



SO . . . WHAT OF SIN . . . And what of the 'Righteousness' of Aloahiym?

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Heb 1:3 (Yahushua) Who being the brightness of his Esteem and Honor, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high (YAHUWAH); [See Psalm 75:3]

Heb 1:8-9 But unto the Son he saith, Thy throne, O Aloahiym, is for ever and ever: a sceptre of Righteousness is the sceptre of thy kingdom (reign). Thou hast loved Righteousness, and hated iniquity; therefore Aloahiym, even thy Aloahiym, hath anointed thee with the oil of gladness above thy fellows [See 1 Sam 2:6-10; Psalm 45: 6-7; John 17:17].

This message is in three (3) parts, and is certain to challenge the flesh of each and every reader. As always, please turn to the Sovereign Counsel of YAHUWAH Aloahiym for authenticity of Truth, before rendering acceptance or rejection of this message, in whole or in part. YAHUWAH alone is the ultimate and final authority, and it is His witness that counts; not that of man. [See John 3:11; 2 Cor 4: 3-6; Heb 2:4; 1 John 5:9].

Prayer: Father, please baruch each and every reader of this message with your divine Light. Consume each and every one of them with Your Light in their composite being and total existence, driving out all darkness no matter where it lies hidden, even in the deepest recesses of their being, no matter what the level of discomfort in the flesh. In your perfect Light is life, and darkness (sin/unrighteousness) cannot be allowed to have any foothold for any reason. Amein.

Shalom. - - Eyd & Yahn EL Stephenson



So . . . WHAT OF SIN?

And what of the 'Righteousness' of Aloahiym?

Excerpt from Section 1, Part 3 of the Book on the Man Child of Rev 12:5 . . .

Every living soul on the face of the planet is but one breath and one heartbeat away from all of eternity [Psalm 8:4; Isa 37:36; 40: 6-8, 17; 1 Pet 1:24-25; James 4:14-15; Luke 12:20; others]; and **man has no control over it** [Jer 18:6; Isa 64:8; Job 27:8; 33:4; Matt 4:4; John 5:24-30; 6:63; Acts 17:24-25; Rom 9:21; others]. Man can influence his or her life span (in the natural), but not control it [Psalm 1:1-6; 21:4; 37: 6, 18; 91:16; Prov 3:2; Isa 54:17; Job 11:17; others].

Part 2: The Carnal Nature: the Achilles Heel of the Flesh

The election of Light over darkness is a function of the proper operation of the *carnal nature* (as *determined* by YAHUWAH) that is, to repeat, a part of the soul of man; quantifiably stated and confirmed in **John 1:12-13**, wherein one “elects” to become a child of Aloahiym, and with that election comes certain, specific responsibilities as well as rewards.

To emphasize, the *proper utility* of the soul's operation is according to YAHUWAH'S standards as measured by His Righteousness, and not that of man. Herein, is the conflict of Righteousness with “morals” as defined by religion. YAHUWAH is not religious; religion is religious (demonic), having been cultivated from the Tree of the Knowledge of Good and Evil. There is nothing religious about YAHUWAH'S standards or His Righteousness (Light) which is derived from the Tree of Life (*Heb: pronounced Hai*). **YAHUWAH is the Tree of Hai, and the Tree of Hai is Light.** The Tree of the Knowledge of Good and Evil is wanton darkness; hence, the command to stay away from it [Gen 2:16-17]. Why? Because feeding from this tree of darkness would pervert the soul through rebellion and other sins [Gen 3:4-24; Rom 5:12, 14, 17; 1 Cor 15:22; others] and does not and will never yield life (*hai*). Life can never be the product of feeding from this tree of deception and deceit.

Fraud and perversion, however, easily find their way into man's heart, mind, ways and/or practices (regulation of one's life) if the person is not vigilant and does not exercise a fixed resolve to first discover, and then follow YAHUWAH'S righteous laws (Torah) in and through His Word [Psalm 119:130; John 6:50-58, 63; others], and in obedience to instructions heard through His voice [John 10:27]; hence, the requisite tangible application (in the natural) of obeying YAHUWAH'S commands [Deut 6:4-5; Mark 12:30; John 14: 15, 21, 23; 2 Cor 10:3-7; others].



In the KJV, the word “sin” is specifically identified a total of 448 times in 389 scriptural references, and in the ISR, the word *sin* appears 441 times in 387 verses. Apart from identification of the word alone, literally every book recorded in the Scriptures is about sin in one form or another, and the corresponding ramifications thereof.

Given that the Word of Aloahiym is Truth (Truth = Righteousness = YAHUWAH’S Standard of *Absolute Purity*), what is it *about man* that enables sin to continue to plague him or her, especially those that purport to belong to Yahushua, our Messiah Aloahiym, [See 1 John 1:5-10; 2:1-6; 3:4-10, 24; 4:4-6, 13; 5:2-12], thus contaminating the person through rebellion and compromise of what is designed to be, and would have been a tabernacle of Aloahiym’s perfect Light? [See 1 John 1:5; James 1:17; 1 Cor 3:16-17; Eph 2:20-22; 3: 16-20; 5:11-15].

Failure to perceive, recognize, discern, and make a rational judgment between the darkness of sin and the Light (Righteousness) of Aloahiym *without compromise* is evident enough for non-believers . . . since sinners do what sinners do [See John 8:44-45; 2 Pet 2:4-22]. Of course, there is always hope (*Heb: tikvah*) for these individuals, but eventually YAHUWAH’S patience is exhausted, and the wait comes to an end.

However, for the vast majority of self-purporting believers, the issue is far less clear, who for the most part have *faith* in the validity of Truth in the Scriptures. Most, if not all believers, will point to the numerous passages regarding sin, as well as the propensity to commit sin; and the forgiveness thereof upon request, when coupled with genuine repentance. Of course, this does happen [Psalm 51:2; Jer 33:8; Luke 5:20; 7:47-48; Eph 1:7; Col 1:14; 1 John 1:9; others] although within most believers, an expectancy to recommit sin lingers (either the same or different ones), even if inadvertently, with little more than excuses when sin is once again . . . reengaged, and the repentance/forgiveness procedures with YAHUWAH are re-employed. What (who) are these self-purporting believers? Suffice to say that one knows a tree by its fruit [Matt 7:16-23] and Yahushua is the final judge.

For man to walk in the flesh possessing the doctrines of Righteousness, while faced with continual temptation potentially leading to his (her) own destruction is obviously no walk in the park, since sin (darkness) can only enter into man’s composite being (spirit, soul, and body) through the flesh . . . specifically being a function of the *carnal nature of the soul* [John 3:6; Matt 6:22-23; Rom 3:20; 6:19; 7: 5, 18, 25; 8:4-8, 13; 1 Cor 15:50; Gal 5:17-21; others].

Thus, to reemphasize the point, the carnal nature is the filter of whether man will allow sin to enter into him respectively . . . thus depriving man of YAHUWAH’S indescribable, unsurpassed, and limitless divine abundance of His Esteem and Honor in and through His *LIGHT*, and preventing him from arriving to where he *must come to* as YAHUWAH has declared throughout Scriptures, or face the consequences. [See John 3: 19-21; 12:46; Acts 26:18]. Sin has no power over anyone unless it is allowed by the individual pursuant to this election process. As long as



the soul identifies with the flesh, then a continuance of iniquity and sin is evitable and will continue. Thus, the carnal nature is the pivot point of the surrender process.

When the soul identifies with the spirit, and the spirit is subservient to and conforms with the Ruach ha Qodesh, this then cannot and does not happen. (See Part 2 of the Book on the Man Child, *this website*). Why? Because of the inevitable perception of the revelation of the true location of one's core being (spirit) literally accompanying the presence of Yahushua/YAHUWAH in Shamayim where of course, there is no darkness or sin [Eph 1:3; 2:4-6; Gen 3:22]. The revelation of this reality changes necessarily changes the soulish perception of a person's life on the earth (in the flesh) since the believer then perceives of himself or herself as abiding in Righteousness (Light = the true essence of life) instead outside of it (darkness or mixture thereof) [See 2 Chron 16:9; Isa 63:15].

What exactly is the total surrender of the flesh? In other words, how is the flesh supposed to die? It is the complete and total letting go (absolute and complete capitulation & admission of defeat forever; the total relinquishment, renunciation, & unconditional surrender) of anything and everything that the soul has a grasp or hold of that is of darkness. It is not Light that gets man into trouble, but rather darkness . . . the root cause of anything and everything that is against the Righteousness (Light) of Aloahiym, invariably resulting in sin. Darkness has many forms, but sin is always one of the net results . . . if man allows it into his or her life.

Given what the Scriptures have declared concerning the power of sin being exposed by the Torah for the living [Rom 7:1-25; 9:31-33; Luke 16:17; others], and that the just shall live by *faith* in the English text (ostensibly aka: *belief*, but properly stated as *emunah*) [Hab 2:4; Rom 1:17; Gal 3:11; Heb 10:38], and man's seemingly never-ending struggle to measure up to YAHUWAH'S standards . . .

The following questions are therefore posited:

Question 1: Given the incontrovertible evidence of Aloahiym's Scriptures, how and why does a believer who ostensibly purports to know the Scriptures . . . elect to commit sin? How can man move in *faith* and also move in darkness (mixture of light and darkness = darkness = ignorance and/or evil)? Where is the consistency? [See 2 Cor 6: 14-16].

Question 2: Given a person's *faith* otherwise characterized as *belief* in the Righteousness of Aloahiym, and certain unconditional expectancy of forgiveness of sin by our Savior, Yahushua (other than rejection of the Son, Yahushua, as the only begotten Son of Aloahiym [John 3:18] and blaspheme of the Ruach ha Qodesh [Mark 3:28-29], or violation of Heb 6:4-6 (coupled with repentance) how is it that man continues to sin . . . having been given repeated and explicit tangible proof, reasons, incentives, instructions, dire warnings, threats, and promises of Aloahiym's retribution regarding sin? [See Rom 7:14-24; Gal 5:17].



Question 3: How is it that man's *faith* (*belief* system) becomes compromised, even temporarily, triggering a potentially cataclysmic condition that may or may not be rectified before his or her last breath and heartbeat? Or is it that man just won't listen or subscribe to, or remember YAHUWAH'S commands and the salient tenets of divine reason and council with prudent understanding? (Not "wisdom", since the root word thereof is contaminated and of pagan origin). How is it that a self-purporting believer is susceptible as to what to believe and when, pursuant to his or her *faith* (*belief*) that is supposedly focused on the Word of Aloahiym (Word of Truth)?

Question 4: How is it that sin . . . that is solely dependent on the election of the individual, is suddenly acceptable and forgivable in the face of certain eternal judgment, first to Aloahiym; then to the house of Aloahiym [1 Pet 4:17], and then to the world at large? What took place in one's *faith* to allow this to happen? Is it *faith* that wavered [Heb 10:23; James 1:6], or is it the person?

Question 5: The Scriptures declare that anyone who says that they do not sin is a liar [1 John 1:8, 10], and that persons truly born of Aloahiym [John 1:12-13; 3:3, 5] do not and cannot sin [1 John 3:9; 5:18]. What then of believers who purport to belong to Messiah Yahushua, yet find themselves in the commission of sin (repeatedly), and once again faced with the inevitable challenge of the Torah [Ezek 33:18-19; John 8:34; Rom 6:16, 23; 7:1-25; 9:30-33; Gal 2:15-21; 3:9-13; others], yet to be delivered pursuant to the shedding of the blood of the Lamb? In short, how does man's *faith/belief* line up with . . . Righteousness . . . so that once the smoke settles, man does not wind up dead?

Faith versus Emunah

Many words in the English text of Scripture (certainly the KJV), stemming from the earlier Greek, Latin, German, and so forth, do not constitute an accurate translation (or transliteration in some cases) of the original words used to convey and/or express the precise meaning of the original Scriptures; translation having led to replacement theology and justified over the course of centuries by those persons who are in favor of the substitutions (for whatever reasons).

Given man's propensity for sin, such replacement is not accidental; this series of actions and continued habitual institutional and personal practice (i.e., by religious, church, synagogue, temple, and other organized ministry authorities, denominational and non-denominational including Christian, Jewish, Messianic, and also including any and all offshoots, etc.) being *a result of feeding from the Tree of Knowledge of Good and Evil*, is both diabolical and an abomination before YAHUWAH Aloahiym.

While *belief* and *faith* have certain common denominators, there are major differences and not just in semantics. Both are relative to the process in which that *belief* and/or *faith* is attained, but of themselves apart from semantics, both miss the mark, and precision is absolutely critical to attaining the goal. [Mark 9: 22-24, 47-50; 11:22; Matt 22:29; Eph 2:8; Heb 3:18-19; 11:6; others]. One does not become *set apart* [1 Cor 6:17; 2 Cor 6:17; Matt 5:48] simply by wishing



through desire, *apart from one's actions*, to back up the wish, despite the emotions, delusive actions of the flesh, and fraudulent and/or mistaken mindsets that basically serve to support a hollow/counterfeit wish [Isa 35:8; Jer 17:5; 9; Matt 15: 3, 8-9; 23: 1-35; 2 Tim 3:5; 4:7; Eph 5:5; Heb 12:14; others].

YAHUWAH is compassionate, but a believer's understanding with clarity and action (in obedience) will inevitably move him or her into the auspices of resolute compliance with His Word [John 14:15], and specifically to the many warnings and threats concerning sin [Acts 17:30; 1 Pet 4:1-6].

There are other words used in Scripture that also serve the same perverted purpose of Satan. *Faith* is one of those words that replaced the acceptable word, *belief*. Of far greater and more critical significance, *faith* also served to replace the advent and/or demonstrative example of the Hebrew word, *emunah*, in many instances. Apart from the etymology of its Greek and Latin root, the word *faith* delivers a resultant meaning *inconsistent* with its Scriptural mandate as well as a direct contradiction of YAHUWAH'S instructions due its misconstrued application; the word *faith* being a *replacement* word in the Scriptures, and not just a function of translational disparity.

Another Critical Point: It is obvious that Satan can do nothing outside of what YAHUWAH allows, and cannot hijack anything that belongs to YAHUWAH and appropriate it for its own purposes. That which is truly of YAHUWAH'S Light cannot and will never be coveted by Satan. YAHUWAH'S Light vanquishes darkness; not the reverse. YAHUWAH Aloahiym is the supreme, almighty Sovereign of Sovereigns, not Satan. Satan also cannot use or steal anything that is of YAHUWAH and divinely given to man for man's use exclusively. That which is **called** *faith* but is *not* (meaning a righteous *belief* . . . in truth and in substance . . . cannot be controlled by Satan in any way, shape, or form. This, however, does not stop Satan from trying since after all, this is his job.

What is faith?

The word, *faith*, as used in the English text, is actually derived from Hebrew (H), Greek (G), and Latin (L) origins. Using Strong's Dictionary Numbering System and other reference sources:

G4102 (pistis): gen. *písteōs*, fem. noun from *peíthō* (G3982): to win over; persuade as through reasonable argument. Faith, as in subjectively meaning firm persuasion (*as through rational thought, seduction including forceful inducement and rape, and charming speech pursuant to "Peitho," a close companion of the goddess Aphrodite*); conviction; belief in self-evidence of the accepted (*perceived*) truth; veracity; reality or faithfulness (though rare) as believed; Objectively meaning that which is believed through doctrine; the received articles of faith as presented; *moral persuasion of the soul (as through thought and/or mental process of reason, representing cognitive actions of the carnal nature (imputed*



meaning: voluntary or involuntary as may be the case). Pistis denotes intellectual and emotional acceptance of a proposition, where gnosis represents rational knowledge of that which is already known or accepted. (Sources: Gnostic Society Library; Theoi Greek Mythology; others).

G3640 (*oligopistos*): derived from *oligos* (G3641), little, and *pistis* (G4102), little *faith*; lacking confidence (*by and of the soul*); incredulous; of little (*soul and spirit by implication*); faint-hearted; (*by implication, the following*): not steady; not steadfast; movable and insufficient after given time; no fixed persuasion; reason and persuasion subject to change; foundation not firmly supporting; capable of being moved; having shaky or unstable support; weak; unreliable.

G1680 (*elpis*; derived from *elpidos*): Hope, desire of some good with expectation of obtaining it; expectation (*of the soul*) referring to only that which is desired, as contrasted with expectation with that which is evil, and/or of evil, or received by evil means.

In the case of both the Greek and Roman root words, a Greek and Roman goddess was created to symbolize worldly *credentials* of being of bona *fide* authority pursuant to man's belief system, and man's acceptably honored and recognized authoritative credentials (that who or what he accepts as an authority, even if counterfeit or unfounded); hence, the Latin (Roman) name of *Fides*. The Greek goddess was named directly after the word itself, *pistis*.

Satan can and does produce a counterfeit reproduction of anything and everything that YAHUWAH will allow in order to test man's willingness to submit to the lies and deceit of Satan's orchestrated attempts to ensnare man in the darkness of evil and keep him (her) there . . .

The word, *faith*, particularly when examined meticulously, serves to accomplish this purpose. **Whereas, faith may seemingly be synonymous with the word, belief, it is NOT**, and this difference continues to further the stated goals of Satan . . . specifically, to kill, steal, and destroy **[John 10:10; 2 Pet 2:1-3; Ezek 34: 1-11; others]**; in this case, the target is man's search for and reliance on what he believes is Truth. Yet in many English and other Western versions of Scripture, and certainly in the KJV, the words: *faith, faithfully, faithfulness*, are used interchangeably, and almost universally to both express and denote a meaning **different** from the perceived and commonly held concept of *belief*, and the Hebrew word: *emunah*.

The term *belief* is admittedly a broad-based word with even broader definitional boundaries. Suffice to say that where it pertains to a belief system wherein one's life is at stake, then that *belief* is resting on an element of trust; hence, *faith* born of trust. *Faith* is a contrived word used to express *trust* in the strongest measure of simple belief, **serving as a mechanism to drive the operation of soulish conduct, rather than to be led by one's spirit** . . . that, in turn, is to be led by the Ruach ha Qodesh **[Rom 8:14; Isa 48:17]**. While the entire issue of salvation rests on *belief* and *trust* in the validity of Truth in the Word, faith does *not* trigger the engagement and operation of the Hebrew word, *emunah*, the essence of what is divinely given into man's spirit at birth . . . **[John 1:4, 9]**.



The quintessential question of *faith* is: Trust in who or what? *Where trust is in man or something of man, or anything that is NOT of YAHUWAH exclusively, then Scripture is violated* [Prov 3:5-6; Job 18:14; Isa 26:4; Jer 13: 25; 17:5-6; Isa 28:18; 30: 1-3; 31: 1-3; 2 Cor 1:9; Psalm 118: 8-9; others]. Thus, *belief* is the result of a mental effort (decision) made pursuant to the exercise of the carnal nature; in other words, a *soulish* (mental) effort. *Faith* is an operation of belief and trust (also pursuant to a *soulish* effort) in something that is not exclusively in and of Aloahiym. [See Prov 18:21; 23:7; James 3:6-9; 2 Pet 2:18].

Greek Goddess: *Pistis*

Roman Goddess: *Fides*

My MovieLocris minted coins depicting a seated Rome being crowned by 'Pistis', a goddess personifying good faith and loyalty, and returned to the Roman fold. The city was abandoned in the fifth century AD. The town was finally destroyed by the Saracens in 915. The survivors fled inland about 10 km to the town Gerace on the slopes of the Aspromonte.





Pistis' Greek
Faith
Fides=Roman
a g-ddess
a Principality



G4102 πίστις pistis pis'-tis From G3982;
persuasion, that is, credence; moral conviction
(of religious truth, or the truthfulness of a G-d
or a religious teacher), especially reliance upon
for salvation; abstractly constancy in such
profession; by extension the system of religious
truth itself: - assurance, belief, believe, faith,
fidelity. with out full Knowledgeable Assurance

Source: Elijahuchannel.com (All Images Above)



Fides

Source: c1900 Art Print Fides Roman Goddess Trust Olive Branch Crown Engraving Paul Thumann



Use of the word faith in King James Version (Below)

Strong's No.	Word translated into "Faith"	Scriptural Reference					
H529	emun	Deut 32:20					
H530	emunah, derived from emun (H529)	Hab 2:4					
G3640	oligópistos	Matt 6:30	Matt 8:26	Matt 14:31	Matt 16:8	Luke 12:28	
G1680	elpís, derived from elpídos,	Heb 10:23					
G4102	pistis, derived from peíthō (G3982)	Matt 8:10	Rom 1:5	2 Cor 1:24	Col 1:4	Titus 1:1	James 1:3
		Matt 9:2	Rom 1:8	2 Cor 4:13	Col 1:23	Titus 1:4	James 1:6
		Matt 9:22	Rom 1:12	2 Cor 5:7	Col 2:5	Titus 1:13	James 2:1
		Matt 9:29	Rom 1:17	2 Cor 8:7	Col 2:7	Titus 2:2	James 2:5
		Matt 15:28	Rom 3:3	2 Cor 10:15	Col 2:12	Titus 3:15	James 2:14
		Matt 17:20	Rom 3:22	2 Cor 13:5	1 Thes 1:3	Phm 1:5	James 2:17
		Matt 21:21	Rom 3:25	Gal 1:23	1 Thes 1:8	Phm 1:6	James 2:18
		Matt 23:23	Rom 3:27	Gal 2:16	1 Thes 3:2	Heb 4:2	James 2:20
		Mark 2:5	Rom 3:28	Gal 2:20	1 Thes 3:5	Heb 6:1	James 2:22
		Mark 4:40	Rom 3:30	Gal 3:2	1 Thes 3:6	Heb 6:12	James 2:24
		Mark 5:34	Rom 3:31	Gal 3:5	1 Thes 3:7	Heb 10:22	James 2:26
		Mark 10:52	Rom 4:5	Gal 3:7	1 Thes 3:10	Heb 10:38	James 5:15
		Mark 11:22	Rom 4:9	Gal 3:8	1 Thes 5:8	Heb 11:1	1 Pet 1:5
		Luke 5:20	Rom 4:11	Gal 3:9	2 Thes 1:3	Heb 11:3	1 Pet 1:7
		Luke 7:9	Rom 4:12	Gal 3:11	2 Thes 1:4	Heb 11:4	1 Pet 1:9
		Luke 7:50	Rom 4:13	Gal 3:12	2 Thes 1:11	Heb 11:5	1 Pet 1:21
		Luke 8:25	Rom 4:14	Gal 3:14	2 Thes 3:2	Heb 11:6	1 Pet 5:9
		Luke 8:48	Rom 4:16	Gal 3:22	1 Tim 1:2	Heb 11:7	2 Pet 1:1
		Luke 17:5	Rom 4:19	Gal 3:23	1 Tim 1:4	Heb 11:8	2 Pet 1:5
		Luke 17:6	Rom 4:20	Gal 3:24	1 Tim 1:5	Heb 11:9	1 John 5:4
		Luke 17:19	Rom 5:1	Gal 3:25	1 Tim 1:14	Heb 11:11	Jude 1:3
		Luke 18:8	Rom 5:2	Gal 3:26	1 Tim 1:19	Heb 11:13	Jude 1:20
		Luke 18:42	Rom 9:30	Gal 5:5	1 Tim 2:7	Heb 11:17	Rev 2:13
		Luke 22:32	Rom 9:32	Gal 5:6	1 Tim 2:15	Heb 11:20	Rev 2:19
		Acts 3:16	Rom 10:6	Gal 5:22	1 Tim 3:9	Heb 11:21	Rev 13:10
		Acts 6:5	Rom 10:8	Gal 6:10	1 Tim 3:13	Heb 11:22	Rev 14:12
		Acts 6:7	Rom 10:17	Eph 1:15	1 Tim 4:1	Heb 11:23	2 Tim 1:5
		Acts 6:8	Rom 11:20	Eph 2:8	1 Tim 4:6	Heb 11:24	2 Tim 1:13
		Acts 11:24	Rom 12:3	Eph 3:12	1 Tim 4:12	Heb 11:27	2 Tim 2:18
		Acts 13:8	Rom 12:6	Eph 3:17	1 Tim 5:8	Heb 11:28	2 Tim 2:22
		Acts 14:9	Rom 14:1	Eph 4:5	1 Tim 5:12	Heb 11:29	2 Tim 3:8
		Acts 14:22	Rom 14:22	Eph 4:13	1 Tim 6:10	Heb 11:30	2 Tim 3:10
		Acts 14:27	Rom 14:23	Eph 6:16	1 Tim 6:11	Heb 11:31	2 Tim 3:15
		Acts 15:9	Rom 16:26	Eph 6:23	1 Tim 6:12	Heb 11:33	2 Tim 4:7
		Acts 16:5	1 Cor 2:5	Phil 1:25	1 Tim 6:21	Heb 11:39	
		Acts 20:21	1 Cor 12:9	Phil 1:27		Heb 12:2	
		Acts 24:24	1 Cor 13:2	Phil 2:17		Heb 13:7	
		Acts 26:18	1 Cor 13:13	Phil 3:9			
			1 Cor 15:14				
			1 Cor 15:17				
			1 Cor 16:13				

In the KJV, the word “*faith*” appears 247 times in 231 verses, and the word “*belief*” is used once [1 Thes 2:13]; with the word faith appearing twice only in the First Covenant [Deut 32:20; Hab 2:4]. The word “*believe*” appears 143 times in 131 verses, and appears conjunctively with the



word *faith* a total of 14 times in seven verses appearing to be symbiotic in function [Rom 3:3, 22; 4:11; 2 Cor 4:13; Gal 3:22; Heb 11:6; 1 Pet 1:21].

Again, the question . . . *What is faith?* In connection with Scripture, *faith is a soulish function of belief*; an exercise of the soul through persuasion and/or conviction manipulated to engage in a certain mindset (thought or series of thought, thought pattern and/or thought system, connected (coherent/cohesive and supportable by collaborative evidence) or unconnected, that may or may not (at times or never) come into agreement with the Scriptures; in other words, a non- truth based on a false notion where the perception of such thus serves the counterfeit nature of a lie; i.e., specifically Satan, where man's focus (use of carnal nature) is not on Aloahiym, but instead on a contrived substitute (specifically, a mental (mortal; fleshly) choice made by the carnal nature with open passage for Satan).

Hence, the *credentials* of religious authority, Gnosticism, carnal aspirations and judgmental reason of the flesh, etc. are lifted up, italicized, deified, and followed (by man) instead of the Scriptural commands of the Sovereign of Sovereigns, usually pursuant to spiritual blindness with pride and arrogance following, that has become stubbornly locked or fixated on that specific belief (delusion = basis of thought or mindsets based on anything *apart* from YAHUWAH'S Truth).

Thus, when and if the carnal nature employs anything . . . any justification . . . whatsoever apart from YAHUWAH'S Truth (YAHUWAH'S Light), then the carnal nature operates to deceive the individual pursuant to the darkness contained in and around the soul [Exod 34:5-6; Psalm 91:4; 138:2; 146:6; John 3:21; 8:12; others].

Thus, there are *at least* three (3) major elements that *faith* specifically brings into focus:

1) The most obvious is the mention, trust, and trust, and reliance of a *pagan goddess by name* [See Exod 23:13; Josh 23: 6-7; others].

2) Next, is *man's engagement of a soulish counterfeit substitute* (in and of the flesh; that is, a soulish/ mental/fleshly operation or process of thought) to explain and/or justify his or her salvation that is clearly and exclusively given by Yahushua ha Massiach as a *divine gift* [See Prov 3:5-6; 22:19; 1 Cor 3:20; Rom 1:18-25]; and a believer's corresponding walk in YAHUWAH'S Righteousness. [See Jer 5:1-5; Psalm 11:4-7; 85:13; John 13: 16-17; 1 John 2:6; Col 2:6; 1 Pet 2:21].

In other words, *by definition faith is a product of the soulish exercise (operation) of thought, usually pursuant to man's reasoning capabilities, ostensibly a result of belief; and not that which is divinely given as a gift* [See 1 Cor 13:2; Eph 2:8] in his spirit. Where there is the *absence* of apparent reason, there is dismissal (of rational thought) based on hope or *soulish presumption*; the soul continuing to operate according to rational (or irrational) thought, regardless of the justification, despite the denial. Hence, the operation of what some have labeled and/or dismissed as *blind faith*; yet Light (enlightenment as the perceived basis for faith) is never blind. True Light always, always illumines.



3) The soul is a tool provided to man by YAHUWAH at creation. *Man's fanatical, lunatic and carnal (ostensibly rational) attempt to manipulate the Ruach ha Qodesh* [2 Chron 25:2; Matt 7:21-23; 1 Cor 2: 11-14; Acts 8:18-23; Rev 2:19-23] through labeling a divinely placed *gift* (in and of the Ruach ha Qodesh) as being the natural result of the use of this tool, is both absurd and ludicrous.

To this end, while faith has been taught and promoted through the centuries as being of Aloahiym, it is a result of man employing a misguided purpose of the carnal nature, however intentional or unintentional. The carnal nature is given to man to recognize and discern that which is of Aloahiym, and not to give credit to a *process* of the soul (beliefs/mindsets), based on what it understands or does not understand, or chooses to accept. The process of the soul's operation while being a divinely given instrument to man, is still just an instrument. Faith is a product of that soulish/mental operation and the result of those beliefs. Thus, faith is a creation of the soul.

What is belief?

Fundamentally for purposes of this message, *belief* . . . is an operation of the carnal nature to rationally (or irrationally) discern and/or judge Righteousness (that which is of YAHUWAH'S Light) as opposed to that which is of darkness . . . thus, the battle between Light and darkness with all the tricks and subterfuge. *Belief* is the functional tool of the carnal nature wherein the process of election (decision making and/or discernment) is exercised resulting in action (or deeds undertaken or to be undertaken) that is either compliant or not compliant with the commands of YAHUWAH. The result is that man's actions follow beliefs confirming that it is not that *faith* that works, but rather *belief* that works for an individual [James 2:14, 20-26; Col 2:7-8].

What are the similarities and differences between faith and belief? Both faith and belief can be manipulated, coerced, and controlled by an individual and/or demonic spirit. However, it is the exercise of *belief* pursuant to worship and regulation of one's life where credit, reason, and/or the otherwise advance of the soul is given exclusively to YAHUWAH Aloahiym (leading to the soul's engagement of *emunah*, depending on the extent of the soul's advancement). It is this advance of the soul in and of the Ruach ha Qodesh (YAHUWAH'S Light), pursuant to operation of belief that *emunah* may be engaged, and movement therein being accomplished. *Emunah* cannot be manipulated since it is necessarily of Aloahiym.

Belief can also lead to the operation of faith, either blatantly pagan or otherwise seemingly according to Aloahiym, such that the Satan will have very cunningly and subtly contrived to exercise control over a person's thought patterns and subsequent actions (mindsets) in a *pretense of righteousness*, however faith is described and identified. In this context, faith would have operated to engender and spread confusion, deception, and chaos leading at best to a *mixture* Light and darkness. Any particular religious doctrine is an excellent example and case in point.

Satan, as the serpent, performed this very stunt in the garden with Eve (*Heb: Hawah*) when she was tempted with Adam, and again when Adam followed Hawah and committed the exact same



sin [Gen 3:1-13]. Pursuant to the vulnerability of man's carnal thinking that is at war with Aloahiym [Rom 8:7], faith and/or belief is subject to change and can therefore fluctuate or become double minded [Exod 32: 1-5, 21-25; James 1:6-8; Mark 11: 22-24; others], or be reversed altogether. These characteristics are fundamentally the opposite of *emunah*.

What is Emunah? *Emunah* is Hebrew, stemming from the Hebrew root word *Emun*:

H529 ('êmun) derived from H539: (aw-man') trustworthy; trusting (as in mind and in spirit); certain and forever (eternally) established; to build up reliably and firmly support; righteous and permanently fixed, firm, and immovable; morally true and certain; absolute and unchanging with moral assurance; steadfast, as in steadfast righteousness; being sure; surety; verified; to believe with permanency; uncompromising and unquestionable belief in the context of being *beyond* belief; indisputable righteous truth incapable of challenge or dispute for authenticity of correctness; truth that transcends, supersedes, and is dominant over reason; divinely placed and innate; conviction by truth and righteousness that is above reason, intellect, and the rational.

H530 ('ēmûnâh) derived from H529: feminine noun of the Hebrew *emun* meaning firmness; security; fidelity; set in office; firmly established; steady; steady support; verily; unchallengeable; indisputable, fixed and reliably given of a divine nature. *Cannot be altered, modified, changed, or caused to be mutated, transfigured, evolved, or terminal so as to be different from the original unchanging, absolute truth.*

Strong's Number H530 matches the Hebrew אֱמוּנָה (English Spelling: '*emuwnah* or *emunah*'), which occurs 49 times in 49 verses in the Hebrew concordance of the

KJV. *Emunah* is derived from the Hebrew *ēmûn* identified as Strong's Number

H529 and written as אֱמוּן

The KJV translates Strong's H530 in the following Manner:

[faithfulness](#) (18x), [truth](#) (13x), [faithfully](#) (5x), [office](#) (5x), [faithful](#) (3x), [faith](#) (1x), [stability](#) (1x), [steady](#) (1x), [truly](#) (1x), [verily](#) (1x), or essential and fundamental lack thereof [i.e., Deut 32:20, 5; Gen 6:11-13].

Use of the Hebraic Names has been used to replace the Greco-Roman names in the KJV. The accompanying scriptures are also presented in parallel as they appear in the Scriptures of 1998+ (ISR).

Table Ref:	Scriptural Reference	King James Version (KJV+)	The Scriptures 1998+ (ISR)
1	Exodus 17:12	But Moses' hands <i>were</i> heavy; and they took a stone, and put <i>it</i> under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady ^{H530} until the going	But Mosheh's hands were heavy, so they took a stone and put it under him, and he sat on it. And Aharon and Hur supported his hands, one on one side, and the other on the other



		down of the sun.	side. And his hands were steady until the going down of the sun.
2	Deut 32:4	<i>He is the Rock, his work is perfect: for all his ways are judgment: an Aloahiym of truth ^{H530} and without iniquity, just and right is he.</i>	<i>"The Rock! His work is perfect, For all His ways are right-ruling, An Ēl of truth and without unrighteousness, Righteous and straight is He.</i>
3	1 Sam 26:23	YAHUWAH render to every man his righteousness and his faithfulness : ^{H530} for YAHUWAH delivered thee into <i>my</i> hand today, but I would not stretch forth mine hand against YAHUWAH 'S anointed.	"And let יהוה reward every man for his righteousness and his trustworthiness , for this day יהוה gave you into my hand, but I would not stretch out my hand against the anointed of יהוה.
4	2 Kings 12:15	Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully . ^{H530}	And they did not reckon with the men into whose hand they gave the silver to be paid to workmen, for they acted trustworthily .
5	2 Kings 22:7	Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully . ^{H530}	However, let not the silver given into their hand be reckoned with them, for they are acting trustworthily ."
6	1 Chron 9:22	All these <i>which were</i> chosen to be porters in the gates <i>were</i> two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office . ^{H530}	All those chosen as gatekeepers at the thresholds were two hundred and twelve. They were registered by genealogy, in their villages. Dawid and Shemu'el the seer had appointed them to their office of trust .
7	1 Chron 9:26	For these Levites, the four chief porters, were in <i>their</i> set office , ^{H530} —and were over the chambers and treasuries of the house of Aloahiym.	For the four chief gatekeepers were in an office of trust . They were Lēwites, and they were over the rooms and treasuries of the House of Elohim.
8	1 Chron 9:31	And Mattithiah, <i>one</i> of the Levites, who <i>was</i> the firstborn of Shallum the Korahite, had the set office ^{H530} over the things that were made in the pans.	And Mattithyah of the Lēwites, the first-born of Shallum the Qorhite, was entrusted with the making of the flat cakes.
9	2 Chron 19:9	And he charged them, saying, Thus shall ye do in the fear (<i>reverence</i>) of YAHUWAH, faithfully , ^{H530} and with a perfect heart.	And he commanded them, saying, "Do this in the fear (<i>reverence</i>) of יהוה, trustworthily and with a perfect heart:
10	2 Chron 31:12	And brought in the offerings and the tithes and the dedicated <i>things</i> faithfully : ^{H530} over which Cononiah the Levite <i>was</i> ruler, and Shimei his brother <i>was</i> the next.	Then they brought in the contribution, and the tithes, and the set-apart gifts, trustworthily . And Konanyahu the Lēwite was leader over them, and Shim'ī his brother was the next.
11	2 Chron 31:15	And next him <i>were</i> Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in <i>their</i> set office , ^{H530} to give to their brethren by courses, as well to the great as to the small:	And under his hand were Ēden, and Minyamin, and Yēshua, and Shemayahu, Amaryahu, and Shekanyahu, in the cities of the priests, to distribute trustworthily to their brothers by



			divisions, to the great as well as the small.
12	2 Chron 31:18	And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office ^{H530} they sanctified themselves in holiness (<i>set-apartness</i>):	and to all listed in the genealogy, their little ones and their wives, their sons and daughters, all the company of them. For in their trustworthiness they set themselves apart in set-apartness.
13	2 Chron 34:12	And the men did the work faithfully: ^{H530} and the overseers of them <i>were</i> Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set <i>it</i> forward; and <i>other of</i> the Levites, all that could skill of instruments of music.	And the men did the work trustworthily. And over them were appointed Yahath and Obadyahu the Lēwites, of the sons of Merari, and Zekaryah and Meshullam, of the sons of the Qehathites, to oversee; and of the Lēwites, all of whom were skilled in instruments of song,
14	Psalms 33:4	For the Word of YAHUWAH <i>is</i> right; and all His works <i>are done</i> in truth. ^{H530}	For the Word of יהוה <i>is</i> straight, And all His works are in truth,
15	Psalms 36:5	Thy mercy, (<i>compassion</i>) O YAHUWAH, <i>is</i> in [Shamayim and] the heavens; <i>and</i> thy faithfulness ^{H530} <i>reacheth</i> unto the clouds.	וְיִהוּהָ, Your kindness <i>is</i> in (Shamayim and) the heavens, And Your trustworthiness reaches to the clouds.
16	Psalms 37:3	Trust in YAHUWAH, and do good; <i>so</i> shalt thou dwell in the land, and verily ^{H530} thou shalt be fed.	Trust in יהוה, and do good; Dwell in the earth, and feed on steadfastness.
17	Psalms 40:10	I have not hid thy righteousness within my heart; I have declared thy faithfulness ^{H530} and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation.	I did not conceal Your righteousness within my heart; I have declared Your trustworthiness and Your deliverance; I did not hide Your kindness and Your truth From the great assembly.
18	Psalms 88:11	Shall thy lovingkindness be declared in the grave? <i>or</i> thy faithfulness ^{H530} in destruction?	Is Your kindness declared in the grave? Your trustworthiness in the place of destruction?
19	Psalms 89:1	[Maschil of Ethan the Ezrahite]. I will sing of the mercies of YAHUWAH forever: with my mouth will I make known thy faithfulness ^{H530} to all generations.	I sing of the kindnesses of יהוה forever; With my mouth I make known Your trustworthiness to all generations.
20	Psalms 89:2	For I have said, mercy shall be built up for ever: thy faithfulness ^{H530} shalt thou establish in the very heavens. (<i>Author's Note: Having already been established in Shamayim. Shamayim and "heavens" or "heavenlies" are different addresses</i>).	For I said, "Kindness is built up forever; You establish Your trustworthiness in the heavens." (<i>Author's Note: Having already been established in Shamayim. Shamayim and the heavens or "heavenlies" are different addresses</i>).
21	Psalms 89:5	And the heavens shall praise thy wonders, O YAHUWAH: thy faithfulness ^{H530} also in the congregation of the saints.	And the heavens praise Your wonders, O יהוה, Your trustworthiness, too, In the assembly of the set-apart ones.
		O YAHUWAH Aloahiym of hosts, who <i>is</i> a strong	וְיִהוּהָ Elohim of hosts, Who <i>is</i> mighty



22	Psalm 89:8	Eloah like unto thee? or to thy faithfulness ^{H530} round about thee?	like You, O Yah? And Your trustworthiness is all around You.
23	Psalm 89:24	But my faithfulness ^{H530} and My mercy <i>shall</i> be with him: and in My Name shall his horn be exalted.	“But My trustworthiness And My kindness are with him, And in My Name his horn is exalted.
24	Psalm 89:33	Nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness ^{H530} to fail.	“But My kindness I do not take away from him, nor be false to My trustworthiness .
25	Psalm 89:49	YAHUWAH, where <i>are</i> thy former loving kindnesses, <i>which</i> thou swarest unto David in thy truth? ^{H530}	יהוה, where are Your former kindnesses, which You swore to Dawid in Your trustworthiness?
26	Psalm 92:2	To shew forth thy lovingkindness in the morning, and thy faithfulness ^{H530} every night,	To declare Your kindness in the morning, And Your trustworthiness each night,
27	Psalm 96:13	Before YAHUWAH: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth. ^{H530}	At the presence of יהוה. For He shall come, For He shall come to judge the earth. He judges the world in righteousness, and the peoples with His truth.
28	Psalm 98:3	He hath remembered his mercy and his truth ^{H530} toward the house of Israel: all the ends of the earth have seen the salvation of our Aloahiym.	He has remembered His kindness and His trustworthiness to the house of Yisra'el; All the ends of the earth have seen the deliverance of our Elohim.
29	Psalm 100:5	For YAHUWAH is good; His mercy <i>is</i> everlasting; and his truth ^{H530} endureth to all generations.	For יהוה is good; His kindness is everlasting, And His truth , to all generations.
30	Psalm 119:30	I have chosen the way of truth: ^{H530} thy judgments have I laid <i>before me</i> .	I have chosen the way of truth ; Your right-rulings I have held level.
31	Psalm 119:75	I know, O YAHUWAH, that thy judgments <i>are</i> right, and <i>that</i> thou in faithfulness ^{H530} hast afflicted me.	I know, O יהוה, that Your right-rulings are righteous, And in trustworthiness You have afflicted me.
32	Psalm 119:86	All thy commandments <i>are</i> faithful: ^{H530} They persecute me wrongfully; help thou me.	All Your commands are trustworthy ; They have persecuted me with lies; Help me!
33	Psalm 119:90	Thy faithfulness ^{H530} <i>is</i> unto all generations: thou hast established the earth, and it abideth.	Your trustworthiness is to all generations; You established the earth, and it stands.
34	Psalm 119:138	Thy testimonies <i>that</i> thou hast commanded <i>are</i> righteous and very faithful. ^{H530}	You have commanded Your witnesses In righteousness and truth , exceedingly.
35	Psalm 143:1	[A Psalm of David.] Hear my prayer, O YAHUWAH, give ear to my supplications: in thy faithfulness ^{H530} answer me, <i>and</i> in thy righteousness.	Hear my prayer, O יהוה, Give ear to my pleadings In Your trustworthiness . Answer me in Your righteousness.
36	Prov 12:17	<i>He that</i> speaketh truth ^{H530} sheweth forth righteousness: but a false witness deceit.	<i>He who speaks</i> truth declares righteousness, <i>But a false witness,</i>



			<i>deceit.</i>
37	Prov 12:22	Lying lips <i>are</i> abomination to YAHUWAH: but they that deal truly ^{H530} <i>are</i> his delight.	Lying lips are an abomination to יהוה, But those who deal truly are His delight.
38	Prov 28:20	A faithful ^{H530} man shall abound with blessings: (<i>baruch atahs</i>) but he that maketh haste to be rich shall not be innocent.	A man of truth has many blessings, But one in a hurry to be rich does not go unpunished.
39	Isa 11:5	And righteousness shall be the girdle of his loins, and faithfulness ^{H530} the girdle of his reins.	And righteousness shall be the girdle of His loins, and trustworthiness the girdle of His waist.
40	Isa 25:1	O YAHUWAH, thou <i>art</i> my Aloahiym; I will exalt thee, I will praise thy name; for thou hast done wonderful <i>things</i> ; thy counsels of old <i>are</i> faithfulness ^{H530} and truth.	ו יהוה, You are my Elohim. I exalt You, I praise Your Name, for You shall do a wonder – counsels of long ago, trustworthiness , truth.
41	Isa 33:6	And wisdom and knowledge shall be the stability ^{H530} of thy times, and strength of salvation: the fear (<i>reverence</i>) of YAHUWAH <i>is</i> his treasure.	And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge. The fear (<i>reverence</i>) of יהוה – that is His treasure.
42	Isa 59:4	None calleth for justice, nor <i>any</i> pleadeth for truth : ^{H530} they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.	No one calls for righteousness, and no one pleads for truth . They trust in emptiness and speak worthlessness; they conceive trouble and bring forth wickedness.
43	Jer 5:1	Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be <i>any</i> that executeth judgment, that seeketh the truth ; ^{H530} and I will pardon it.	“Diligently search the streets of Yerushalayim, and please look, and know and seek in her open places if you find a man, if there is anyone doing right-ruling, seeking the truth , then I shall pardon her.
44	Jer 5:3	O YAHUWAH, <i>are</i> not thine eyes upon the truth ? ^{H530} thou hast stricken them, but they have not grieved; thou hast consumed them, <i>but</i> they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.	ו יהוה, are Your eyes not on truth ? You have smitten them, but they have not grieved. You have consumed them, but they have refused to receive instruction. They made their faces harder than rock, they refused to turn back.
45	Jer 7:28	But thou shalt say unto them, This <i>is</i> a nation that obeyeth not the voice of YAHUWAH their Aloahiym, nor receiveth correction: truth ^{H530} is perished, and is cut off from their mouth.	“But you shall say to them, ‘This is a nation that did not obey the voice of יהוה their Elohim, nor did they accept instruction. Truth has perished and has been cut off from their mouth.
46	Jer 9:3	And they bend their tongues <i>like</i> their bow <i>for</i> lies: but they are not valiant for the truth ^{H530} upon the earth; for they proceed from evil to evil, and they know not me, saith YAHUWAH.	“And they bend their tongue like a bow. Falsehood, and not truth , prevails on the earth. For they proceed from evil to evil, and they have not known Me,” declares יהוה.
47	Lam	<i>They are new every morning: great is thy</i>	They are new every morning, Great is



	3:23	faithfulness. H530	Your trustworthiness.
48	Hos 2:20	I will even betroth thee unto me in faithfulness: H530 and thou shalt know YAHUWAH.	“And I shall take you as a bride unto Me in trustworthiness, and you shall know יְהוָה.”
49	Hab 2:4	Behold, his soul <i>which</i> is lifted up is not upright in him: but the just shall live by his faith. H530	“See, he whose being is not upright in him is puffed up. But the righteous one lives by his steadfastness. ”

When *faith*, *belief*, and *emunah* are properly investigated for authenticity, then the results are clear. Virtually every book in the Scriptures dictates the necessity of following the Righteousness (Light) of Aloahiym versus the darkness of Satan. For this reason, the Torah was given to man . . . as the power to expose sin [**Rom 7:7-25; 1 John 3:4; others**], and to this end, *the engagement of emunah in some fashion or manner, is identified and/or exemplified in each and every book of the Scriptures.*

The engagement of *emunah* is analogous to stepping into a river with a strong flowing current; with the current literally lifting and carrying the individual in the water. Because of the current, swimming is still possible, but the current is doing the work and is the force behind the movement; and so it is with the engagement of *emunah*.

Belief is what caused the person to step into the water in the first place, but once in the water, the power of the current took over. A perfect example of this is when Peter stepped out of the boat and walked on water, performing what would be impossible if relying on the logic that the soul recognizes [**Matt 14:28-29**]. The killing of Goliath by David is yet another clear example [**1 Sam 17:45-51**]; and there are many, many more throughout Scripture. *Emunah* often appears to be a miracle by man’s thinking, but entirely possible and a tangible reality according YAHUWAH’S capabilities [**Mark 9:23; 11: 22-24; Heb 11: 1, 6; others**]; *provided that the believer first believes.* Once he or she believes, then *emunah* can be engaged and subsequently take over. Otherwise, what is the point and purpose of belief; and belief in who or what? *Emunah* is both unique and exclusive to YAHUWAH Aloahiym. The movement of man in Aloahiym’s purposes is the substance of moving in *emunah*; Aloahiym always performs on His promises and on His Word [**Jer 1:12; Ezek 12: 25, 28; others**], *and not to move in emunah is sin:*

Heb 10:38 Now the just shall live by *emunah:* (certainty of knowing) but if *any man* draw back, *my (YAHUWAH’S) soul shall have no pleasure in him.*

While other stunts may be manifested, as in the case of the snakes that Moses encountered as ordered by Pharaoh of Egypt, the power of *emunah* was demonstrated when those snakes, a product of black magic, was consumed by the YAHUWAH’S real power and authority operating on Moses’ behalf [**Exod 7:10-12**], a display of YAHUWAH’S sovereignty coming to bear through Moses’ obedience and subsequent engagement of *emunah* in every further test of Aloahiym’s supremacy against the Egyptian gods. This pattern was repeated throughout the First and Renewed Covenants in virtually every scenario.



Given this reality, (and while being deliberately redundant), *faith* as a word was subsequently coveted by Satan pursuant not only as to the pagan images as illustrated above, but also as to the *soulish* effort required on the part of man to exercise his or her belief. In other words, to believe or not to believe requires a decisive soulish mental action (of man, in the natural), to accept or reject either in whole or in part, that which is of YAHUWAH (Truth) and that which His Word declares, knowing at the outset that YAHUWAH is divine, and that which is of YAHUWAH is also divine.

Belief, then, operating as a catalyst, *triggers* the engagement of emunah (Light), but is NOT a substitute for emunah. Through the exercise of belief, one *elects* to perform an action with nothing other than the *certainty of knowing* out of his or her respective *spirit* that Aloahiym will guarantee the results of that action arrived at through the operation of belief (validity and confirmation of YAHUWAH'S Truth = Light), regardless of the contradiction to rational thought (i.e., the respective person's "common sense" or other relative information). *Witness to this absolute, uncompromised guarantee of certainty is in, and of . . . YAHUWAH Himself in that person's spirit [John 1:4, 9]; a certainty of knowing in man's spirit [John 8:18; 15:27; 1 John 5:5-10],* not certainty of belief in his soul.

This is in contrast to a soulish effort (belief) wherein one is convinced of a situation based on information or evidence suggesting that such a course of action appears to be practical and prudent, even where "risk" has been assumed ostensibly for lack of pertinent information. In other words, action arising out of certainty in one's spirit is different than action arising out of soulish conviction (or hope), where the conviction is associated with an operation of the flesh.

Thus, while utility of the carnal nature can be manipulated, it is expressly a tool (instrument) given to man by Aloahiym at his (her) creation. *Given its proper use through belief, man can and does attain his (her) respective salvation [John 1:12-13; 3:16-21; others],* and is capable of advancing (prospering) his or her respective soul. Aloahiym does not and will not allow Satan to render man powerless to accomplish what He has commanded man to do . . . specifically, to choose to follow His commands.

As a result, the ability to covet the *result of the proper use* (or Righteous use) of the tool remains off limits to Satan; while the coveting the result of the *improper use* (result out of darkness; i.e. doubt, unbelief/deliberate misuse = improper use) of the carnal nature is within his bounds *[James 1:8; 4:8; Matt 6:24; 2 Pet 3:16; others].*

How does this happen? Satan impersonates legal authority for which to carry out his designs *[Gen 3:1-5; Matt 4:3, 6, 8-9; others].* Inherently, if *faith* cannot be questioned, then Satan's counterfeit authority and subsequent power over an individual is also beyond question. Hence, the pagan images, pagan & occultic practices, black magic, etc., as well as religious counterfeit authority among "God" fearing self-professing believers trapped in religion, pagan or otherwise.



End of Part 2

Please visit: Man Child of the Book of Revelation 12:5

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