

## Strengthen Your Core

07 - Nehemiah: A Time for Restoration

Church on the Park | Sunday, 15 NOV 2020 | Glen Gerhauser

**Texts:** [Nehemiah 3:1-5](#); [Ephesians 6:10-14](#)

**Theme:** Strengthen your core by taking hold of the truth.

**Intro:** *How can you strengthen your core? How can you stand firm against the enemy's schemes? How can you fight the lies that are being thrown at you every day through media, culture and even from the evil one himself?* Today, I want to talk to you about how you can strengthen your spiritual core. Strengthening your core will enable you to stand firm against the enemy's schemes. Fitness trainers and physiotherapists often talk about the importance of our physical core: the torso and midsection of our bodies. And by intertwining both Nehemiah and Ephesians 6:10-18, we will discover the power of God's full armour, and how it equips and restores the internal core of our being.

### 1) T - Take Hold of the Truth ([Eph. 6:14](#)).

- [Ephesians 6:14](#) NASB95
  - Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness,
- Truth is the first and foundational piece of God's armour.
  - It is the belt that strengthens the core and connects all the pieces of the armour.
    - The only way to stand firm against spiritual wickedness is to take hold of the truth – to own it and strap it on.
  - The truth must wrap around you and be secured – locked into place – otherwise, all the other pieces of God's armour are jeopardized.
- Pilate asked, "What is truth?" ([John 18:38](#)).
  - So, this is the first thing we need to establish: what is truth?
    - And here is the challenge: everybody has their own version of truth, what they think is right and certain.
- Let's see what Jesus says about this ([John 18:37-38](#)).
  - [John 18:37-38](#) NASB95
    - 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.” Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews and said to them, “I find no guilt in Him.

- Jesus came to testify to the truth.
  - Everyone who is on the side of truth hears Jesus’ voice.
- Here’s another thing Jesus said about the truth:
  - [John 17:17](#) NASB95
    - “Sanctify them in the truth; Your word is truth.
      - Jesus makes it clear that God’s Word is truth.
        - So we can’t make up our own truth.
      - God’s Word is the standard of truth ([Psalm 119:160](#)).
        - [Psalm 119:160](#) NASB95
          - The sum of Your word is truth, And every one of Your righteous ordinances is everlasting.
- Then, Jesus even goes further in defining the truth. Listen to [John 14:6](#):
  - [John 14:6](#) NASB95
    - Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

## 2) R - Repeat the Truth ([John 8:31-32](#)).

- In order to strengthen your physical core, you do reps.
  - In other words, you do repetitive exercise.
    - You do the same thing over and over again.
      - If it’s good for you, don’t get bored of doing the same thing over and over again.
- It’s through repetition that you grow stronger and stronger. Listen to Jesus in [John 8:31-32](#):
  - [John 8:31-32](#) NASB95
    - So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.”
- The keyword here is ‘CONTINUE’.
  - Continue means you repeat over and over again. You cycle around it over and over. You look at it from every angle.
    - Scripture memory is essential.
- It’s not good enough for the truth to just lie around in the Bible.
  - When you read the Bible, you see the belt in the closet – but then you got to pick it up and put it on.
    - This is a daily thing.

- And as you do this daily, the belt of truth gets bigger and bigger – your core gets stronger and stronger.
- When you are continually listening to and applying the truth, you are like the remnant in Nehemiah's day rebuilding the wall ([Neh. 3:1-5](#)).
  - Every truth you take to yourself is like another stone repairing the wall of salvation and strength around your life.
    - Truth repairs you; it sets you free.
      - It liberates you from the bondage of sin. It sets you free from the negative cycle of habitual sin. It frees you from repeating sins over and over.
      - Through continually apply the truth, the holes in your wall and the weakness in your gates gets repaired.

### **3) U - Understand the Truth ([Psalm 119:73](#); [Nehemiah 3:1](#)).**

- For the truth to be useful in your life, seek to understand it.
  - Truth is like the ocean deep; there's always more to discover – it's everlasting and eternal.
- [Psalm 119:73](#) NASB95
  - Your hands made me and fashioned me; Give me understanding, that I may learn Your commandments.
- There's a beautiful picture underneath the surface of [Nehemiah 3:1](#).
  - We discover it as we understand the meaning of the Hebrew names.
- [Nehemiah 3:1](#) NASB95
  - Then Eliashib the high priest arose with his brothers the priests and built the Sheep Gate; they consecrated it and hung its doors. They consecrated the wall to the Tower of the Hundred and the Tower of Hananel.
    - Eliashib - אֵלִישִׁיב = God restores or God refreshes
    - Sheep Gate = We are reminded that we are Jesus' sheep, and he is our Shepherd.
    - Tower of the Hundred = We are reminded that a flock was often 100 sheep.
    - Tower of Hananel - הַתּוֹרֵי הַמֵּאָה = God is gracious
  - When we put all these names and images together, it brings to mind a verse about Jesus our Shepherd (Luke 15:3-7):
- So He told them this parable, saying, "What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? "When he has found it, he lays it on his shoulders, rejoicing. "And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' "I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

#### 4) T - Trust the Truth ([John 19:35](#); [Genesis 3:1](#)).

- The truth only has power in your life if you trust it.
  - Trust that God is gracious and wants to restore you.
    - He will leave the ninety-nine to search and recover you.
- Notice the teamwork in [Nehemiah 3:1-5](#).
  - Everyone worked as a team toward one goal: the rebuilding of the walls.
  - This is how we need to work in the Kingdom.
    - Jesus restores us to a flock, and that flock in God's eyes is a team.
- The serpent's age-old tactic is to get you to question and not trust the truth (Gen. 3:1).

#### 5) H - Hate Every False Way ([Psalm 119:104](#), [128](#)).

- [Psalm 119:104](#) NASB95
  - From Your precepts I get understanding; Therefore I hate every false way.
- Hating falsehood, evil and every false way is part of embracing the truth.
  - You don't put old, stinky clothes on with new clothes.
  - Neither do you put on old clothes after showering.
- By hate, I am not meaning hating in an 'evil way' or hating people.
  - Instead, I mean hate in the biblical way of rejecting, resisting and removing yourself from falsehood.
- Jesus loved righteousness and hated wickedness.
  - [Hebrews 1:9](#) NASB95
    - "You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions."

## CONCLUSION

**Conclusion:** You can strengthen your spiritual core by 1) T - Taking hold of the truth, 2) R - Repeating the truth, 3) U - Understanding the truth, 4) T - Trusting the truth, and lastly 5) - H - Hating every false way.

## END NOTES (Deeper Study)

[Nestle-Aland Greek New Testament, 27th Edition](#) Chapter 6

στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ

περιζωσάμενοι

[The Complete Word Study Dictionary: New Testament](#) 4024. περιζώννυμι perizōnnumi

4024. περιζώννυμι perizōnnumi; fut. perizōsō, from perí (4012), about or around, and zōnnumi (2224), to gird. To gird or wrap around. In the NT, used only in the mid. or pass. meaning to wrap oneself around, to be wrapped around, spoken in reference to the long flowing garments of the Orientals which were pulled up and knotted at the waist for freedom of movement. Used in an absolute sense (Luke 12:35, perf. pass. part. used figuratively, “be ye ready” [author’s translation]; Sept.: Ex. 12:11). Used in an absolute sense in the mid. (Luke 12:37; 17:8; Acts 12:8). Used with the acc. in a figurative sense (Eph. 6:14; Sept.: Ps. 18:32, 39; 30:11). The thing with which one is wrapped may be shown by en (1722), in or with (Sept.: 1 Chr. 15:27), or by the acc. of the thing, i.e., a girdle (Rev. 1:13; 15:6).

Syn.: Of the literal meaning: peribállō (4016), to enwrap in clothing; endúō (1746), to clothe. Of the figurative meaning: hetoimázō (2090), make ready, prepare; paraskeuázō (3903), prepare self, be (make) ready; katartízō (2675), to fit or make fit; kataskeuázō (2680), to equip, make ready; proetoimázō (4282), to prepare beforehand; phoréō (5409), to wear.

Ant.: Of the literal meaning: apekdúomai (554), to put off; ekdúō (1562), to take off from; apobállō (577), to put off. Of the figurative meaning: scholázō (4980), to be at leisure; paraitéomai (3868), to beg off, quit; egkataleípō (1459), to desert, leave, forsake; argéō (691), to delay, linger, be idle.

[Greek-English Lexicon of the New Testament based on Semantic Domains](#) 77.5 περιζώννυμαι τὴν

όσφύν

77.5 περιζώννυμαι τὴν όσφύν: (an idiom, literally ‘to gird up the loins’) to cause oneself to be in a state of readiness—‘to get ready, to prepare oneself.’ στήτε οὖν περιζωσάμενοι τὴν όσφύν ὑμῶν ἐν ἀληθείᾳ ‘stand ready with truth’ Eph 6:14. In the context of Eph 6:14, however, it may be useful to preserve the extended figure of readiness for warfare beginning with Eph 6:13 and extending through verse 17.

όσφύν

[A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd ed.](#) όσφῦς

όσφῦς (nom. not used in NT; acc.-ύν all edd. On the accent s. PKatz, TLZ 83, '58, 315: όσφῦν; B-D-F §13; Mlt-H. 141f) ύος, ἦ (Aeschyl., Hdt.+; ins, pap, LXX; PsSol 8:4; TestSol 1, 12 D; TestJob; TestNapht 2:8; JosAs; GrBar 2:3; Jos., Ant. 8, 217=3 Km 12:10).

① the place where a belt or girdle is worn, waist, loins (4 Km 1:8) Mt 3:4; Mk 1:6. Since the garment was worn ungirded about the house, girding denotes preparation for activity, esp. for a journey; freq. used in imagery: περιζώννυσθαι τὴν ὄσ. have a belt around one's waist (Jer 1:17) Eph 6:14; cp. Lk 12:35 (cp. Ex 12:11). Also ἀναζώννυσθαι τὰς ὄσ. 1 Pt 1:13, where the gen. τῆς διανοίας shows the extraordinary imagistic use of the expr. The gen. is lacking Pol 2:1.

[The Complete Word Study Dictionary: New Testament](#) 3751. ὄσφύς osphús

3751. ὄσφύς osphús; gen. osphúos, pl. haí osphúes, fem. noun. Loin, the lower region of the back, the lumbar region, the hips as opposed to the shoulders and thighs, the organs of reproduction.

(I) The loins of the human body comprising the five lower vertebrae of the back, so-called perhaps from the labor they can do and sustain when a man exerts his strength (Matt. 3:4; Mark 1:6). The expression, "to have the loins girded," means to be in readiness for anything (Luke 12:35; Eph. 6:14; 1 Pet. 1:13. See anazónnumi [328], to gird). The garments of the Orientals being loose and flowing, it was necessary to wrap them about their hips when they wanted to exert or display their strength. Spiritually, as in Luke 12:35; Eph. 6:14; metaphorically in 1 Pet. 1:13 (cf. anazónnumi [328], to gird or wrap up anew). See Sept.: Ex. 12:11; 2 Kgs. 4:29; 9:1; Job 38:3; 40:2, and also perizónnumi (4024), to fasten on one's belt, wrap about.

(II) Internally, the Scriptures refer to children as being in and proceeding from the loins of their father or progenitor (Heb. 7:5, 10 [cf. Gen. 35:11]). Hence "the fruit of the loins" is used for offspring in Acts 2:30; Sept.: 2 Chr. 6:9).

[Nestle-Aland Greek New Testament, 27th Edition](#) Chapter 6

ἀληθεία

[Theological Wordbook of the Old Testament](#) 116 מַן

מַן

מַן ('āman) to confirm, support, uphold (Qal); to be established, be faithful (Niphal); to be certain, i.e. to believe in (Hiphil). ASV, RSV usually the same. One notable exception is Gen 15:6 where RSV has "believed," while ASV has "believed in.")

Derivatives

116a מַן ('ōmen) faithfulness.

116b מַן ('āmēn) verily, truly, amen.

116c מַן ('ommān) steady-handed one, artist.

116d מַן ('ēmūn) faithful, trusting.

116e מַן ('ēmûnâ) firmness, fidelity, steadiness.

116f מַן ('omnâ) I, bringing up, nourishment.

116g אָמַן ('omnâ) II, verily, truly.

116h אֱמָנָה ('āmānâ) faith, support, sure, certain.

116i אֱמָנָם ('ūmnām) verily, indeed.

116j אֱמָנָם ('omnām) verily, truly.

116k אֱמֶת ('ēmet) firmness, truth.

116l אֱמֹן ('āmôn) II, artificer, architect.

This very important concept in biblical doctrine gives clear evidence of the biblical meaning of “faith” in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs in the Qal only as a participle (expressing continuance). The idea of support is also seen in II Kgs 18:16, where it refers to pillars of support.

In the Hiphil (causative), it basically means “to cause to be certain, sure” or “to be certain about,” “to be assured.” In this sense the word in the Hiphil conjugation is the biblical word for “to believe” and shows that biblical faith is an assurance, a certainty, in contrast with modern concepts of faith as something possible, hopefully true, but not certain.

Following from this we find the word in the passive Qal participle used with a passive meaning “one who is established” or “one who is confirmed,” i.e. “faithful one” (II Sam 20:19; Ps 12:1 [H 2]; 31:23 [H 24]).

In the Niphal conjugation the meaning is “to be established” (II Sam 7:16; I Chr 17:23; II Chr 6:17; Isa 7:9). The Niphal participle means “to be faithful, sure, dependable” and describes believers (Num 12:7; I Sam 2:35; Neh 9:8). This form is also used to describe that upon which all certainty rests: God himself (Deut 7:9), and his covenant (Ps 89:28 [H 29]).

One interesting illustration of the relationship between “belief” and “being established” is seen in Isa 7:9. Ahaz is told that unless he believes (Hiphil) he will not be established (Niphal), i.e. without faith he has no stability.

The various derivatives reflect the same concept of certainty and dependability. The derivative 'āmēn “verily” is carried over into the New Testament in the word amēn which is our English word “amen.” Jesus used the word frequently (Mt 5:18, 26, etc.) to stress the certainty of a matter. The Hebrew and Greek forms come at the end of prayers and hymns of praise (Ps 41:13 [H 14]); 106:48; II Tim 4:18; Rev 22:20, etc.). This indicates that the term so used in our prayers ought to express certainty and assurance in the Lord to whom we pray.

אֱמֵן (’ōmen). Faithfulness, truth (ASV, “truth”; RSV as an adjective, “true”). The noun is used once to describe God’s counsel (Isa 25:1).

אָמֵן (’āmēn). Verily, truly, amen. (Generally, the same in ASV, RSV.) The word expresses a certain affirmation in response to what has been said. It is used after the pronouncement of solemn curses (Num 5:22; Deut 27:15ff.; Neh 5:13; Jer 11:5) and after prayers and hymns of praise (I Chr 16:36; Neh 8:6; Ps 41:13 [H 14], etc.). Twice the term is used to describe the Lord (Isa 65:16), and once simply to approve the words of a man (I Kgs 1:36). Finally, Jeremiah uses the term once sarcastically in response to the false prophets (Jer 28:6).

אֱמוּנָה (’ēmūn). Trusting, faithfulness. (Basically the same in ASV, RSV.) The term is applied to nations as a measure of their righteousness and acceptability to God (Deut 32:20; Isa 26:2). It also applies to individuals who are contrasted to the bad (Prov 13:17) and the false (Prov 14:5). One to whom the term applies is rare indeed (Prov 20:6).

אֱמוּנָה (’ēmûnâ). Firmness, faithfulness, fidelity. (ASV, RSV generally the same. Both give a marginal note in Hab 2:4 where they translate “faith” instead of “faithfulness” in accord with Paul’s use of the verse in Rom 1:17; Gal 3:11).

There are at least ten distinct categories in which this noun is used in Scripture. In its first occurrence in Scripture it expresses the sense of steady, firm hands, a very basic idea (Ex 17:12). From this mundane sense, Scripture moves almost entirely to a use of the word in connection with God or those related to God.

Basically, the term applies to God himself (Deut 32:4) to express his total dependability. It is frequently listed among the attributes of God (I Sam 26:23; Ps 36:5 [H 6]; Ps 40:10 [H 11]; Lam 3:23). It describes his works (Ps 33:4); and his words (Ps 119:86; 143:1).

’ēmûnâ is also used to refer to those whose lives God establishes. He expects to see faithfulness in them (Prov 12:22; II Chr 19:9). Indeed, such faithfulness or a life of faith is characteristic of those justified in God’s sight (Hab 2:4). God’s word of truth establishes man’s way of truth or faithfulness (Ps 119:30).

From this we can also see the concept of a duty being entrusted to a believer which becomes his trust (faithful responsibility, I Chr 9:22; II Chr 31:15, etc.) or office.

אֲנוּמָה (’omnâ) I. Brought up, nurtured, sustained. (Same in ASV, RSV.) This noun speaks of Esther’s having been sustained (strengthened and guided) by Mordecai as a child (Est 2:20).



אֲמָנָה ('omnâ) II. Truly, verily, actually. (The same in ASV, RSV.) In the two contexts in which this adverb occurs, the speaker is perhaps seeking to excuse his wrong, therefore “actually” may be the best translation (Gen 20:12; Josh 7:20),

אֲמָנָה ('ămānâ). Settled provision, support. (ASV, RSV same.) This noun is used in connection with a firm commitment on the part of the people of Jerusalem in Nehemiah's day (Neh 9:38 [H 10:1]) and also applies to a fixed provision for the singers of that day (Neh 11:23).

אֲמָנָה ('ūmnām). Indeed, really. (Same in ASV, RSV.) This word is always found in interrogative sentences and always suggests doubt on the part of the asker: Sarah's doubt of bearing a child (Gen 18:13); Balaam's doubt of Balak's power to promote him (Num 22:37); Solomon's doubt of God's dwelling only on earth (I Kgs 8:27; II Chr 6:18); the Psalmist's doubt that pagan gods judge righteously (Ps 58:1 [H 2]).

אֱמֶת ('ēmet). Truth, faithfulness, verity. (ASV and RSV usually the same.) This word carries underlying sense of certainty, dependability.

We find it used in several categories of contexts, all of which relate to God directly or indirectly.

First, it is frequently applied to God as a characteristic of his nature. In Gen 24:27, for example, it describes God who leads Abraham's servant to the right wife for Isaac. In Ex 34:6, it is given as one of the verbal descriptions of God which constitute God's goodness. Other examples are Ps 25:5; 31:5 [H 6]; Jer 4:2; 10:10.

It is a term fittingly applied to God's words (Ps 119:142, 151, 160; Dan 10:21).

As a characteristic of God revealed to men, it therefore becomes the means by which men know and serve God as their savior (Josh 24:14; I Kgs 2:4; Ps 26:3; 86:11; Ps 91:4; Isa 38:3), and then, as a characteristic to be found in those who have indeed come to God (Ex 18:21; Neh 7:2; Ps 15:2; Zech 8:16).

Because it is an attribute of God which is manifest in man's salvation and life of service as God's child, the word is often coupled with another attribute of God related to our salvation, “mercy” or “love” (ḥesed, Gen 24:27; Ps 61:7 [H 8]; 85:10 [H 11]; 115:1; Prov 14:22; 16:6; 20:28).

And because these attributes of God's truth and mercy lead to God's peace toward sinful men, saved by God's grace, the word is also often coupled with peace (Isa 39:8; Jer 33:6).

As we study its various contexts, it becomes manifestly clear that there is no truth in the biblical sense, i.e. valid truth, outside God. All truth comes from God and is truth because it is related to God directly or indirectly.

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ἀλήθεια *alētheia*; gen. *alētheías*, fem. noun from *alēthēs* (227), true. Truth, reality; the unveiled reality lying at the basis of and agreeing with an appearance; the manifested, the veritable essence of matter.

(I) Truth, verity, reality. The reality pertaining to an appearance (Rom. 1:18, 25).

(A) Truth as evidenced in relation to facts, therefore, *alētheia* denotes the reality clearly lying before our eyes as opposed to a mere appearance, without reality (Mark 5:33; John 5:33; 16:7; Acts 26:25; Rom. 9:1; 2 Cor. 6:7, "by the word of truth"; 2 Cor. 12:6; Eph. 4:25; 1 Tim. 2:7; Sept.: 1 Kgs. 22:16; 2 Chr. 18:15). Prefixed by *epí* (1909), upon, followed by the gen., *epí alētheías*, of a truth, as the fact or event shows (Luke 4:25; 22:59; Acts 4:27; 10:34; Sept.: Job 9:2; Is. 37:18).

(B) Spoken of what is true in itself, purity from all error or falsehood (Mark 12:32; Acts 26:25; Rom. 2:20; “the form of knowledge and of the truth in the law”; 2 Cor. 7:14; 12:6; Col. 1:6; 2 Tim. 2:18; 3:7, 8; 4:4). “The truth of the gospel” (Gal. 2:5) means the verity of the gospel. “The word of truth” means the true doctrine (Eph. 1:13; Col. 1:5; 2 Tim. 2:15; James 1:18); “thy commandments are faithful” (Ps. 119:86); “the word of truth” (Ps. 119:43).

(II) Truth, love of truth, both in words and conduct, meaning sincerity, veracity (Matt. 22:16; Mark 12:14; Luke 20:21; John 4:23, 24, with a sincere mind, with sincerity of heart, not merely with external rites; John 8:44, “there is no truth in him,” meaning he is a liar and loves not the truth [Rom. 2:2; 3:7; 15:8; 1 Cor. 5:8; 2 Cor. 7:14; 11:10, as I truly, sincerely, follow Christ]; Eph. 4:24, in true and sincere holiness; Eph. 5:9; 6:14; Phil. 1:18; 1 John 1:6, we do not act in sincerity, equivalent to pseudómetha [5547], we are lying, behaving in a hypocritical way, 1 John 1:8; 2:4; 3:18, 19; 5:6, “the Spirit is truth,” meaning true, veracious; 2 John 1:3; 3 John 1:3; Sept.: Josh. 2:14; 1 Sam. 12:24; 2 Sam. 2:6; 1 Kgs. 2:4; 3:6; 2 Chr. 19:9; Ps. 35:6).

(III) In the NT especially, divine truth or the faith and practice of the true gospel is called “truth” either as being true in itself and derived from the true God, or as declaring the existence and will of the one true God, in opposition to the worship of false idols. Hence divine truth, gospel truth, as opposed to heathen and Jewish fables (John 1:14, 17; 8:32, “ye shall know the truth”; John 8:40, 45, 46; 16:13; 17:17, 19; 18:37, everyone who loves divine truth; John 18:38; Rom. 1:18, 25; 2 Cor. 4:2; 13:8; Gal. 3:1; 5:7; 2 Thess. 2:10, 12, 13; 1 Tim. 2:4, 7; 3:15; 2 Tim. 2:25; Titus 1:1, 14; Heb. 10:26; James 1:18; 3:14; 1 Pet. 1:22; 2 Pet. 1:12; 2:2; 1 John 2:21; 2 John 1:2, 4; 3 John 1:8). Hence the Lord Jesus is called the truth, meaning truth incarnate, the teacher of divine truth (John 14:6). “The Spirit of truth” means one who declares or reveals divine truth (John 14:17; 15:26; 16:13;). “They that have known the truth” (a.t.) means those who know the truth, are disciples of Christ (1 Tim. 4:3). In the Sept., truth means the true religion (Ps. 24:5; 25:3; 85:11).

(IV) Conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of the gospel. In John 3:21, ho poiōn tén alétheian means he who lives in the truth, who does what is true, from poiéō (4160), to make or to do. In opposition to it we have John 3:20, ho phaúla prássōn, one doing evil things, from phaúla (5337), foul, trivial, evil things, and prássō (4238), to perform. John 3:21 thus stands in contrast to verse twenty. In John 8:44, “he did not remain in his integrity” (a.t.). In Rom. 2:8 and 1 Cor. 13:6, alétheia stands in opposition to adikía (93), unrighteousness, wrong (Eph. 4:21; 1 Tim. 6:5; James 5:19; 3 John 1:3, 4, 12; Sept.: Ps. 119:30; Prov. 28:6; Is. 26:10).

(V) Truth as opposed to types, emblems, shadows (John 1:14, 17 [cf. John 4:23, 24; 14:6; Col. 2:17]).

(VI) Integrity, rectitude of nature (John 8:44 [cf. Eph. 4:24]).

Syn.: hupóstasis (5287), substance; bebaíōsis (951), confirmation; plérōma (4138), fulfillment.

Ant.: pseúdos (5579), falsehood, lie; dólos (1388), guile; pseúsma (5582), a falsehood or an acted lie; epiboulé (1917), a plot; phantasía (5326), spectre, spirit; optasía (3701), vision.