

# The Promise of the Spirit of Truth.

## John 15:26–27 (NKJV)

<sup>26</sup> “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. <sup>27</sup> And you also will bear witness, because you have been with Me from the beginning.

### Introduction

The last three weeks, we spent some time looking at the words of Jesus about why the world hates Christians. We talked of the hatred for Christ, the hatred for the true God and the by default the hatred for believers. Jesus reminded us that this persecution it to be expected.

But I must be honest with you, sometimes when I preach on that topic I feel like a just preached on the Theory of Relativity. Something I don't understand and something you don't care about.

Well we come to another topic that has for a number of reasons been avoided and very rarely discussed among evangelical churches, especially Reformed churches.

That topic is the “Holy Spirit”

“The Holy Spirit is the most forgotten, the most misrepresented, the most dishonored, the most grieved, the most abused, and I might even say the most blasphemed of the members of the Trinity.”

John MacArthur.

As a result, many of us have chosen due to the extremes to just stay away.

Christians of the Reformed Persuasion have a tendency to place emphasis the mind, reason, logic and study of the Bible. Very little discussion about the dependence upon the Holy Spirit is practiced.

I don't think this is intentional as if there is no acknowledgement of the need for the Holy Spirit. But more often than not, there is just a tipping of the hat than a real dependence on God's Spirit for the Christian Life.

You used to hear a good bit about the Holy Spirit. There would be conferences on the “Spirit Filled

Life” questions seemed almost constant on what it meant to be “Spirit filled or Baptized in the Spirit” How do I walk in the Spirit? Is the Holy Spirit God.

You just don’t hear of that much any more. We are the “Do it Yourself” generation, or at least google it or youtube it.

Yet from Genesis 1:2 Where we find the Spirit of God hovering over the waters all the way to Revelation 22:17 where the Spirit offers one last invitation to come to the water of Life and take freely and live. The Bible is saturated with the Holy Spirit.

Thank of it this way.

When you are lost

1. You are convicted by the Spirit
2. You are effectually called by the Spirit
3. You are regenerated by the Spirit
4. You are enlightened by the Spirit.
5. You are given sight by the Spirit.
6. You are given faith and repentance by the Spirit
7. You are enabled to call Jesus Lord by the Spirit
8. You grow spiritually by the Spirit
9. You are gifted for Service by the Spirit

- 10 You are taught the truth by the Spirit.
- 11. You are sealed by the Spirit
- 12. You are interceded for by the Spirit
- 13. You are kept by the Spirit
- 14. You are enabled to Persevere by the Spirit
- 15. You are empowered by the Spirit
- 16, Your sanctified by the Spirit.
- Etc.....

Arthur Pink wrote,

In Acts 19 we learn that when the apostle Paul came to Ephesus he asked some disciples of John the Baptist "Did you receive the Holy Spirit when you believed?" (v. 2) And we are told "They said unto him, No, we have not even heard that there is a Holy Spirit." Sad to say, history has repeated itself. Without doubt, were the members of hundreds of so-called "churches" (in which *modernism* and *worldliness* rule) asked the same question—they would be obliged to return an identical answer. ...the reason why

the members of the average "church" know nothing about the third Person of the Godhead, is because the preachers they sit under, are silent concerning Him.

Nor is it very much better, with many of the churches still counted as orthodox. Though the Person of the Spirit may not be repudiated and though His name may occasionally be mentioned—yet, with only rare exceptions is there any definite scriptural teaching given out concerning the *offices* and *operations* of the *divine Comforter*. As to His work in salvation, this is very little understood even by professing Christians. In the majority of the places where the Lord Jesus is still formally acknowledged to be the only Savior for sinners, the current teaching of the day is that Christ has made it possible for men to be saved—but that they themselves must decide whether they shall be saved. The idea now so widely prevailing, is that Christ is offered to man's acceptance, and that he must "accept Christ as his personal Savior," "give his heart to Jesus," "take his stand for Christ," etc., if the blood of the Cross is to avail for his sins. Thus, according to this conception, the finished work of Christ, the greatest work of

all time and in all the universe, is left contingent on the fickle will of man as to whether it shall be a success or a failure!

Metropolitan Tabernacle Pulpit 1

## **OUR URGENT NEED OF THE HOLY SPIRIT**

NO. 1332

A SERMON

DELIVERED ON LORD'S DAY MORNING, **JANUARY 7, 1877**, BY  
**C. H. SPURGEON,**

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

"Through the power of the Holy Ghost."—Romans 15:13 "By the power of the Spirit of God."—Romans 15:19

The one thing I want to say is this—you cannot get out of the church what is not in it. The reservoir must be filled before it can pour forth a stream. We must ourselves drink of the living water till we are full, and then out of the midst of us shall flow rivers of living water, but not till then. Out of an empty basket you cannot distribute loaves and fishes, however hungry the crowd may be. Out of an empty heart you cannot speak full things, nor from a lean soul bring forth fat things full of marrow, which shall feed the people of God. Out of the fullness of the heart the mouth speaks, when it speaks to edification at all. So the first thing is to look well to home affairs and pray that

God would bless us and cause His face to shine upon us, that His way may be known upon earth and His saving health among all people.

## **Lesson:**

1. The Promise of the Spirit
2. The Person of the Spirit
3. The Practice of the Spirit.

## **I. The Promise of the Spirit**

**26** “But when the Helper comes, whom I shall send to you from the Father,

Όταν δε ελθῆ ὁ παρακλητὸς  
ὄν ἐγὼ πέμψω ὑμῖν παρὰ  
τοῦ πατρὸς

**26** “But **when** **the Helper** comes,

**when**

hótan (from 3753 /hóte, "when" and 302 /án, "whenever a specified condition is fulfilled") – properly, "at the time when the condition is met," i.e. whenever that occurs, "at the time (it happens)" (J. Thayer).

**the Helper** ὁ παρακλητὸς  
paraklétos: called to one's aid

**Original Word:** παράκλητος, ου, ὁ

**Part of Speech:** Noun, **Masculine**

**Transliteration:** paraklétos

**Phonetic Spelling:** (par-ak'-lay-tos)

**Definition:** called to one's aid

**Usage:** (a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.



3875 paráklētos (from 3844 /pará, "from close-beside" and 2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. 3875 / paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

Root

**parakaleó: to call to or for, to exhort, to encourage**

**Original Word:** παρακαλέω

**Part of Speech:** Verb

**Transliteration:** parakaleó

**Phonetic Spelling:** (par-ak-al-eh'-o)

**Definition:** to call to or for, to exhort, to encourage

**Usage:** (a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.

3870 parakaléō (from 3844 /pará, "from close-beside" and 2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." 3870 / parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court.

In the NT this word is peculiar to the Johannine writings. In 1 Jn. 2:1 the epithet παράκλητος is applied to the exalted Jesus Christ. Four times in the Parting Discourses of the Fourth Gospel (14:16 [cf. 17], 26; 15:26; 16:7 [cf. 13]) the → πνεῦμα which is to be imparted to the disciples after Jesus goes, the Holy Spirit or Spirit of truth, is described as παράκλητος

Behm, J. (1964–). [παράκλητος](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 5, p. 800). Grand Rapids, MI: Eerdmans.

### John 14:16–17 (NKJV)

**16** And I will pray the Father, and He will give you another Helper, that He may abide with you forever  
**άλλος** (a primitive word) – another of the same kind; another of a similar type.

**17** the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

### John 14:25–26 (NKJV)

<sup>25</sup> “These things I have spoken to you while being present with you. **26** But the Helper, the Holy Spirit,

whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

John 16:7–15 (NKJV)

7 Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. **8** And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they do not believe in Me; <sup>10</sup> of righteousness, because I go to My Father and you see Me no more; <sup>11</sup> of judgment, because the ruler of this world is judged.

<sup>12</sup> “I still have many things to say to you, but you cannot bear *them* now. **13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. <sup>14</sup> He will glorify Me, for He will take of what is Mine and declare *it* to you. <sup>15</sup> All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.

Luke 24:49 (NKJV)

49 “Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”

Acts 2:33 (NKJV)

<sup>33</sup> Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

The Promise of the Spirit is essential. We will need is help, to carry out the commandments of Christ.

Remember

Jesus has told his disciples that they needed to keep his commandments, bear fruit, remember all that I have said, understand all that I have taught, don't be an apostate like Judas, write down the New Testament and be his witnesses in Jerusalem, Judea, Samaria and to the ends of the earth..., and by the way, you will be hated by the world, delivered up to the authorities, persecuted and eventually put to death and also one other thing... Im leaving.

Facing all of this, they need the Spirit of God, the desperately need help. They need the Parakletos, They will need the comfort, the encouragement and the memory recall and perseverance that the Spirit gives.

The power of this promise is in the reality of His presence... not in one of the disciples, but all of them. And not just them, but eventually the whole church.

### **John 14:16–17**

**16** that He may abide with you forever—

**17** for He dwells with you and will be in you.

**7** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the **Helper** will not come to you; but if I depart, I will send Him to you. **8** And when He has come, He will **convict the world** of sin,

### **Luke 24:49 (NKJV)**

**49** you are endued with power from on high.”

The extent of ministry of Jesus through the incarnation was limited and local by design. He came to the House of Israel first.

But through the giving and indwelling of the Spirit the Ministry would be Universal

NO Limits.

With the absence of Christ. There would be no more miracles, no more teaching, no more witness of the testimony of the Father about Christ. History would swallow up all that was done and it would be long forgotten just a few hundred years later if the Promise of the Spirit had not happened.

It is the Spirits Work that gives us what we have today.

He is the one that worked to ensure that all that had been said and done was remembered and written down without error, for the centuries to follow.

2 Timothy 3:16 (NKJV)

<sup>16</sup> All Scripture *is* given by inspiration of God,

2 Peter 1:20–21 (NKJV)

<sup>20</sup> knowing this first, that no prophecy of Scripture is of any private interpretation, <sup>21</sup> for prophecy never

came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

From all that has been written comes the formation and the unity and the power of the Church.

People are saved by the power of the message of the gospel of Christ that is written in the Bible

The Church is then instructed on Its worship from those things that are written in the Bible.

The Believers are edified and matured by the application of those things written in the Bible.

Error is confronted and corrected by those things written in the Bible.

The Power and Influence the church has Resides in the Presence of the Spirit of God and the Declaration of His inerrant Word.

Historically great moves of God have been through the Power the Spirit and the The Word.

That leads us to the second point.

I. The Promise of the Spirit

## **2. The Person of the Spirit**

<sup>26</sup> “But when the Helper comes,  
whom I shall send to you from the  
Father, the Spirit of truth who  
proceeds from the Father,  
**παρά του πατρος** το πνευμα της  
αληθειας **ο παρα του πατρος**  
**εκπορευεται** εκεινος μαρτυρησει  
περι εμου

from the Father,  
proceeds from the Father,  
the Spirit of truth

from the Father, παρά του πατρος

**para:** from beside, by the side of, by, beside

**Original Word:** παρά

**Part of Speech:** Preposition

**Transliteration:** para

**Phonetic Spelling:** (par-ah')

**Definition:** from beside, by the side of, by, beside

**Usage:** gen: from; dat: beside, in the presence of;  
acc: alongside of.



3844 pará (a preposition) – properly, close beside.

**3844** /pará ("from closely alongside") introduces someone (something) as very "close beside."

3844 (pará) an emphatic "from," means "from close beside" ("alongside"). It stresses nearness (closeness) which is often not conveyed in translation.

### “From beside the Father”

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 15:26). Nashville, TN: Broadman Press.

There is equality here. Intimacy here. This is not one of a different kind, but rather one of the same kind. This Holy Spirit is the same as the Spirit of Christ, and the Spirit of God.

from the Father,

proceeds from the Father,

**παρα του πατρος** το πνευμα της  
αληθειας **ο παρα του πατρος**  
**εκπορευεται** εκεινος μαρτυρησει  
περι εμου

**ekporeuomai:** to make to go forth, to go forth

**Original Word:** ἐκπορεύομαι

**Part of Speech:** Verb

**Transliteration:** ekporeuomai

**Phonetic Spelling:** (ek-por-yoo'-om-ahee)

**Definition:** to make to go forth, to go forth

**Usage:** I depart from; I am voided, cast out; I proceed from, am spoken; I burst forth, flow out, am spread abroad.

1607 ekporeúomai (from 1537 /ek, "out from," intensifying 4198 /poreúomai, "take a particular passageway") – properly, go out from, emphasizing the outcome (end-impact) of going through a particular process or passage – i.e. the influence on the person (or thing) which comes forth. Note the force of the prefix 1537 (ek). 1607 /ekporeúomai ("come out from") Links the source to the outcome (influence) on the object (as specified by the individual

poreúomai (from poros, "passageway") – properly, to transport, moving something from one destination (port) to another; (figuratively) to go or depart, emphasizing the personal meaning which is attached to reaching the particular destination.

### **ἐκπορεύομαι.**

1. "To go out," "to march out," Xen. An., V, 1, 8; Polyb., 11, 9, 4 (εἰς στρατιάν); 11, 9, 8 (εἰς βουλευτήριον); 6, 58, 4 (ἐκ τοῦ χάρακος), "to go forth from," "to flow out," Eth. En. 14:19 (streams of fire): 31:1 (nectar from trees): Preis.

Zaub., II, 12, 218 (from the womb): Gr. En. 16:1 (πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν); Preis. Zaub., II, 13, 327 (κύριος τῆς οἰκουμένης ἐκπορεύεται ...).

2. In the LXX it is almost always used for ἄγ, lit. of going out to war, 1 S. 11:7; Nu. 1:40, 42 etc., of the exodus from Egypt, Ex. 13:8; 14:8; Dt. 11:10; 23:5; in the phrase “to go out and in,” Dt. 28:19; 31:2 etc.; of the mysterious bursting forth of springs from the depths, Dt. 8:7; of hyssop from the cliff, 1 K. 4:33 (3 Βασ. 5:13); cultically of coming out of the tent of revelation, Ex. 34:34; of the breaking forth of water out of the sanctuary, Ez. 47:12, under the altar, 47:1, 8; of the going forth of the word from the mouth, Dt. 23:24; ψ 88:35; Sir. 28:12; Nu. 32:24, also the Word of God, Dt. 8:3 (ῥῆμα); Ez. 33:30; of the emergence of a child from the womb, Nu. 12:12; Job 3:16; 38:8 (metaph. of the sea); of the breaking out of wrath, Jer. 23:19; of phenomena which the prophet sees come forth, Zech. 5:5, 6; 6:1, 5 f. etc.

Hauck, F., & Schulz, S. (1964–). [πορεύομαι](#), [εἰσπορεύομαι](#), [ἐκπορεύομαι](#). G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament* (electronic ed., Vol. 6, pp. 578–579). Grand Rapids, MI: Eerdmans.

## Revelation 4:5 (NKJV)

<sup>5</sup> And from the throne **proceeded** lightnings, thunderings, and voices. Seven lamps of fire *were* burning before the throne, which are the seven Spirits of God.

### Revelation 1:16 (NKJV)

<sup>16</sup> He had in His right hand seven stars, out of His mouth **went** a sharp two-edged sword, and His countenance *was* like the sun shining in its strength.

### Revelation 19:15 (NKJV)

<sup>15</sup> Now out of His mouth **goes** a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

### Revelation 11:5 (NKJV)

<sup>5</sup> And if anyone wants to harm them, fire **proceeds** from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.

### Revelation 22:1 (NKJV)

**22** And he showed me a pure river of water of life, clear as crystal, **proceeding** from the throne of God and of the Lamb.

In these words, and the uses of it, it seems to me that it is communicating more than just a simple coming or leaving one place and coming to another or being sent.

Rather there is a sense of intimacy, and continual connectivity. That this proceeding forth from the Father by his Spirit connects God with His Church.

<sup>26</sup> “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, παρα του πατρος το πνευμα της αληθειας ο παρα του πατρος εκπορευεται εκεινος μαρτυρησει περι εμου

from the Father,  
proceeds from the Father,  
the Spirit of truth

Since the Spirit come from beside and proceeds from the Father (God) we would expect that the Spirit would have the same Character and Mission as God.

We would expect the Spirit to be Holy because God is Holy

We would expect the Spirit to be Omnipotent, Omniscient and Omnipotent because God is is

We would expect the Spirit to be Gracious and Merciful and Loving and Faithful because God is We would expect the Spirit to be Eternal because God is

So we would expect the Spirit to be the Spirit of Truth because God is the God of Truth.

This is so important to understand.

Everything hinges on the truth. We see that in our current situation. One of the most common things I have heard in the last 4 weeks is “I don’t know what the truth is”

Regarding this historic world wide shut down due to Covid 19, It has come to light that we have been given a lot of wrong information. A lot of things that have been said and continue to be said, have been shown to be not true.

The reason for this is you are dealing with men. Men don’t have all the information and are limited in there understanding and men lie.

But

When we consider the Spirit of God. He is called “the Spirit of Truth”

**26** “But when the Helper comes,  
whom I shall send to you from the

Father, the Spirit of truth who proceeds from the Father,

John 14:17

— **17** the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

**John 16:13**

**13** However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.

First a technical note.

There are cults and false religions and teachers who have denied the Trinity and have claimed that the Holy Spirit is not a person but rather a force or just the power of God to be tapped into.

Some say this because the word translated “Spirit” comes from the Greek word

**πνεῦμα,**

**pneúma** – properly, spirit (Spirit), wind, or breath.

The most frequent meaning (translation) of 4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the

context however determines which sense(s) is meant.

and it is noted that the word is Neuter, not masculine, so it is argued that the spirit is neuter and means that it a force.

There are a number of problems with this.

1. First, it would dense the Trinity.
2. It overlooks or denies the reality that the Holy Spirit is grieved, blasphemed, and lied to. You can do that to a force.
3. He is always presented as a person, to be interacted with and even the Spirit intercedes on our behalf.
4. In this text there are words that indicate the personhood and masculinity of the Spirit.

**26** “But when the Helper comes,  
whom I shall send to you from the  
Father, the Spirit of truth who  
proceeds from the Father,  
He will testify of Me.

ἐκεῖνος, η, ο

that one (or neut. that thing), often intensified by the article preceding

It is no accident that in 15:26, when Jesus goes on to say ‘*he will testify about me*’, John uses the masculine pronoun *ekeinos*, even though it breaks



concord with the (formally) neuter status of the preceding relative pronoun: *i.e.* ‘the Spirit is thought of in personal terms’ (Barrett, p. 482)

Carson, D. A. (1991). *The Gospel according to John* (p. 529). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

## So back to the text

**26** “But when the Helper comes, whom I shall send to you from the Father, **the Spirit of truth** who proceeds from the Father, **He** will testify of Me.

John 16:13–15 (NKJV)

<sup>13</sup> However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. <sup>14</sup> He will glorify Me, for He will take of what is Mine and declare it to you. <sup>15</sup> All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

All of this is about communicating information. Not giving you a vision of Christ. Not about making you feel something or have an experience.

But rather it is ALL about communication of Truth. But not just any truth.

Particularly it is Truth about Christ.

**26** “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, **He will testify of Me.**

### **John 16:14**

**<sup>14</sup> He will glorify Me, for He will take of what is Mine and declare *it* to you.**

Jesus was all about the Truth.

Throughout the Gospel Jesus has been characterized as the one who is full of truth (1:14, 17), who speaks the truth (8:32, 40, 45–46; 17:8, 17), and who himself is the truth (14:6). The Spirit of truth bears witness to the one who is, speaks, and reveals the truth.

Thompson, M. M. (2015). [\*John: A Commentary\*](#) (First edition, p. 334). Louisville, KY: Westminster John Knox Press.

John 1:14 (NKJV)

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, **full of grace and truth.**

John 1:17 (NKJV)

<sup>17</sup> For the law was given through Moses, **but grace and truth came through Jesus Christ.**

John 8:31–32 (NKJV)

<sup>31</sup> Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed. <sup>32</sup> And you shall know the truth, and the truth shall make you free.”

John 8:40 (NKJV)

<sup>40</sup> But now you seek to kill Me, a Man who has told you the truth which I heard from God. Abraham did not do this.

John 8:45–46 (NKJV)

<sup>45</sup> But because I tell the truth, you do not believe Me.

<sup>46</sup> Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me?

John 17:8 (NKJV)

<sup>8</sup> For I have given to them the words which You have given Me; and they have received *them*, and have

known surely that I came forth from You; and they have believed that You sent Me.

John 17:17 (NKJV)

<sup>17</sup> Sanctify them by Your truth. Your word is truth.

John 14:6 (NKJV)

<sup>6</sup> Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

How important is this

Let me give you just a brief survey of what the Bible says about divine truth. God is the God of truth, according to Deuteronomy 32:4, meaning He is the source of it. Christ is the truth and full of truth, John 14:6, John 1:14. The Holy Spirit is called the Spirit of truth in John 14:17. The Bible is called, in Daniel 10:21, the Scripture of truth. We are saved by the truth. We are sanctified by the truth. We love the truth. We are judged by the truth. We are set free by the truth. We worship in the truth. We serve God in the truth. We rejoice in the truth.

We speak the truth. We think on the truth. We desire the truth. We manifest the truth. We hear the truth.

We obey the truth. Most comprehensively, we walk in the truth. That is to say, we conduct our lives in the realm of the truth. It determines how we think and how we speak and how we act. We walk in the truth.

In contrast to that, we exist in a realm of lies presided over by the arch-liar, Satan, who is the father of lies. He dominates his subjects so that they fail to understand and to believe the truth. He so dominates the world that men do not speak the truth. In fact, Jeremiah 9:5 says, "They are skilled at teaching their tongues to lie."

Hosea 4:1, the prophet says, "There is no truth in them."

Isaiah 59:4 says, "They do not plead for truth. Jeremiah 9:3 says, "They are not valiant for the truth." First Timothy 6:5 says, "They're destitute of truth." Second Timothy 3:8 says, "They resist the truth." Second Timothy 4:4 says, "They turn their ears from the truth."

The unconverted, then, are called in Psalm 58:3, "Those who speak lies." They live in a realm of lies. They live in a realm of deception and falsehood. The divine indictment of all of the lost, rendered in Romans 1:25, says, "They exchanged the truth of

God for the lie.” That’s how people live in the world. That’s how all of us lived in the world before God opened our hearts to understand the truth. You heard it again, didn’t you, in the testimonies tonight? One deception after another people pursue, one unfulfilling deception after another.

Everybody in the world lives in one of these two realms. You either live in the realm of the truth or you live in the realm of lies. The world, then, is divided into two groups: those who live in the truth and those who live in lies. Now, the role of the church is clearly defined in the Bible. One verse sums it up, 1 Timothy 3:15, “The church exists in the world to be the pillar and ground of the truth.” “The church exists in the world to be the pillar and ground of the truth.” And if the church ever abandons the truth, then it ceases to be the church of Jesus Christ.

The church, on the other hand, is to be a monument to the truth. We exist to represent the truth. That is our mission and that is our purpose, and failing to uphold and live the truth, we cease to be the church, as Israel failed to uphold and live the truth and ceased to be the witness nation. If

there's anything that should ever occur in a church, it should be the centrality of the truth, the revealed truth of God's Word. People treat the church so flippantly today. They blithely come in and out of church, never having a thought that they're interacting with the God of truth who hates deception and lies.

**The Primacy of Truth**

• *Sermons 2 John 1:4 63-1 Oct 19, 2003*

There is a major deficiency in the church today and it is the lack of discernment. Men and women spend very little time trying to know the truth. Churches are filled with people who do not understand the seriousness of the matter they undertake when teaching Scripture. Pastors play fast and loose with the words of the text as if it just really does not matter.

Some of the absolute worst I have ever seen in how they handle the truth of Scripture are those who make up 584 million world wide of the Pentecostal Charismatic movements.

They have more error and false interpretations and false prophecies false miracles, signs and wonders than what was claim in there entire history of the church. And they claim to have the

most of the Holy Spirit, even a second blessing of it.

But the Bible calls the Holy Spirit the Spirit of Truth.

So Why would they One who's name is Truth bring Credibility to huge amounts of error and false teaching

They Claim that the spirit is teaching them and telling them all this. But much of it is opposite of what the Bible Teaches.

It is the truth upon which the church stands or falls. The power and the savability of the gospel depends upon the accuracy of the message.

### **Galatians 1:2–9** (NKJV)

<sup>2</sup> and all the brethren who are with me,

To the churches of Galatia:

<sup>3</sup> Grace to you and peace from God the Father and our Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, <sup>5</sup> to whom *be* glory forever and ever. Amen.



<sup>6</sup> I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, <sup>7</sup> which is not another; but there are some who trouble you and want to pervert the gospel of Christ. <sup>8</sup> But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. <sup>9</sup> As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

I take it very seriously how we handle and interpret the truth. Each word, every noun, pronoun, verb adjective, adverb preposition and conjunction are words from God by the Spirit of Truth.

They are words that are life giving  
but

They are also damning

You can sit around your philosophical tables all day long discussing and debating the relevancy or accuracy or even the existence of Truth. But in the end you will be judged by the truth that has been revealed of Christ by the Spirit of Truth.

No debates then

No disputes

Only Entrance to Heaven or Expelled to Hell based on your response to the Truth.

1. The Promise of the Spirit

2. The Person of the Spirit

**3. The Practice of the Spirit.**

**26** “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. **27** And you also will bear witness, because you have been with Me from the beginning.

Two things He will do by Himself and thru His church.

1 He will Testify of Christ.

2. He will enable the Church to be a Witness

## 1. He will Testify of Christ

v. 26.....He will testify of Me

εκεινος μαρτυρησει περι εμου

He εκεινος that one (masculine) emphatic.  
that one the Spirit of Truth.

v. 26.....He will testify of Me

μαρτυρησει Future Act. Ind.

**martureó: to bear witness, testify**

**Original Word:** μαρτυρέω

**Part of Speech:** Verb

**Phonetic Spelling:** (mar-too-reh'-o)

**Definition:** to bear witness, testify

**Usage:** I witness, bear witness, give evidence, testify, give a good report.

**Word Origin**

from **martus**

**martus: a witness**

**Original Word:** μάρτυς, υρος, ό

**Part of Speech:** Noun, Masculine

**Phonetic Spelling:** (mar'-toos)

**Usage:** a witness; an eye- or ear-witness.

v. 26.....He will testify **of** Me

**of**

perí (a preposition) – properly, all-around (on every side); encompassing, used of full (comprehensive) consideration where "all the bases are covered" (inclusively). 4012 (perí) is often translated "concerning" ("all about").

John 16:8–11 (NKJV)

<sup>8</sup> And when He has come, He will convict the world of sin, and of righteousness, and of judgment: <sup>9</sup> of sin, because they do not believe in Me; <sup>10</sup> of righteousness, because I go to My Father and you see Me no more; <sup>11</sup> of judgment, because the ruler of this world is judged.

The Holy Spirit's primary ministry to the lost world is to **testify about** Jesus. Likewise, the message of the church is not political activism, social reform, or psychological self-fulfillment but Jesus Christ. In his sermon on the day of Pentecost, Peter boldly declared, "This Jesus God raised up again, to which we are all witnesses" (Acts 2:32), a truth he

repeated in his second recorded sermon (3:15). The apostles fearlessly declared to the Sanhedrin,

The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross. He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God has given to those who obey Him. (5:30–32; cf. 10:38–41; 13:31; 22:15, 20; 23:11; 26:16)

Paul wrote to the Corinthians, “I determined to know nothing among you except Jesus Christ, and Him crucified” (1 Cor. 2:2; cf. 15:15), and Peter described himself as a “witness of the sufferings of Christ” (1 Peter 5:1). The apostle John was exiled to “the island called Patmos because of the word of God and the testimony of Jesus” (Rev. 1:9). The Lord commended Antipas as “My witness, My faithful one” (Rev. 2:13), and the martyred tribulation saints are called “the witnesses of Jesus” (Rev. 17:6).

But despite the clear biblical emphasis on being witnesses of Jesus Christ, much of today’s evangelistic methodology focuses on meeting people’s felt needs. It also downplays the essential biblical emphasis on the glory of the person and work of the Savior and the crucial importance of

confronting unbelievers with their sin and its consequences unless they are rescued by faith in the atoning accomplishment of Jesus Christ. Any inadequate presentation of Christ and His death for sin can leave the sinner in his love of iniquity and ignorance of the truth of justification by faith and produce a false and temporary confession. Evangelism is as basic and unchanged as when Paul said

And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. I was with you in weakness and in fear and in much trembling, and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, so that your faith would not rest on the wisdom of men, but on the power of God. (1 Cor. 2:1–5)

The preaching of Christ and the cross is still the power of God for salvation (1 Cor. 1:18–25).

MacArthur, J. F., Jr. (2008). [John 12-21](#) (pp. 182–183). Chicago, IL: Moody Publishers.

27 And you  
also will bear witness, because

you have been with Me from the beginning.

\_\_\_\_\_ και υμεις δε μαρτυρειτε οτι απ  
αρχης μετ εμου εστε

This can be taken as a command or an indicative.

Believers are the final link in the chain of witness. Thus Jesus, after describing the Holy Spirit's witness, told the disciples **you will testify also**. The two are inseparably linked, since it is the Spirit who enables believers to effectively testify to the world about Jesus Christ. So vital is the Spirit's empowering of Christian witness that the Lord instructed the disciples to remain in Jerusalem until the coming of the Spirit on the day of Pentecost (Luke 24:49). It was "in the power of the Spirit" that Paul "fully preached the gospel of Christ" (Rom. 15:19).

The apostles were qualified to testify about Christ because they had **been with Him from the beginning** of His earthly ministry. When the early church sought a replacement for Judas to fill the ranks of the apostles, Peter told those assembled,

Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—beginning with the baptism of John until the day that He was taken up from us—one of these must become a witness with us of His resurrection. (Acts 1:21–22)

Christians today are not eyewitnesses of Jesus Christ as the apostles were, but they are called to point people to the truths about Him revealed in the Bible. They can also demonstrate the power of His resurrection life in their lives (cf. Rom. 6:4; Phil. 3:10).

God has chosen His people as a means to reach the elect among the lost. The blessed truth is that “whoever will call on the name of the Lord will be saved” (Rom. 10:13). But that can happen only when believers proclaim to them the saving truth of the gospel:

How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!” However, they did not all heed the good news; for Isaiah says, “Lord, who has believed our



report?” So faith comes from hearing, and hearing by the word of Christ. (vv. 14–17)

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 185–186). Chicago, IL: Moody Publishers.