

Although we are commanded to assemble ourselves together in Hebrews 10:25, many occupations require travel, school age children require study time and early bedtime, illnesses keep some away temporarily and for some permanently. The important thing is to consistently use the technology to keep your momentum going.

Solomon comments on the inculcation of wisdom in two of his Proverbs:

Proverbs 2:2 Make your ear attentive to wisdom, incline you heart to understanding.

Proverbs 2:10 For wisdom will enter your heart and knowledge will be pleasant to your soul.

The attentive ear precedes positive volition to the message. This enables the teaching ministry of the Holy Spirit to transfer truth into the various compartments of the stream of consciousness.

Truth has power and when accumulated consistently into the soul it results in wisdom. When wisdom is applied it results in invisible historical impact.

The Word of God is alive and powerful. In the life of the believer, its power is available through positive volition. When acquired systematically, it not only changes the way the person thinks, but when applied results in his spiritual advance.

Principle: God honors His Word wherever it is found including the believer's soul. God honors the believer who applies resident doctrine to life and circumstances.

The Two Words for Truth

Definitions of תְּמִימָה ('emeth) and ἀλήθεια (alētheia): truth.

1. These words for "truth" are found over two-hundred times in Scripture. We will define each of them and observe how they are used in various contexts.
2. Briefly, they refer to things which are absolutes from the source of divine veracity, what God confirms as absolute truth and therefore free of falsehood, error, or heresy.
3. These two nouns certify statements in which they are used. When a believer applies divine guidance present in his stream of consciousness, he has inserted a principle of absolute truth into the devil's world.



4. God honors His Word wherever it is found including your soul. We will examine uses of these two words in the excerpts below.

A. Definitions of the Hebrew noun, אֱמֶת (*'emeth*):

As far as the meaning of *'emeth* is concerned, the LXX [Septuagint] (which translates this word by *alétheia* most of the time) has largely been responsible for the translation “truth.” Truth is that which is constant and unchangeable. In some passages, *'emeth* refers to something on which someone can rely, which will prove to be true in the future. (p. 310)

'emeth is often connected with *dabhar*, “word.” The word is characterized as “true.” (p. 311)

'emeth is a value which can and should be in a man. Therefore, it is understandable that admonitions to *'emeth* and laments over its absence occur about the same number of times in the Old Testament. Once the Old Testament admonishes people to speak *'emeth*, i.e., probably, to speak that on which people can rely: “Speak *'emeth* to one another” (Zechariah 8:16). The Old Testament promises that the reliable tongue will endure (Proverbs 12:19). Instruction should consist of words of *'emeth* (Proverbs 22:21). It is the highest praise when words of *'emeth* are attributed to the Preacher (Ecclesiastes 12:10).

Second, justice should be carried out in *'emeth* [truth],²⁸ judgments that are in accordance with *'emeth*, with the actual facts, so that they prove to be right and just. Compare Exodus 18:8f., where one characteristic of the *tsaddiq*, “righteous,” is that of executing a judgment of *'emeth*. A witness is also essential in a legal judgment. Witnesses should appear and say: *'emeth*, this is the truth! (Isaiah 43:9).

The king in particular is advised to practice *'emeth*. If a king judges the poor in *'emeth*, his throne will be established for ever (Proverbs 29:14). Thus, *chesedh*, “mercy,” and *'emeth* will preserve him (Proverbs 20:28), i.e., uphold his throne. (p. 312)

²⁸ ““These are the things which you should do: speak with truth [*'emeth*] to one another; judge with truth [*'emeth*] and judgment for peace in your gates [courts]” (Zechariah 8:16). “Thus, has the Lord of hosts said, ‘Dispense true [*'emeth*] justice and practice kindness and compassion each to his brother” (Zechariah 7:9). (NASB)



Since Yahweh is an 'el 'emeth, a faithful God, the worshipper can rely on him, his words and deeds, at all times. This reliability of God is clearly intended for man's protection: "His 'emeth is a shield and buckler (Psalm 91:4). "Let thy steadfast love and faithfulness [אֱמֶת ('emeth)] ever preserve me" Psalm 40:11b). Thus, we find the prayer: "Let me walk in thy faithfulness ['emeth]" (Psalm 25:5; 26:3; 86:11); for: "All the paths of Yahweh are steadfast love and faithfulness, for those who keep his covenant and his testimonies (Psalm 25:10), i.e., he leads them in active kindness and faithfulness. Abraham's servant learns this (Genesis 24:27, 48), and he thanks God because he did not withhold his kindness and faithfulness from his master, but led him (the servant) in the "right" way, directing him reliably to his goal. The psalmist prays for this kind of escort: "O send out thy light and thy 'emeth, let them lead me" (Psalm 43:3). As light illuminates the way, God's 'emeth (God in His reliability) leads in the right way.

Since God is an 'el 'emeth, man's relationship to this God is possible only through 'emeth. (p. 314–15)

Thus, 'emeth is something which determines God's nature, which belongs to his deity, and which makes it possible for man to trust him. 'emeth is God's reliability, which is given to man so that he might seek its protection. Certainly, 'emeth should also determine the nature of man, his deeds and actions, especially in his conduct toward God. But continually there is uncertainty as to whether 'emeth is in man, and lament that this is not the case. "Truth," "faithfulness," and "reliability" are God's; but they are required of man, though he often rejects them.²⁹ (p. 316)

B. Definitions of the Greek noun, ἀλήθεια (*alétheia*):

If there are intrinsically as many "truths" as there are facts, in the Greek world the question of *the* truth was raised. This is the question of true being in the absolute sense, which man must know if he is to find his way in his puzzling existence. ἀλήθεια is used to denote a norm, and according to the Greek understanding of existence it is self-evident that action should follow true knowledge or self-understanding. For this reason ἀλήθεια can also have the sense of "correct doctrine," for this shows what the truth is. Hence ἀλήθεια can be used to denote the teaching of a religious proclamation. (239)

ἀλήθεια is that which "has certainty and force." The truth is the "valid norm," with perhaps a hint of the Greek idea of "genuine" or "proper." The demand of God is the ἀλήθεια in:

²⁹ Alfred Jepsen, "אֱמֶת," in *Theological Dictionary of the Old Testament*, rev. ed., eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: William B. Eerdmans Publishing Co., 1:310–12, 14–16.



Romans 2:8 ... to those who from inordinate ambition [ἐριθεία (*eritheía*)³⁰] also disobey the truth [ἀλήθεια (*alētheía*)] of the gospel, but continue obeying injustice [rejection of the gospel], resulting in divine judgment in time and in eternity. (EXT) (p. 242)

Like, ημεθ [*emeth*], ἀλήθεια can also have the meaning of δικαιοσύνη as “judicial righteousness.” ἀλήθεια is also that “on which one can rely.” It signifies “reliability” or “trustworthiness.” How closely this meaning is linked with the former may be seen in Romans 3:3–7, in which God’s *alētheía*, opposed to man’s ψεῦδος [*pseúdos*: lying, v. 7], is nothing other than his πίστις [*pístis*] = faithfulness (v. 3), and between the πίστις and *alētheía* of God there again stands His δικαιοσύνη [*dikaíosúnē*: “righteousness”] (v. 5) in opposition to human ἀδικία [*adikía*: “injustice”] (v. 4). (pp. 242–43)

Romans 3:3 What then? If some did not believe, does their unbelief nullify the faithfulness [πίστις (*pístis*)] of God?

v. 4 Absolutely not! Let God be proven true [ἀλήθεια (*alētheía*)], and every human being shown up as a liar [ψεῦδος *pseúdos*] as it is written: “so that you will be justified in your words and will prevail when you are judged.”

v. 5 But if our righteousness demonstrates the righteousness [δικαιοσύνη *dikaíosúnē*] of God, what shall we say? The God who inflicts wrath is not unrighteous, is he? (I am speaking in human terms.)

v. 6 Absolutely not! For otherwise how could God judge the world?

v. 7 For if by my lie the truth of God enhances his glory, why am I being judged as a sinner? (NET) (p. 243)

The Christian faith can be called ὑπακοή τῆς ἀληθείας [*hupakoé tēs alētheías*: “obedience to the truth”] (1 Peter 1:22). The preaching of the Gospel can be called λόγος ἀληθείας [*lógos alētheías*: “the word of the truth”] (Ephesians 1:13). It is especially against error that ἀλήθεια is true teaching: [“They will turn away their ears from the truth [ἀλήθεια] and will turn aside to myths”] (2 Timothy 4:4). (p. 244)

³⁰ ἐριθεία is the word used for a person who ran for office to get out of doing hard labor. It was also used to describe a prostitute dealing with her john. It came to mean a person with ambition beyond that which they are capable to handle, i.e., inordinate ambition. Someone who wants to get ahead through any means possible.



There is reference in 1 John 4:6 to the πνεῦμα τῆς ἀληθείας [*pneúma tés alētheías*: “the spirit of the truth”] in contrast to the πνεῦμα τῆς πλάνης [*pneúma tés plánēs*: “the spirit of the error”], and the criterion for knowing whether something is of God or of anti-godly power is actual conduct, i.e., the hearing or non-hearing of the Word proclaimed in the community. Thus ἀλήθεια, in so far as it is proclaimed, can be right doctrine, and ψεῦδος error (1 John 2:21), while ποιεῖν [sic] τὴν ἀλήθειαν [*poiein tēn alētheian*: the truth] in 1 John 1:6, as the opposite of ψεύδεσθαι [*pseúdesthai*: the lie], characterizes a way of life, just as ἀλήθεια in 3 John 3 denotes the way of life determined by revelation. (p. 247)³¹

5. This last paragraph contains four verses that are quoted from the NASB. Each reference to the English word “truth” translates the Greek “ἀλήθεια.”

1 John 4:6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

1 John 2:21 I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth.

1 John 1:6 If we say that we have fellowship with Him and yet walk in darkness, we lie and do not practice the truth.

3 John 3 I was very glad when brethren came and testified to your truth, that is, how you are walking in truth.

6. These four references from John’s Epistles clearly distinguish between the truth and the lie.
7. The overall thrust of this study is to affirm the veracity³² of Scripture as the human race’s indisputable resource for absolute truth which God desires for us to know and apply through the ministries of the Holy Spirit.
8. We will summarize this claim by going to Scripture and referencing several passages that include the claim, stated or implied, that Scripture is the inspired Word of God and its claims are to be considered infallible and sacrosanct, therefore trustworthy for inculcation, retention, and application.
9. Our evaluation will be centered on passages that contain the noun, **ἀλήθεια (*alētheia*):** “truth.”

³¹ Rudolf Bultmann, “ἀλήθεια,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:239, 242–44, 247.

³² “Implies conviction of truth and willingness to stand by one’s statement because of evidence, experience, or faith” (*Webster’s New Collegiate Dictionary*, 2d ed., 1953), s.v. “assert.”



10. We will now scan the New Testament for statements that assert absolute truth to which the believer is enabled to trust for consideration and application to his life and circumstances.

Answers for Pontius Pilate's question, "What is truth?"

John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."

v. 37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

v. 38 Pilate said to Him, "What is truth?"

1. The Lord's illustration of the meaning of truth is by His use of the word "Light" during His conversation with Nicodemus in John 3. Nicodemus came to the Lord at night which is the environment in which he functioned spiritually.
2. Nicodemus was curious about the Lord's power illustrated by his opening comment, "No one can do these signs that you do unless God is with him."
3. The first thing the Lord said to Nicodemus confirmed the veracity of His response. He begins with the doubling of the explicative adverb אָמֵן (*'amen*): "verily or truly; used more often as the declaration "may it be so." It comes from a root meaning to confirm; to support; to be faithful. The major idea behind this word is constancy and reliability. It is used as a declaration to acknowledge affirmation of a statement."³³
4. This word and its basic definition is brought into the New Testament with the Greek word ἀμήν (*amén*): "strong affirmation of what is stated; the asseverative³⁴ particle, *truly*, beginning a solemn declaration but used only by Jesus (John 3:3, 5, 11)."³⁵

³³ Warren Baker and Eugene Carpenter, "אָמֵן," in *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 70.

³⁴ "To declare seriously or positively; affirm," in *The American Heritage Dictionary of the English Language*, 5th ed., s.v. "assévératíve."

³⁵ Bauer, "אָמֵן," in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed. (2000).



If Amen is retained in the Christian community, it is best preserved in the ἀμήν which Jesus places before His sayings in the Synoptic Gospels (30 times in Matthew, 13 in Mark, and 6 in Luke, and also in John's Gospel (25 times, liturgically doubled). (p. 337)

The point of the Amen before Jesus' own sayings is rather to show that as such they are reliable and true, and that they are so as and because Jesus Himself in His Amen acknowledges them to be His own sayings and thus makes them valid.³⁶ (p. 338)

5. The Lord's comments to Nicodemus are preceded by the phrase, “ἀμήν, ἀμήν,” which is best translated, “I am telling you the truth.” What follows is the exposition of that truth to which Nicodemus must respond if he is to be saved. Here's how the conversation is recorded:

John 3:2 ... this man, [**Nicodemus**], came to Jesus by night and said to Him, “Rabbi [**Professor**], we know that You are a teacher from God. No one can do these signs that You do unless God is with him.”

v. 3 Jesus answered and said to him, “I am telling you the truth” [Ἄμην ἀμήν (*Amén amén*): “**Verily, verily**” (KJV)], unless one is born again from above, he cannot see the kingdom of God.”

v. 4 Nicodemus said to Him, “How can a man be born again if he is old? Can he enter a second time into his mother's womb and be born?”

v. 5 Jesus answered, [Ἄμην ἀμήν (*Amén amén*)] “I am telling you the truth, unless one is born of water [**physical birth**] and the Holy Spirit [**spiritual birth**], he cannot enter the kingdom of God.

v. 6 “That which is born of the flesh is flesh [**Homo sapiens**] and that which is born of the Holy Spirit is spirit.

v. 7 “Do not be shocked that I said to you, “You must be born again.

v. 8 “The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Holy Spirit.”

³⁶ Heinrich Schlier, “ἀμήν,” in *Theological Dictionary of the New Testament* (1964), 1:337, 338.



NOTE: Jesus illustrates by showing that a spiritual thing is not something you can see, likewise is the case for those that are born of the Holy Spirit.

John 3:9 Nicodemus said to Him, “How are these things able to come to pass?”

NOTE: Jesus is also speaking with a professor. Nicodemus is described by Jesus in verse 10 as a “teacher in Israel.” The word “teacher” is the Greek noun, *διδάσκαλος* (*didáskalos*). Nicodemus is an educated man in the Talmud and familiar with the Tanakh, especially the Mosaic Law and thus ignorant of spiritual concepts.

Nicodemus holds the title of “teacher,” but he is not qualified to teach. Jesus is attempting to get the man’s soul oriented to invisible things such as the differences between the visible and the invisible, the body and the spirit.

Nicodemus needs to refocus his attention on the things Jesus is saying, so the Lord makes the effort to help him gain clarity:

John 3:10 Jesus answered and said to him, “Are you a *didáskalos* of an Israeli seminary yet you did not learn these things?”

v. 11 “I am telling you the truth, we communicate what we know and keep on testifying what we have seen, yet you have not accepted our message.

v. 12 “If [**first-class condition: it is true**] I communicate to you things on the earth, and you do not believe them, how shall you believe if [**third-class condition: maybe yes, maybe no**] I tell you about heavenly things?”

v. 13 “No one has ascended into heaven, but He Who descended from heaven, the Son of Man.”

NOTE: The Lord now presents an evangelistic message which Nicodemus ought to understand:

John 3:14 “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

