nature of man. In Ephesians 2, verses 1 through 3, we find that we are, by nature, the children of wrath with our lusts and our appetites, and so on. That's the nature of man.

But what about the nature of God? What is the characteristic of God? Let's notice it here in Deuteronomy 7 and verse 9: "Know therefore that the LORD thy God, he is God, the faithful God." He isn't a man, He is God. Remember what Moses was inspired to write in, I believe, Numbers 23 and verse 19?

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

God doesn't lie. There is no variableness with God—there is no transition, no change, in God. God is absolute. "Know therefore that the LORD thy God, he is God." Is that the God you serve, or, are you serving the God that allows you to change whimsically every time something doesn't suit your fancy? That is, you

believe something today, but when something happens tomorrow that is distressing, that upsets you, or that is contrary to your will, or your expectation, or that adversely affects you in some way, all of a sudden He is no longer God. What is the god—who is the god—that you are serving today? Is He God, or is he a god made according to your image? Which? Don't be too sure, brethren. You had better weigh it.

"Know therefore that the LORD thy God, he is God, the faithful God." Now, what does it mean to be faithful? You see, there are many people who will tell you, "Oh, yes, He is faithful." It's just that we don't know, and therefore we twist all over the place, changing and altering things to suit our own fancy, because we have put God far off. No longer does He have a personal relationship with us. And we assume that He has no personal relationship with anyone. Therefore, we cannot know that God, we think. But, brethren, this God not only made Himself known to ancient Israel—oh, yes, He did—but He has also made Himself known to somebody in these last days. That's not my subject today, but let me assure you, there is an abundance of textual material to substantiate that. That God has *made Himself known* to somebody today, and to those to whom that God has made Himself known, it was through His Truth. It was through the revelation of His Way of Life, and it *is* a faithful Way of Life, because God *is* that Truth, because God *is* that faith, He *is* the Spirit that is manifested in all of its fruits and its characteristics, and that God is a faithful God. He doesn't change.

So if you have been forced into changes, then you have accused God, and I am not talking about growth, brethren. But growth, by its own technical definition, simply means "add thereto." Any of us can grow, because God has not made everything known to us in one instant. We are progressively growing, but let me tell you, if you have changed anything, then you have already taken one broad swipe at the faithfulness of God. You have either said, by your very action, that God is not faithful—that God has changed—or, that He did not reveal Himself and we do not know who He is today. It's one or the other, brethren. We *must* be faithful to that which God gave to us, and hang on to it in absolute conviction.

"He is the faithful God." God revealed Himself—made Himself known—to ancient Israel as an example for you and me. Ancient Israel could not obey because that knowledge was not mixed with faith. So, therefore, the absoluteness of God did not manifest itself in continuity and direction in their lives at all,

because it was not mixed with faith—for faith is that vital ingredient that would make us permanently loyal, honoring God in that which has been revealed.

So we find ourselves, oftentimes, remaking God in our own image, and that is not acceptable in the sight of God. We make God over by virtue of our own changes, our own convictions. But God is a faithful God, and we *were* called, and that knowledge was *revealed* to us and we did practice it, and we walked in that Way of Life, and that God who made Himself known in these last days will not change. He is the same. As He is saying here through His servant Moses—listen to it again:

Know therefore [and that is an instruction for you and me] that the LORD thy God [the God that was revealed to you—the knowledge that was given to you, the faith that you once possessed], he is God [Somebody received that faith and that conviction. You and I have been given that marvelous conviction.], the faithful God [that God who is not going to change].

In the first place, He is faithful because we have to know that God gave it. If we sit and say, "Well, He gave this, and He gave that, and He gave something else, but I don't think He gave the other," we are partial by our own selection. In other words, what we are doing is determining what God did, rather than accepting that God did it and revealed to us what He did. We have turned everything around. "Know therefore that the LORD thy God, he is God, the faithful God." So I am saying to you, brethren, know that God called you, that God revealed Himself to you, and that God gave to you the essence of that revelation which is the Truth—the Way of Life—that which is unchanging, unalterable. You hang on to that, because that is the proof of your faithfulness—your loyalty to that God. He is "the faithful God"—and that word "faithful" is *ahman*. It means that He is the truthful God—the unalterable, the unchanging God. The word "faithful" here is *ahman*.

Now let's move on to the next point, point number eleven, as I have broken these down in analyzing the textual material. The next concept is that the persistence of suffering stems from the demands of sin. Now, what does that have to do with this subject? Well, I want you to notice it when we go to it, because just as the Truth of God is never going to alter—it's an absolute, it's going to be

there, you cannot get away from it because it is eternal—therefore, the consequence of sin is just as persistent. In other words, when we are suffering adversity, trial and difficulty because of our natures and our defiant, rebellious spirits, we need to take a look at ourselves. When we are experiencing difficulties, it *is* because God has allowed them. Too many times, we, as human beings, will not face up to that fact. I know, and I have said it to you so many times that I can hardly bear to hear myself repeat it, and I cannot hide myself from you. When I encounter weaknesses—when I encounter difficulties—it is because I have not yet made it, and God is still leaving certain things in my life in order to jog my attention or to make me aware of needs in my life, or to cause me to search more deeply into the spirit and the attitude that prevails and to effect the necessary changes. But, brethren, I am no different than you are. So it is happening in your case. If you are going through trials and experiences, God is saying that you had better start examining and you had better start weighing them. That is the purpose for those things, because there is a consequence of sin—there is a consequence of our own natures.

What is sin? Sin, according to the Apostle Paul, in Romans 7 and verse 23, is nothing more than that which comes naturally—just doing that which occurs to you naturally. Sin is the pursuit of the flesh way of life, which is exactly opposite to God's Truth, and when we go that way, we reap the consequences. We reap the horrible price. Now, when we reap it, if we are wise, sage, people, we look down into our lives and say, "But I don't intend to continue in that way; I am going to effect some changes. I want to bring something to pass in my life that makes me more like the character of God—putting on the very nature, the character, the quality of life that God Himself possesses."

So, we find here in Deuteronomy the twenty-eighth chapter that this same word is used in a very, very interesting way. Deuteronomy 28 and noting verse 59: "Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance . . ." That term "long continuance" is the word *ahman*—the same word that is frequently translated as "truth." In other words, what He is saying is that when we are reaping the consequences of our own sins, and so on, we are identifying an absolute positive in our lives—a positive that says we are following or walking in the way of flesh, and we are reaping the consequences of it. So, it is a neon sign, except that Satan has deceived the whole world. And for the most part, brethren, unless we are real

careful with ourselves, we begin to delude our own minds, because we will kid ourselves that, "Oh no, it isn't on that basis that I'm suffering. It's not because of this or that. You know, I am alright before God, I'm this, or I'm that."

But I tell you that when we live perfectly in the Way of God, there won't be any adverse results, there won't be any of these terrifying, troubling things that we are experiencing. Don't think that it is all just a matter of fluff-fluff nothingness—that when we are born into the Family of God, there is no more sin, there are no more problems, that we no longer pay the consequences for our own natures. It's a whole lot more than that. When we are born into that Way, it means that we are no longer pursuing the way that brings these adversities and trials. God is a very practical and a very real God, and the reason we are going to finally have peace—the reason that we are going to finally have joy, and an abundant life void of all of the pains and the sufferings—is that we will have learned that that way doesn't pay, and we are pursuing another Way of Life. Basically, it is going to have to be given to us, because we can struggle for all eternity in the flesh and we are still going to be fighting against a terrible mind and a terrible heart. And so when God realizes, in the final analysis, that we have loved His Truth and His Way of Life far more than the wretchedness that is written into our flesh makeup, then God will give us that Way of Life. But we are going to have to prove that's what we want, and we want it more than we want life itself. Then God will give to us that Way.

Indigenously within God is not only the Way of Truth, but the results of Truth, which are glory and the abundance of everything—power, everything. That's innate within God. It is not something that is added externally, it is a part of what God is. He is a God of power; He is a God of character; He is a God of divine nature; He is God of everything that is awesome and good. Men are exact opposites of that, and they are going to have to learn that they must abhor that way of life, and highly honor God in mind and heart—struggling to master the self and to put on the divine nature of God.

So, the persistence of suffering—the wretchednesses that we experience in our own natures—comes from the demands of sin. That is, the demands of our own natures, our own defiant, rebellious spirits—the spirit of man. So these plagues, then are "of long continuance." That is, they would be just as perpetual as Truth would be, except that God is going to intervene. God is going to cut them

off. If human beings were to be left on this earth forever, then there would be the continuity—there would be the "foreverness," if I can coin a word—of the consequence of that nature. Wouldn't this be a marvelous life if the wretchedness of humanity were to continue forever? We would all ultimately say, "Take me out of it," because death would be a welcome relief. It's going to come to that because men have been degrading themselves from the beginning. They have been going downhill—dissipating, degenerating.

And here we are suffering as the dregs of society itself. We haven't learned yet. Oh, no, now it's a matter of putting in a different party. "If we get the right party in there, then we will take care of every problem in the United States." Well, the only problem is, four years ago we were told that if we got the current party out, we would finally have everything taken care of, and we don't have it taken care of yet. And we will never do it either. So it doesn't make any difference who gets in. We are finally going to have to get human beings out, and put in Beings recreated in the image of God who are going to have jurisdictional responsibility over all of the earth—when Truth will prevail, when faith will have its full realization. It will be honored and respected as a fruit of God.

Point number twelve now: What physical circumstance is absolute proof of the unalterable nature of Truth? There must be something. Let's turn to Psalm 89 and note verse 37. Psalm 89 and noting verse 37—some very interesting expressions here by the Psalmist David when we realize the meaning of these words. And when we realize them, and we can get it all down, we can begin to see what David had in mind—or what God had in mind when He inspired David. So here in Psalm 89 and let's note verse 37: "It shall be established for ever as the moon, and as a faithful witness in heaven." The word "faithful" here is the word *ahman*. The closest thing we have, physically, to that which is absolute are the astrobodies. The moon comes up just when it is supposed to come up every time, doesn't it? And you somehow don't even worry about it. I'm sure that none of you are out there on your knees just praying day in and day out that the sun will come up tomorrow morning. You have come to trust that absolutely. You believe in it. You *know* that it is going to happen. So also you know that the moon is going to be there right on time.

So here, then, is the physical manifestation of faithfulness. God created them also, did you know that? God created every one of those astrobodies, put

them up there, and gave them orders. "You will do so and so." And He set them up on the basis of the natural laws that control them—the laws of gravity, inertia, and so on. And God controls all of those laws—thermodynamics and all of the rest of the laws that definitely affect the flow and control of those astrobodies out there. The law of magnetism—you have confidence in that.

Do you know the only element of the Creation of God that does things its own way? Human beings. Animals out here do exactly what they were created to do. They still do. The cow today is no different than the cow back in the day of Noah. It's still doing exactly what it was created to do. The astrobodies are up there doing exactly what they were created to do, but men have changed from generation to generation. Yea, what do I mean by that? They change almost every day. How a man thinks today is no proof of how he is going to behave tomorrow. That's one of the big problems. That's why we have such a giant legal profession. So they create longer, and longer, and longer forms, trying to nail men down, and the longer the forms, the more loopholes. And so men now spend their time finding out what the loopholes are in order to get around the laws. That's the nature of man.

But you can't do that with God because God's Way is the Spirit Way, and when the spirit of the Law is violated, you will become the recipient of the adverse reaction—the consequence, the result of a wrong spirit and a wrong attitude—automatically. It is going to take its toll. It will get you. You cannot get around God—there isn't any way around Him. The payment must be made.

So, we find, then, that the astrobodies are faithful witnesses. They are there. But, you know, brethren, so are the seasons today. Look how many seasons come and go, and yet, people never pay any attention to God's Holy Days. They will talk about seasons, but I would venture to say that ninety-nine and forty-four one hundredths percent of all people—if not a lot greater percentage than that—will talk about seasons and do not even know why seasons exist. They have become that oblivious to the knowledge and purpose of God, not even realizing that seasons exist because God had Holy Days in mind. They are put there. The seasons didn't come first, God's Holy Days existed first, and then God created the seasons on the basis of the intent and purpose of those Holy Days. So God gave them to us, and here they are, they are witnessing to us every day. We have spring, summer, fall, and winter. Next year we are going to have exactly the same

thing, and they are right there. They are faithful witnesses, as also are the sun, the moon, the stars, and even the animals—everything that God created except for human beings. Human beings are not faithful in anything. You can't trust them from one day to the next, and that is one of the things, brethren, that God has called us to change.

You know, even in times past—although it is only relative, because no man was perfect even fifty to a hundred years ago—a man's word was his bond. You could almost trust it. Now, I don't mean perfectly. But many times they did very well, and a whole lot better than they do with all of the legal contraptions—the paraphernalia of the legal profession—today.

Yes, we have faithful witnesses of the continuity of God—of God's faithful purpose, of God's Plan—about us, but we have so deluded ourselves, we have so lost our relationship with God, that we do not even remember what those signs are all about. We see them, because, as I said, people still talk about the sun, the moon and the stars; they still talk about the seasons; they still talk about the physical faithfulness of many of these things that exist on the face of the earth, and they don't even know what that faithfulness represents. Isn't that a tragedy? You talk about deception. Men have been deluded to such an extent that even the physical manifestation of the reality does not even jog their minds. They are not even aware of it.

But in a certain other sense, we are really no different. How many of us pay as much attention as we should to new moons? Regardless of what they mean—I'm not even talking now about what they mean—but how many of us are aware of every new moon that comes? That's because we have a calendar that pays no attention to those new moons whatsoever. But we are certainly aware of the first day of the month—the pagan month—because our business depends upon it. The federal government demands it. But how many of us are aware of the authority of God and the calendar that God Almighty set up, and are conscious of those times? God said that we were to observe them, which means in this sense that we should at least be cognizant of them—to be aware that it is a new moon, that is, the beginning of another month of God.

Yes, all those things are there as faithful witnesses in heaven. They are there. You have trusted them. They are always going to be there as God has dictated or determined.

Now, point number thirteen: Truth in the Millennium will proceed from once-corrupt Jerusalem. What a strange set of circumstances. The very epitome of corruption has become Jerusalem—the very "cup of trembling" as it is called in the Book of Zechariah. Jerusalem that is the seat of robbers and the seat of everything that is corrupt, filthy, vile and so on, is going to become the capitol of Truth. What a day that is going to be. Isaiah 1 and let's note verse 26. In Isaiah 1 and noting verse 26, we read:

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

The word "faithful" is *ahman*. The city that manifests that foundational trait or characteristic of faith—truth, absoluteness. It is going to be trusted. What a contrast that is to state capitols, Washington, London, Moscow, etc., today, where situation ethics apply in the extreme. They do whatever is essential for the moment and you don't know whether you can trust it or not, because you do not know what is their intent or purpose. You can't always know. Yet, there is coming a day when Jerusalem is going to be the very epitome of the government of God—which is faithfulness, truth, honesty and integrity.

In Isaiah 55 and verse 3, but we are going to read verses 1 through 5. Isaiah 55 and beginning in verse 1:

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price [this certainly must be the Millennium; it can't be today]. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

What were the "sure"—that is the *ahman*—mercies of David? The promises given to David: that he would never want for a King—which means there is going to be the establishment of a world-ruling order, and Christ is going to be seated

upon that very throne, the throne of his forefather David. And it is going to be predicated upon the absolute assurances that were given to David—the promises that were given to David. So he continues:

Behold, I have given him for a witness to the people [he is going to be a witness to the people], a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Here is the reestablishment of Israel, this time under the auspices of David. Here is a physical nation to be reestablished, but its rulers will no longer be human beings. It's going to be David made immortal, and he is going to rule on the very basic principle of truth and faithfulness.

Isaiah 43. Isaiah 43 and let's note verse 10. You read verses 8 through 13—I won't take the time. Isaiah 43:10 says:

Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

The word "believe"—"that ye may know and *believe* me"—is *ahman*. So, belief, then, is the ability to trust Somebody because of His absoluteness. Belief is predicated upon the absoluteness of God—the unchanging God—believing and trusting implicitly. That's the very premise of our belief and our trust. Then we have to believe that God has always been and that God does not change, which now puts all of God's laws into a different perspective. You've got to believe that they have always been. I don't care where they were instituted—I don't care to whom they were given—they belong to God, and they are just as viable, and they are just as enforceable, today, as they have ever been. Otherwise, you can't trust God. I don't care to whom He gave them—that's immaterial. If God chose to reveal them to a physical nation for a physical period of time, that's His business, but He told us exactly why He did it: because they were to write lessons for us upon whom the ends of the world are come. That's the reason ancient Israel received it—that's the reason God gave those laws, statutes and judgments to

them—not because it was for them. We are told over in First Peter that those things were not given to them for their own good, but they were recorded for us. So those things are all written for us. They are absolute and they have never changed. God never changed any of those.

Oh, I know, somebody is going to come back and say, "Well, what about the sacrifices?" We still must accept a sacrifice, and you have to do it daily: Jesus Christ. So, obviously, there were things that pointed to Christ—that were fulfilled in Christ. All of the sacrifices—everything that was essential with regard to the penal system that existed at that time—was replaced by Christ, but you and I still have to accept it. Sacrifices are not over. We only do it in a different way. They are still valid. Every law, every statute, every judgment of God, is still valid and binding today. It will never change. That is the absoluteness of Truth, and for that reason, we can believe God.

Then it is a characteristic of God. In Isaiah 49, and note verse 7. Isaiah 49:7, says:

Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful [the same yesterday, today and forever. He is absolute. It is the undergirding principle of absoluteness—Truth. He is faithful.], and the Holy One of Israel, and he shall choose thee.

The word "faithful" there is the word *ahman*. Yes, it is the basis of belief. In Exodus 14 and verse 31, it says that the people feared the Lord, and believed the Lord. It is the basis of our belief, because it is absolute.

In Numbers 14 and verse 11, it says, "How long will it be ere they believe me?" It is the basis of our belief—it's the basis of our trust—and so, when we say "faith," or "faithful," we are talking about the manifestation of that which is absolute, which is God's Truth.

Next time, we are going to cover another word, which will be the Chaldean equivalent to the Hebrew word *ahman*.