

Christian Living Series 2, sermon # 103 The Fruits of God's Holy Spirit

Faith #12

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Edited Sermon Transcript

Greetings, brethren. This, now, is tape number 12 of the specific series on the fruit of God's Holy Spirit, faith. Last time, in tape number 11, we completed the basic Hebrew word *ahman*. It was a very, very interesting word because it is the root word that was translated into a couple of other Hebrew words—one masculine, and one feminine—which I had given to you earlier. But beginning today we are going to give you the Chaldean word that is comparable to the Hebrew word *ahman*.

If you will recall—as I have said in times past—the Chaldean language is a sister language to Hebrew. Being a sister language, many of the words are exactly the same. I went through to explain to you, rather extensively, the fact that in the Chaldean language, the name for God was *El*, exactly as it is in the Hebrew language. There is no difference. Perhaps the most noted authority on language—not only today, but in the relative past—is a fellow by the name of Dr. George M. Rollinson, a very, very accomplished historian, but also a very, very fine linguist who knows and understands not only languages for the sake of speaking them, but also knows and understands their roots and their family relationships. Rollinson said in a number of different ways, of course, and very, very pointedly implied, that there would be no way to draw a unique or absolute line of demarcation between Hebrew words and Chaldean words. They were sister languages.

So, when these people come along ostensibly believing in a "sacred name," claiming that a particular Hebrew word is the only correct word, they have no grasp whatsoever of that interrelationship of languages, because some of the words used in the Hebrew, which they lay claim to as being absolutely sacred, are exactly the same as was used in the Chaldean language. So, how can you say, then, that the Hebrew language is a sacred language when it absolutely, to a very large degree—perhaps fifty to seventy-five percent of the time—is exactly the same as you find in the

Chaldean language? Now, you can't call one a pagan language and the other one a sacred language, then. It would be ridiculous. And the only way that you could have a sacred name out of it is if the language itself is sacred, holy, or a unique and separated language, and that just simply is not true.

Now, God never—in any way—demanded that we use His name in one language only, because the great curse that befell man was the curse of *all* languages. *All* languages became impure—and that includes Hebrew. Hebrew is not pure either. God is going to give us a pure language at some time in the future, after the return of Jesus Christ. So no language is sacred, no language is pure, today, and the name of God can be used in any given language. It is better to have a basic understanding than it is to use a particular word that has no significance or meaning whatsoever. So, the term "God" is perfectly acceptable. What difference does it make if pagans have appropriated, or usurped, the name and applied it to their various concepts of a God? It has no meaning, whatsoever.

So this is not a message dealing with sacred names today, but we are dealing with the subject of "faith," the twelfth tape on "faith"—"faith" in its broad application, in the spiritual realm of our grasp and understanding of the Truth of God.

So the Chaldean word is exactly the same as the Hebrew word. It is *ahman*—a-h-m-a-n. It is used exactly three times. We want to turn to those three locations so that we can have a very comprehensive understanding of the usage of "faith" in the Old Testament.

So, first I want you to turn to Daniel the sixth chapter, and verse twenty-three— Daniel 6:23. Here we are going to evaluate the particular statement that the benefits of a genuine love for the Truth are revealed in this particular text. There are definite benefits of a genuine love for the Truth.

Now, if you will remember, the word *ahman* is frequently translated as "truth," and it has, as an allied definition, "faith." Faith has to have something that is foundational. "Faith" is not some nebulous concept that we pull out of the blue, "faith" is something that is predicated on rock-solid, foundational principle. What is rock-solid, foundational principle? Truth and Truth only—the absolute Truth of God. Therefore, "faith" is some orientation of mind, of spirit, of heart, of attitude,

in which we anchor ourselves on the basis of something that is immovable, that is absolute. God *is* Truth, but also proceeding from God, through the power of His Holy Spirit, is faith, and faith is man's manifestation, by the power of God's Holy Spirit, of confidence in that unalterable, unchangeable, immovable characteristic of God, and that is what Truth is. Truth is that which is solid. That's why Christ is called "a Rock," but at the same time, He said, "I am the Truth, and the Way, and the Resurrection." Now, if He is a Rock and He is the Truth, then Truth is synonymous with a Rock—it is that firm, it is that immovable, it is that solid and absolute. It cannot be altered or changed. It is not relative—it is not subject to situational ethics, it is not subject to any of man's considerations on the basis of time, on the basis of circumstance, or whatever. It is always predicated on absolute foundational concepts that never change—they are absolute. We have seen that many times in the past, and we are going to see it again.

Now, for that reason, since the very words depict Truth—that which is rock-solid, immovable, unalterable, that which cannot be changed—then it becomes the very foundation of this concept of "faith." That's why "faith" is oftentimes used as the word of translation for the original Hebrew or Chaldean word, exactly as "truth" would be. So, it is interchangeably used, because faith is that form of confidence, or mental orientation, that is the evidence, in a manifested form, of our solidarity of conviction and belief predicated on something that never moves, never changes, or never alters.

So, notice here in Daniel 6 and verse 23:

Then was the king exceedingly glad for him [this is the king, you know, that had cast Daniel into the lions' den], and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed . . .

The word "believed" here is the word *ahman*. Now, let me put it this way: What if Daniel had held an erroneous concept and he believed something that was not absolute—was not solid? Let's say he believed that, regardless of his condition in life, regardless of his circumstances, regardless of his relationship with God, or whatever, he could jump off of a cliff. Do you believe for one minute that he would not have been hurt at the bottom of the precipice? In other

words, when that solid *terra firma* came up to meet him at the conclusion of that fall there was going to be a sudden stop, and a jolt, that was going to hurt, and it was going to hurt very, very terribly. There is no way that faith is going to alter or change whatever we may be the recipients of as a result of our actions, unless there is something that is more foundational there, that is more positive and more absolute than even our conviction, our faith, our belief. So, when it says that Daniel believed in his God, and therefore, he was not hurt, it is in the fact that he had predicated his conceptions, his conviction, on the knowledge that God is absolute and unmovable, because God had promised, and Daniel could lay claim to that. It was not predicated on the notion that he had some strange, mysterious belief to which there was no relevancy, there was nothing foundational about it, whatsoever.

So, the very faith that Daniel manifested was faith that proceeded from the absoluteness—the unalterable nature—of the Truth of God. Or, let's carry it on one step farther in its definition of God Himself. He had faith because God is Truth and God is all these things summarized. God is Spirit, and through that Spirit is manifested all of these traits and these characteristics—faith, love, joy, peace and every other one of them. So, if you take these things and carry them backward in process, you come back to God, and God is pivotal—He is the sum total, He is central to all of it. So, Daniel believed because he was in the center of the purpose of God, and it was absolute. Daniel believed because he obeyed—because he knew God. You cannot serve God if you do not know Him. Daniel knew his God, and he knew that he knew, and therefore, he had confidence.

Now, there are other people who can manifest a form of "faith," which is nothing more than that which they have conjured up in their own minds and their own hearts. It is not predicated on anything that is absolute, whatsoever. So, when we act, we had better act on the basis of the fact that we know—we know God and we have confidence in His promise, His assurance—and in the fact that we are obedient and, therefore, are the recipients of the promises that He has given to us.

So, no manner of hurt fell upon Daniel. No manner of hurt will fall upon any other servant of God, except as God wills, permits, or allows. So the benefits of a genuine love for the Truth are manifested in the ability to place our implicit confidence in His promises—His Word. Because God *will not* change. That's the

reason. Why can you trust the Truth? Why can you trust God's Word? Because it will never change.

Now, we oftentimes say that we cannot trust human beings because they are as changeable as the breeze. What does it mean not to be able to trust a man? It means that when he speaks, or he gives you a promise, or he certifies this or that, he doesn't uphold it. He will alter it. He will change it on you and you cannot trust him. But God is absolute. God will not change—He is unmovable, He is absolute—and that is predicated on Truth which is absolute, and God is Truth, and God is Spirit, and God never changes. He never will. He is absolute. Truth is unchangeable. It is eternal in nature—it has always been and will always be. You simply cannot change it.

You know, I know that is hard for men to understand, because they have been conditioned for so long to believe in situational philosophy—that what is truth today may not have been truth twenty centuries ago. Because they don't want to believe that today. They believe that men, in their own time and under their own circumstances, have a right to determine their own philosophy, to determine their own basis of life, and to determine everything that is relevant to their living. Whereas, the converted one comes to believe and to know that he must trust God who has never changed. That's what conversion is all about.

So, the Truth that the servants of God are acting upon today is exactly the same Truth that the apostles kept, and it is exactly the same Truth that Jesus Christ taught. Well, what do I mean the same Truth? It *is* Truth is really what I am saying, because Truth has never changed. It is an immovable concept—it is an unalterable concept. It is absolute. That is the reason, my dear brethren, that I have a *firm* belief and on the basis of the confidence and the faith that God Almighty has given, I will never change that belief. The Truth that God gave to Moses, or the Truth that God gave to our forefather Abraham, or the Truth that God gave to His apostles, or even to His prophets, or even to Jesus Christ, or to that servant in the last days, is exactly the same regardless of the time, because God does not change. And any time any human being comes along and says the Truth that is obligatory, or mandatory, in the lives of human beings today is different than that which God gave during some other period of time, he is absolutely speaking through his hat, because God does not change.

When we come to that conviction, it is the manifestation of conversion—the first time that we have come to realize that we can no longer argue with God. You know, the human nature is that which argues with God, "for it is not subject to the law of God, neither indeed can be." It is argumentative. It wants to figure things out for itself. But real conversion is when we come to recognize God for what He is and accept Him as the unalterable, the unchanging, principle of life—that is, the Being through which all principle flows.

So, Daniel believed—he trusted that God—and he received the same rewards that Abraham would have received, Jeremiah would have received, or anybody else who believes in that God.

Now, what God reveals is a source of confidence. I want you to notice now, Daniel 2—Daniel the second chapter and let's notice verse forty-five. Daniel 2:45:

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain . . .

The word "certain" is the same word. It is *ahman*. What God makes known is that which is unchangeable, or unalterable. They are the absolutes—they will never vary. They are absolute—they cannot change. Why could he say "it is certain"? Because God purposed it, just like God purposed His Way of Life. God purposed into existence that which is absolute: Truth—that which will never change.

And so God has determined all of these things on the basis of a Master Plan—His overall plan. And God had already decreed these things. How many times, through the book of Daniel alone, did God make that one principle known? That He had already foreordained and predetermined what was going to happen in the specified periods of time, and that men must come to recognize that God alone rules in heaven, and He is going to bring these things to pass according to His plan and His purpose? That's the one thing men will have to learn, and I'll tell you, they are going to learn it in these last days. But, oh how hard that lesson is going to be learned by some, because they just haven't recognized it. They still do not grasp nor understand the absoluteness of Truth—the fact that you cannot carve it

to suit your own fancy within a given period of time, that it is absolute, that that Rock cannot be chipped, or carved, or reshaped, or formed by any human being. It is absolute, and that Rock itself will destroy every man who tampers with it. That Rock is God's Truth, and we must conform our lives to that Truth.

So, God reveals. After all, He reveals His Truth too, doesn't He? But He also reveals prophecy, and what is prophecy except the will of God set down in printed form? And that is why we are told that no individual can interpret it privately, because no individual ever got inside the mind of God to determine what He intended. And until God makes it known, men will never know. They may sit there and they may go through all of their rationalizations, and their graphs, and their charts, and everything else, but that isn't going to change God. But, I'll tell you, He is going to change a lot of them on down the road. So, the thing for us to do is to recognize that we will never know the will and the purpose of God regarding Truth—basic, fundamental principles of life, or prophecy, or history, or whatever—except that God reveals it to us. And when God reveals it, it is absolute.

He *does* reveal it to someone—the Bible also makes that very clear—and when He reveals it, He intends for them to be faithful. That's why that word is used, and that word "faith" has the utmost implication of having confidence in that which we received. And when did we receive it? The Bible clearly says, initially—initially to those that are called. Why would God call somebody and not reveal His Truth to them until forty years later? Does that make sense? So, He calls them and leaves them out here in the wilderness for forty long years while they have been commissioned to proclaim His Way of Life? That is absolutely unbelievable. But God has called, commissioned, and He has given that Truth, and then He said, "You must hang on to it—you must be faithful to it."

So, what God reveals, then, is a source of confidence. Here Daniel said in verse 45 once again: ". . . and the dream is certain, and the interpretation thereof sure." I said it was the word "certain," but it is the word "sure" that is actually the Chaldean word *ahman*. For remember, much of the Bible, the Old Testament—or a good section of it—was written in the Chaldean language. The larger portion of the book of Daniel, and some of Ezra, a little bit of Jeremiah, and certain other places, are all written in the Chaldean language. So, here it says very clearly that what God reveals is a source of confidence—it is certain, it is absolute—you can

count on it when God reveals it. You can't count on it if it is your own interpretation. It is only when God reveals.

Now, let's look at an example of a faithful servant. Daniel six and verse four. Daniel 6, and noting verse 4: "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful . . ." Daniel conducted his life according to that initial faith that God had given to him. That is, even under the trying circumstances of tribulation. If you will recall, Daniel was taken from Judah into Babylon in one of the early waves of slaves, and so were the three Hebrew children. And, yet, in these very trying circumstances, Daniel never changed. He never altered anything. He became known as the faithful one—meaning that he didn't alter anything. He didn't change his principles. He wasn't known for his word, he was known for his faithfulness. There are a lot of people known for their speaking, and there are others known for their character, because they don't change. "[F]orasmuch as he was faithful . . ." God here said that Daniel was not known for his much speaking, his glib voice, nor any other trait or characteristic of a physical nature. He was known for his solidarity; he was known for his immovableness; he was known for his determination and adherence to purpose and to principle. "[N]either was there any error or fault found in him." So the word "faithful" there is the word *ahman*.

Now, very quickly, brethren, we are going to move now into the next Hebrew word. I think there are two more. The last one that I am intending to give is *koon*—k-o-o-n. It has just a very brief usage. But I am going to give you a few texts now for the word *emeth*—e-m-e-t-h, a Hebrew word. It is a contraction taken from *ahman*. So, you will notice that every single word that deals with faith or with truth, comes from the root word *ahman*. Every single one of them from the Hebrew comes from that word. So, this a contraction from *ahman* meaning "stability, or figuratively, certainty, truth, or trustworthiness." It is translated in the *King James Version* as "assured," "assuredly," "establishment," "faithful," "right," "sure," "true," "truly," "truth" and "verity." "Verity" is simply another word meaning "truthfulness." Now, I want you to be cognizant, or aware, of the fact that I am not going to give you every word under *emeth*, so if you go and hunt them up, you are going to find a lot of texts that I have not given to you, but I have singled out a few to give you a relative understanding, because I want to use this particular word under another subject later on. So, the basic word will be evaluated under the term "truth."

The contraction, then, actually is the basic word for "truth" in the Hebrew. So it goes back, then, to the fact that the foundational principle of "truth" is "faith." If it is a contraction, and it is the basic word in *all* of the Hebrew language for "truth," and the original word means "faith," which we have already come to see, then the foundational principle for truth is faith—that which is solid.

So, faith is a mental orientation, or a conception, that comes through the power of God's Holy Spirit. It cannot come through human minds, because human minds have nothing to do with God's Holy Spirit. We are devoid of it. We couldn't possibly have faith. I know we can manifest a false, or deceptive, form of confidence, but it isn't faith at all. It is a form of deception, and we are going to get slapped right square in the face. There are millions of people who believe they have faith. They talk about it, but they have no grasp of it, whatsoever. For, faith is the foundational principle. It is an orientation of mind and heart. That is, God, then, has a foundational, cardinal principle of mind and of heart, and that is what is translated into "faith" in our lives. It is a form of solidarity; it means that which is immovable; it is that which is absolute. And then you can translate that into "truth." Truth, then, is a manifestation in verbal form of the foundational principle of faith. That's what it is all about.

Now, I won't give you all of the texts, as I said. There is no way of it. But I do want to read a number of them rather rapidly, because I would like to complete the Hebrew texts today. Here in Nehemiah the seventh chapter—Nehemiah 7, and we will note verse 2, but I am going to read verses 1 and 2. Nehemiah 7, and beginning in verse 1. It says:

Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man . . .

That is, he carried out duties according to previously established responsibility, or order, and he was a faithful man. You see, God looks long and hard for faithful men who can carry out responsibility and stay with it. You know, what we are looking for today more than anything else, what God is looking for—and we, as a matter of service within our little, fledgling operation—is faithful men, faithful families that would rather die than to change it, warp it, twist

it, corrupt it, pervert it, or whatever. They are faithful. They are going to hang on regardless of the cost.

So, he gave him "charge over Jerusalem: for he was a faithful man, and feared God above many." So this is an example, then, of those who live the Truth. You cannot achieve that kind of solidarity unless you believe that unalterable Truth. When you do not believe that, the minute you allow alteration within your thinking, the possibility of change, the possibility of revamping, upgrading, or whatever term you want to use, you are immediately, then, an unfaithful individual.

Now, surely, human beings are going to alter, and they are going to change, and they are going to move all over the board, until they are called by God, and when God calls them, He gives them an initial faith. They act on it, they believe it. What God is asking of us in the last days is to remain faithful to the faith once delivered. That kind of faith is going to come but one time, because it is a gift. It is a gift of God's Holy Spirit. It is the belief—the solid conviction, the unalterable conviction—that what we received was from God, that we were chosen of God, that we *heard* the Truth of God, being the very called and chosen servants of God. For no one else can hear God, no one else can even respond to God, until God calls and gives them that Truth—until He reveals that Truth to them, or, that is, gives them that faith. And when He does, you must adhere to it. Any time we start tampering with that—altering it in one way or another—any time we start questioning, any time we start generating questions in any way contrary to the faith that God originally delivered to us, we are in trouble, because men cannot restore themselves. There is no way they can do it. If they cannot find it out for themselves initially until God reveals it to them, how are they going to get themselves back? Well, the only way that I can see is if they will lay those questions aside and get on their knees and pray, for it is a life and death matter. And I mean they had better pray for the reestablishment of that faith and that conviction, and when they do, God, having called them, I'm sure, will upgrade their faith and their confidence once again. He will reestablish them, snatching them out of the snare of Satan, the Devil. But it is going to take that powerful intervention, and they are going to have to recognize what they must do to realign themselves in that faith and that conviction.

So, we can be faithful human beings. That's what God is looking for today. "Few there be that find it." Few there be that find it. But we are not going to be permitted to have any part in the rulership of tomorrow—in the responsibilities that God is going to lay upon the shoulders of somebody—over that Kingdom that is to be reestablished, if we have not manifested that kind of faith and solid conviction today. It is imperative. So, let's be faithful people.

You know, I've said many times, because I hear so many people say, "Well, what if you are wrong?" Well, if we are wrong, brethren, our own studying isn't going to get us on the right path. I'll tell you that right now. The problem is that we have been so warped, and twisted, and perverted in our thinking by Satan, that we cannot really see what the fundamental principles are. You cannot find this out by doing your own studying. You never will, and I think we had better recognize that once and for all. It is something that God must give initially. *Then*, you can pick up the Bible and comprehend it. But until you do, you are going to do what all of the rest of the 750 varieties are doing: you are going to interpret it according to your own experiences, according to your own conceptions, according to your own thinking. And you are going to re-pattern God's Word on the basis of you. Most human beings do. Then, it is absolutely essential for you and me to manifest implicit faith and confidence in God. Having been called, we had better remain faithful to it.

Now, what is Truth? The next point is, "what is Truth?" Psalm 111. Psalm 111, and let's note verse 7: "The works of his hands are verity . . ." The word "verity" is the word *emeth*—e-m-e-t-h—which is this contraction from the word *ahman*. Okay. "The works of His hands are Truth"—that's how it could just as easily have been translated, because the word "verity" in the English language is simply a synonym for "truth." "The works of His hands are Truth." What God has wrought—brought into existence—then, is Truth.

So, God Himself created a physical universe that we see, or in which we live—in part, because we are inhabitants upon this earth—but we also see the astrobodies. We see the sun, and the moon, and the stars. We see the physical Creation of God all about us, and that is truth. It is the absoluteness of truth " . . . and judgment." It is the basis of all judgment. ". . . *all* his commandments are sure." *All* of His commandments are sure—not just a few of them, all of them. Then, every command of God is a part of that Truth. When men start carving the

Commandments of God—reworking them on the basis of their own interpretations—what they are doing is determining the length and the breadth of God's Truth. We are called, my dear brethren, to accept it entirely. We must accept the entirety of God's Word and believe all of it. "The works of His hands are Truth." God brought into existence all of the physical realm that we see, but at the same time, God is before all, and God is the Creator of truth. God brought truth into being also—He established that which is absolute. Surely we don't believe that truth preceded God? God is all in all, and being all in all—as the Almighty One—God is the Creator of that which is absolute. God brought into existence, then, that which fades with usage—that is, the physical things of mankind—but also brought in that which is Spiritual, which is unalterable, which is unchangeable.

That's why Paul was inspired to write that those called of God know and understand all things. Other people don't. There are many people who have a far better grasp and understanding of the physical things than we do. There are certain of them that are brilliant in their fields of endeavor. They may understand many, many aspects of science—of the physical realm—but they have no grasp, whatsoever, of the spiritual. But those called of God can have a fundamental knowledge of both. They know and understand all things. So, the works of God's hands then "are verity and judgment." What God has brought into being, then, is truth. It is absolute and it is unalterable.

In Daniel ten and verse twenty-one. Daniel 10 and noting verse 21: " But I will shew thee that which is noted in the scripture of truth . . ." What was this scripture of truth? Is there any other—other than what, at that time, Daniel would have referred to as the "Old Testament"? "But I will shew thee that which is noted in the scripture of *emeth*"—e-m-e-t-h. This is a contraction of *ahman*. "But I will shew thee that which is noted in the scripture of [*emeth*]: and there is none that holdeth with me in these things, but Michael your prince." So, here it shows you that truth is *emeth*, or that *emeth* is truth—it is that which is absolute—scripture, in other words. "The scripture of truth." The word used to define this scripture which we call "The Old Testament" is also the very word used for "faith"—the same word that is translated very frequently as "faith" in the Old Testament.

Then, you cannot alter or change the concept or the fact that inherent in truth is faith, or inherent in faith is truth. It doesn't make any difference which

way you say it. That's like Christ saying, "I am Truth." So, inherent in Christ was truth, but He was also Christ, wasn't He? So, there is truth, and there is also Christ, but Christ said, "I am Truth." He was the living manifestation of it. So, when we say that there are two cardinal principles of truth and faith, we are also saying that faith equals truth, or truth equals faith—one is the foundation of the other, for faith is predicated upon that which we classify as truth, or that is called truth.

Then I want you to notice Malachi two and verse six. Malachi 2 and let's note verse 6. Here Malachi was inspired to write: "The law of truth [or the law of *emeth*] was in his mouth . . ." Whose mouth? This was Levi. And guess what Levi taught? Now, truth never changes—truth is unalterable, truth is absolute—as we have seen, for we are going to see very positively, later on, that truth is eternal. Then, whatever was in the mouth of Levi is absolutely eternal, and it was given to Levi only as a physical manifestation for that time. It is absolute. So, the "law of *emeth*" was in Levi's mouth—all of the Law that was given back at that time, for they were chargeable as the priests, the ministers, of God in the proclamation of that Truth which God had delivered to them.

And, so, historically, God gave the Truth to Israel, first through Moses, as a prophet, and it was in turn given to Levi, as His chosen ministry, who were to proclaim that Way of Life—who were responsible for teaching that Truth to the children of Israel. That, in like manner, then, was what happened to Jesus Christ, for He was the sum total of Truth in His own physical life—Truth manifested in the flesh, Who in turn delivered it to His apostles, and it would continually be delivered until His Second Coming. For we know that it was delivered in the last days, and they would be proclaiming the same Truth that even Jesus Christ taught, which was exactly the same as Moses was given back in his day.

Alright, the third principle: God's works, then, are only truth and equity. Psalm 111. Let's go back to Psalm 111, once again, and notice verses 7 and 8 once again: "The works of his hands are verity [remember, "verity" is *emeth*] and judgment; all his commandments are sure. They stand fast for ever and ever . . ." How are you going to take exception with that, now? Or, did the Holy Spirit inspire David to lie? You know what happened to two people who presumed to lie in the name of the Holy Spirit. I wouldn't want to do that. But, here is the Holy Spirit of God saying that that which is *emeth*—verity and judgment, and the

Commandments of God—"they stand fast for ever and ever, and are done in [*emeth*] and uprightness." They are done in truth and uprightness—that is, they are done in *emeth*.

Now, point number four: What is the underlying basis of truth? In Proverbs eight. Let's turn to Proverbs the eighth chapter, and note verses 1 through 12. Proverbs 8 and I am going to begin in verse 1, but we are going to lay emphasis upon verse 7. Proverbs 8, beginning in verse 1: "Doth not wisdom cry? and understanding put forth her voice?" So here is wisdom and understanding—two vital characteristics, or principles.

"She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city . . ." That doesn't mean that they are all practicing it. What it shows is that, on the basis of what human beings are doing, these marvelous traits and characteristics are crying out to be heard. Oh, how true that is in this country today, as well as every country around the face of the earth. Let me tell you, wisdom and understanding are crying out mightily in every capitol that I know of, in every street corner around the world. It's crying out at every turn of the road within the structure of all of human society. Let me assure you, it is crying out.

She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple [the people that refuse to listen to the necessity of integrity and honesty], understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth . . .

"Truth" here is the word *emeth*, and here wisdom is personified as speaking. Wisdom is going to utter truth, or more precisely, that which is wisdom *is* truth. And if it doesn't make sense, and it doesn't honor and uphold cardinal, or right, principle, it is not truth, then. "For my mouth"—that is, the mouth of wisdom—"shall speak truth." Wisdom is not involved in deceptive concepts or principles. It is not involved in all of the ridicule, and all of the nonsense, that takes place in the guise of respectability among human beings today.

"[A]nd wickedness is an abomination to my lips." That's right. Wisdom doesn't have anything to do with that which proceeds from the lips of human beings today.

"All the words of my mouth are in righteousness." All of the words of my mouth—wisdom, which utters truth—"are in righteousness; there is nothing froward or perverse in them." Isn't it interesting that James said that only one kind of water can flow from a given well? You can't have both bitter and sweet water, can you? What about human beings? Do we sometimes speak perversity—froward things, things that we conjure up in our own hearts and minds—while laying claim to truth?

They are all plain to him that understandeth [Who understands but the one called?], and right to them that find knowledge [To whom is that knowledge given? To those called of God]. Receive my instruction, and not silver; and knowledge rather than choice gold [In other words, are we laying up the physical things in life, or are we purposeful in the acquisition of spiritual things?]. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions.

Wisdom is going to help us to grasp and to understand the deceptiveness of all the actions and the behavior of human beings. So, what is the underlying basis of truth? That which makes one wise—wisdom. Truth, then, has inherent within it the concept of wisdom. Now, if it does have wisdom, then it also has faith—faithfulness. It is manifested, then, in the trait of faithfulness. For, after all, isn't that a manifestation of wisdom? It's like when you have been given a priceless item, and you recognize it for what it is—that, as Christ said, when you find this one great gem out here in a field, you sell all that you have and you go buy that one priceless gem, you know what it is. You know that you have gotten a priceless gem. You sold everything for it—you gave up everything for it. Now, the important thing is to manifest faith in holding on to it. You protect it—you indemnify yourself, you do not allow it to escape. That's what I am talking about, brethren, because God Almighty gave us that faith once, and now we have laid hold of that Gem of life. Let's hold on to it with all that resides within us. Let's never give up. You are not going to find it by looking for it yourself, you are

going to find it because God Almighty gave it to you. You heard the voice, you responded to it, and you were baptized for that reason. You received it, and you enjoyed it. Don't allow any set of circumstances, now, to warp you, to change you, or to take away from you that confidence—that Truth, that faithfulness, that act of wisdom. Hang on to it and believe it with all that rests within you.

Truth, my dear brethren, has great value. Let's see some of the values of Truth. Here in Proverbs fourteen and let's note verse twenty-five. Proverbs 14 and noting verse 25: "A true witness delivereth souls: but a deceitful witness speaketh lies." A true witness. The word "true" here is *emeth*. I want you to remember that God's Word is a witness, and it is a true witness. There is no deception in God's Truth. God made known to us that Truth.

Proverbs sixteen and verse six. Proverbs 16 and verse 6: "By mercy and truth [*emeth*] iniquity is purged . . ." When we receive mercy and the Truth, the faith, the conviction, that we were the recipients of that absolute Truth of God, "by mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil."

In Proverbs twenty-nine and verse fourteen. Proverbs 29 and noting verse 14: "The king that faithfully judgeth the poor, his throne shall be established for ever." The king that faithfully, that is *emeth*, "judges the poor, his throne shall be established forever." Christ is that King, and you and I have been appointed to be seated with Him as kings and priests upon that same throne. Have we learned these principles? We will not be seated there unless we have learned them.

With regard to faithfulness, what is our condition today? In Isaiah 59, verses 14 through 15—and I am not going to take the time to turn to it—it says, "for truth is fallen in the street . . . Yea, truth faileth." This is a prophecy of the last days—Isaiah 59, verses 14 through 15. We have cast truth down. We now are operating on a premise of situation ethics—absolutely the antithesis of truth. In other words, we alter and change according to our own time, and according to our own expectations and desires, rather than to have absolutes that regulate our lives. Human beings no longer want them. You go into colleges and universities today and the one thing you will find is that they will not accept any absolutes, because they would be fenced in by them—meaning that they would have to indemnify, or guard, that element. But they won't do it. They want the freedom to go wherever they want, and to use the powers of their own minds.

In Daniel 8 and verse 12, reading verses 9 through 12, it is speaking of a power in the last days that casts down the truth to the ground. That's been going on, brethren, and you are going to see it accentuated in the last days.

In Malachi 2 verse 6, but reading verses 1 through 9, "the law of truth was in his mouth," speaking of Levi. Yes, the Law of Truth was in his mouth, and Malachi 2 is also a prophecy for the last days.

Now, what is the requirement imposed upon any servant of God? In Jeremiah 23, verse 28, but reading for yourselves verses 26 through 32, it says, "he that hath my word, let him speak my word faithfully." Notice that he starts out with God's Word. You cannot be a servant of God if you don't have it. So, he starts out with the Word of God, and then God said—which is a prophecy concerning the servants of God, that is, the ministers, or the prophets, of the last days—"let him faithfully" hang on to that Word. That's what we are trying to do, brethren.

The Truth will be restored under Christ in the Millennium. Notice it here in Zechariah 8, verses 3, 8, 16, and 19. You read the entire chapter where it says that Jerusalem is to be called a "city of truth." And God says, "I will be their God, in truth and in righteousness." There isn't going to be any other way, because that way will not be altered.

"Speak ye every man the truth to his neighbour," we are asked to do here in verse 16. "Speak ye every man the truth to his neighbour." Also in verse 16 it says, "execute the judgment of truth and peace in your gates"—showing that during that period of time in the Millennium, they are going to exercise truth, judgment and equity.

And, then, in verse 19 He says, "love the truth and peace." Remember the thing that was their problem in the last days? They didn't love the Truth and, therefore, they turned away from it. God is going to return them to the love of His Truth.

The last word, my dear brethren, is *koon*—k-o-o-n. It is a very primitive root, "properly, to be erect, that is, to stand perpendicular." That is, to stand with purpose. It is used very, very broadly, but under the term "establish." That is

where I am going to cover it, but let me call your attention to just three texts very quickly:

Psalm 5 and verse 9 says, "there is no faithfulness [steadfastness] in their mouth"—which is true of most men.

Compare that, now, to Proverbs 4 and verse 26, and Proverbs 20 and verse 18, showing the necessity of having our feet down, and being absolutely established and firm in our resolve. That's what it is all about, brethren. That is the principle behind this very word. Let's stand perpendicular—let's stand tall and firm—in God's Truth. Let's know, let's have the confidence, and let's believe it, because that is the meaning of the basic word which is *ahman*, and it is translated into all of these other terms. It means to be firm, to be faithful, to that which God has given to us—the confidence and assurance which is ours.

Next time, brethren, I am going to show it from its spiritual vantage point, beginning with the Greek words.