

# The Promise of the Holy Spirit pt 2

## John 14:15-17

### John 14:15–17 (NKJV)

<sup>15</sup> “If you love Me, keep My commandments.  
<sup>16</sup> And I will pray the Father, and He will give you another Helper, that He may abide with you forever —<sup>17</sup> 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.

### Introduction:

“In a day dominated by anonymous sources, political spin, and so-called fake news, locating and understanding the truth ought to be a high priority. However, what we see most often is people circling the wagons with others who share their opinions and holding to the version of the facts that reinforces their biases.

People don't want the truth as much as they want the “truth” that makes them feel comfortable and confident. They want the truth only inasmuch as it confirms what they're already thinking, saying, and doing. With

relativism run amok, the truth only matters to the degree it gives you license.

Tragically, that perspective on truth has infiltrated the church. Today, professing believers want God to speak personally to them through their dreams and mental impressions. The implication is that His Word isn't enough—that their unique circumstances and needs require a direct line to the Almighty.”

gty by Jeremiah Johnson Friday, November 2, 2018

CP

CURRENT PAGE:

CHURCH & MINISTRIES | TUESDAY, SEPTEMBER 24, 2019

**Report projects 35 million youth to leave Christianity by 2050; Greg Stier responds**

Taking into account a “worst-case scenario,” the report projects that as many as 42 million people raised in Christian homes will disaffiliate from Christianity by 2050 while the Christian population will decrease to 54 percent and the unaffiliated population will increase to 35 percent.

Taking into account a “better-case scenario,” the report estimates that 26 million people raised in Christian families will disaffiliate by 2050. Then, Christians will comprise 64 percent of the nation's population by 2050.

“It is the largest and fastest numerical shift in religious affiliation in the history of this country,” the report stresses.

Although the report admits that it is hard to find clear data, it projects the “single largest generational loss of souls in history.”

“This is not a gradual shift as in Europe (and also fundamentally different; we do not believe this is the result of secularization but indifference),” the report expands.

It calls for a number of things, including a doubling or tripling of church planting efforts in the United States. The current rate of church planting will not be enough to “address population growth and anticipated church closures of older congregations.”

At least 215,000 churches will need to be planted by 2050 just to maintain the status quo.

The report also calls for churches to “transform youth discipleship,” contending that the youth ministry models of the last 50 years are no longer effective.

Stier said that opportunity lies with the fact that the churches in the U.S. outnumber high schools and middle schools by almost a five-to-one ratio. He stressed that churches need to be “fully onboard” when it comes to mobilizing and equipping youth to become missionaries on their campuses in order to reach their peers with the Gospel.

“Youth ministry needs to be re-engineered to be Gospel-advancing and disciple-multiplying,” he stressed. “It is not about meetings but about the mission. Young people are longing for a cause that matters. So they need to be equipped and youth leaders need to be equipped to equip them.”

“There is nothing wrong with games and all that stuff, but they (youth groups) need to take it serious about the mission that God has put before us. I think we have to have a higher standard for youth ministry than fun, games, pizza and a 10-minute lesson.”

For an example of the crisis we are facing, Bill Johnson of Bethal Music states

“Music bypasses all of the intellectual barriers, and when the anointing of God is on a song, people will begin to believe things they wouldn’t believe through teaching”

“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.

What does it mean when the apostle Paul writes to Timothy, who is pastoring a church in Ephesus, what does it mean when he says that the church is to be the pillar and ground of the truth? They would have understood that because in the city of Ephesus was this massive edifice built to Diana, the god of the Ephesians. Diana sounds like a lovely name, and indeed it is, but this particular god was the grossest kind of deity imaginable. In fact, an animal - and a very ugly one at that. But the temple was massive. It was one of the seven wonders of the ancient world, along with the hanging gardens of Babylon, and the pyramids, and others.

And the great feature that struck you when you saw the Temple of Diana was the pillars. There were 127 of them, massive pillars, solid marble, carved and then overlaid with gold and then studded with jewels. When you see the ruins of an ancient temple today, you often see them all as

white. There was a time when many of them were overlaid with gold and studded with jewels, this was one, 127 pillars, every pillar was donated to the building of the temple by a king and bore the name of that king. And it was all of those kings paying their homage to the goddess and sometimes god, Diana.

Now, these pillars held up the roof, which was an immense structure made of stone. Underneath the pillar were the hedraiōma, which means “the support.” As I said, the ground it’s called, but this is the hedraiōma, the support. It references the foundation. So you had this massive stone foundation, supporting 127 solid marble pillars, holding up this heavy roof. That whole edifice, that whole massive structure with its foundation and its pillars and its roof was a testimony to Satan. It was a testimony to lies, like the Vatican. It was a monument to deception.

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.

One writer says, "Does anyone have the foggiest idea what sort of power we so blithely invoke in our prayers? The churches are children playing on the floor with their chemistry sets, mixing up a batch of TNT to kill a Sunday morning. It is madness to wear ladies' velvet hats to church. We should all be wearing crash helmets. Ushers should provide life preservers and signal flares. They should lash us to the pews for the sleeping God we say we worship might wake up and take offense."

The true church is the pillar and ground of the truth. It proclaims the truth and the people who are there come to hear the truth. And the truth, of course, is the revealed truth of God. The only truth that we will know is that which God has revealed to us and that, of course, is revealed in the Scripture. It is the solemn responsibility, then, of the church to solely, without wavering, without moving,

unshakably uphold that truth. The church does not author the message of truth, and it alters it only at its own risk. The church is called to be the foundation and the support of the truth.

Put it another way, the church has the stewardship of the Scripture. That is our stewardship. We read so much in the paper about this church and that church. We read all of the things that are going on in the Roman Catholic Church, particularly with the preoccupation with the pope. All the things that are going on in the Anglican church as they ordain homosexual bishops and legitimize same-sex marriages. And all the church leaders meet together. Those really are not churches at all. They have - they have really taken a name they're not entitled to.

That's the church of antichrist, not the church of Christ. The church of Christ upholds the truth, it doesn't tear the truth down, it doesn't destroy the truth. Doesn't mock the Scripture nor does it substitute something else for it. Doesn't negotiate divine revelation. The true church has always clung to the truth - always. In the midst of every storm, in the midst of all persecution, in the midst of rejection, whether its enemies attack from the

inside or attack from the outside, the true church has always clung to the truth.

And thousands through its history have paid the price for the truth rather than compromise it or abandon it. I admit that our challenge is not that we might be killed for the truth. In fact, it would probably be better in terms of holding onto the truth if that were the case. Because if there were outright persecution against those who believe the truth, all the hypocrites would disappear. And the only people who would be left would be the people who really are the people of the truth.

Persecution would help us to hold onto the truth because the true saints of God would receive the grace to endure the persecution that comes when the truth is attacked. We have something far worse than being killed for the truth. We might be rejected by our society for the truth. We might be considered as offensive and divisive. We might be looked at as alien. We might be vilified or even, at best, treated with indifference. We might be rejected by those around us. And so in order to avoid that, we compromise or even set the truth aside that offends.” John MacArthur

# Review

John 14:1-14

- 1 “Let not your heart be troubled; you believe in God, believe also in Me.
- 2 In My Father’s house are many mansions; if *it were not so*, I would have told you. I go to prepare a place for you.
- 3 And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.
- 4 And where I go you know, and the way you know.”
- 5 Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?”
- 6 Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.
- 7 “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”

- 8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.”
- 9 Jesus said to him, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”
- 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own *authority*; but the Father who dwells in Me does the works.
- 11 Believe Me that I *am* in the Father and the Father in Me, or else believe Me for the sake of the works themselves.
- 12 “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do, because I go to My Father.
- 13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
- 14 If you ask anything in My name, I will do *it*.

[\*The New King James Version\*](#). (1982). (Jn 14:1–14). Nashville: Thomas Nelson.

## Lesson:

### I. The Stipulation

## II. The Supplication

## III. The Specification

# I. The Stipulation

<sup>15</sup> “If you love Me, keep My commandments.

Εαν αγαπατε με τας εντολας τας εμας τηρησατε

## I. The Stipulation

# II. The Supplication

<sup>16</sup> And I will pray the Father, and He will give you another Helper, that He may abide with you forever

**16** και εγω ερωτησω τον πατερα και αλλον

παρακλητον δωσει υμιν ινα  
μενη μεθ υμων εις τον  
αιωνα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:16). Bellingham, WA: Logos Bible Software.

He will give you another Helper,  
και αλλον παρακλητον δωσει υμιν

αλλον παρακλητον

The Greek term *paraklētos*, rendered ‘Counsellor’ in the niv, is the verbal adjective of *parakaleō*, lit. ‘to call alongside’, and hence ‘to encourage’, ‘to exhort’. The verbal adjective has passive force, and is roughly equivalent to *ho parakeklēmenos*, ‘one who is called alongside’. In secular Greek, *paraklētos* primarily means ‘legal assistant, advocate’ (LSJ, s.v.) *i.e.* someone who helps another in court, whether as an advocate, a witness, or a representative. With this legal force it was transliterated into Hebrew and Aramaic (*cf.* Additional Note). In Greek, however, the term never had the restrictively technical force that Latin *advocatus* (‘a legal advocate’) had. Moreover, the passive form does not rule out the possibility that the Paraclete may

be an active speaker on behalf of someone before someone else (*cf.* G. Behm, *TDNT* 5. 803).

Carson, D. A. (1991). *The Gospel according to John* (p. 499). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

In John's usage, the legal overtones are sharpest in 16:7–11, but there the Paraclete serves rather more as a prosecuting attorney than as counsel for the defence. niv's 'Counsellor' is not wrong, so long as 'legal counsellor' is understood, not 'camp counsellor' or 'marriage counsellor'—and even so, the Paraclete's ministry extends beyond the legal sphere. The same limitation afflicts 'Advocate'. av's 'Comforter' was not bad in Elizabethan English, when the verb 'to comfort' meant 'to strengthen, give succour to, to encourage, to aid' (from Latin *confortare*, 'to strengthen'). In today's ears, 'Comforter' sounds either like a quilt or like a do-gooder at a wake, and for most speakers of English should be abandoned. 'Helper' (GNB) is not bad, but has overtones of being subordinate or inferior, overtones clearly absent from John 14–16.

Carson, D. A. (1991). *The Gospel according to John* (p. 499). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

He will give you another Helper,  
και αλλον παρακλητον δωσει υμιν

αλλον παρακλητον

*Paraklētos* (**Helper**) is a term the meaning of which cannot be exhausted by any one word. It literally means “one called alongside to help” and has the connotation of a helper, comforter, counselor, exhorter, intercessor, encourager, and advocate (defense attorney).

MacArthur, J. F., Jr. (2008). [\*John 12–21\*](#) (p. 112). Chicago, IL: Moody Publishers.

He will give you another Helper,  
και αλλον παρακλητον δωσει υμιν

αλλον παρακλητον

*Allos* (**another**) refers specifically to another of the same kind. For example in Matthew 13:24, 31, and 33, each succeeding parable is called “another” (*allos*) in the same category (they are all parables about the nature of the kingdom). In Mark 4:36 *allos* describes “other” boats of a similar style; in Mark 12:4 “another” slave of the same vineyard owner; in John 12:29 “others” in the same crowd; and in John 18:15–16 (cf. 20:2, 3, 4, 8) “another” disciple (the apostle John), who was of the same group as Peter.

While in English there is only one word for “another,” there is a second Greek word used often in the New Testament. It is, in contrast to *allos*, the word *heteros*, which describes another thing of a completely different nature (cf. the English word *heterodoxy*). In Acts 7:18 Stephen spoke of “another [*heteros*] king over Egypt who knew nothing about Joseph.” That pharaoh was not only from a different dynasty, but also had a radically different attitude toward the children of Israel. In Romans 7 Paul used *heteros* to distinguish the “law of sin” (v. 23) from the absolutely opposite “law of God” (v. 22). Perhaps the most striking illustration of the difference between *allos* and *heteros* is in Galatians 1:6–7. There Paul rebuked those who were following a “different (*heteros*) gospel” than the one they had received. That false gospel was “not another (*allos*)” of the same kind as the true gospel, since there is only one true gospel.

Hence, Jesus’ promise was that He would send **another** (*allos*) **Helper** exactly like Himself, a person who could adequately take His place and empower His work. The Holy Spirit is the perfect substitute for the Lord Jesus Christ—the original **Helper** (cf. 1 John 2:1, where “Advocate” translates *paraklētos*). Like Jesus, the Holy Spirit would teach (John 14:26), strengthen (Eph. 3:16), and intercede for the disciples (Rom. 8:26). Though His departure was imminent, the Lord

promised **that** the Holy Spirit would **be with** them **forever**. MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 112–113). Chicago, IL: Moody Publishers.

Contrary to the false teaching of cults such as the Jehovah’s Witnesses and the assumption of many professed Christians, the Holy Spirit is not an impersonal force or power. The Bible clearly teaches that **He is a person**, and **that is true because He is God**.

Scripture reveals that the Holy Spirit possesses the attributes of personhood:

intellect (He knows the thoughts of God [1 Cor. 2:11])

and has a mind [Rom. 8:27]);

emotion (He can be grieved [Eph. 4:30; cf. Isa. 63:10]);

and will (He distributes spiritual gifts in the church according to His will [1 Cor. 12:11]).

He also does things that only a person can do, such as teach (Luke 12:12; John 14:26);

testify (John 15:26; Rom. 8:16),

lead and direct (Matt. 4:1; Acts 13:4; 16:6–7; Rom. 8:14),

give guidance (Mark 13:11; Acts 15:28), convict (John 16:7–8),

speak (Acts 8:29; 10:19; 13:2; 20:23; 21:11; 1 Tim. 4:1; Rev. 22:17),

intercede (Rom. 8:26),

and reveal (Mark 12:36; Luke 2:26; 1 Cor. 2:10; Acts 1:16; 4:25; 28:25; Heb. 3:7; 10:15–17; 2 Peter 1:21; cf. 2 Sam. 23:2; Ezek. 11:5).

Nor can an impersonal force be lied to (Acts 5:3),

blasphemed (Matt. 12:31),

or insulted (Heb. 10:29).

Further, the New Testament refers to the Holy Spirit using masculine pronouns, even though the Greek noun *pneuma* (spirit) is neuter.

The Bible also teaches the deity of the Holy Spirit. As the third person of the Trinity, He is associated with God the Father and God the Son. He is called the Spirit of God (Ezek. 11:24; Matt. 3:16)

and the Spirit of Jesus (Acts 16:7; Gal. 4:6; Phil. 1:19; 1 Peter 1:11).

He is mentioned with them in the Trinitarian baptism formula in Matthew 28:19 (cf. Isa. 48:16; 2 Cor. 13:14).

The Holy Spirit possesses divine attributes, including eternity (Heb. 9:14),

omniscience (1 Cor. 2:10–11),  
 omnipresence (Ps. 139:7),  
 omnipotence (as demonstrated by His power to  
 create; Gen. 1:2; Job 33:4),  
 veracity (truthfulness; 1 John 5:6),  
 and the power to give life (He is called the  
 “Spirit of life” in Rom. 8:2).

The Holy Spirit does the works that only God  
 can do, including creating the universe (cf. Gen.  
 1:2 with Ps. 33:6–9),

inspiring Scripture (cf. 2 Peter 1:21 with 2 Tim.  
 3:16),

regenerating lost sinners (John 3:6; Titus 3:5),  
 and sanctifying believers (2 Thess. 2:13; 1 Peter  
 1:2).

Finally, Scripture unequivocally states that the  
 Holy Spirit is God.

Acts 5:3 says that Ananias lied to the Holy  
 Spirit, while verse 4 says he lied to God.

Paul’s declaration in 2 Corinthians 3:17, “Now  
 the Lord is the Spirit,” also unmistakably affirms  
 the deity of the Holy Spirit.

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 113–114). Chicago, IL: Moody Publishers.

**16 And I will pray the Father, and  
 He will give you another Helper,**

that He may abide with you  
forever

**16** και εγω ερωτησω τον  
πατερα και αλλον  
παρακλητον δωσει υμιν ινα  
μενη μεθ υμων εις τον  
αιωνα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Jn 14:16). Bellingham, WA: Logos Bible Software.

**For ever** (εις τον αιωνα [*eis ton aiōna*]).  
This the purpose (ινα [*hina*]) in view and  
thus Jesus is to be with his people here  
forever (Matt. 28:20).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:16). Nashville, TN: Broadman Press.

Matthew 28:19–20 (NKJV)

**19** Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age.*” Amen.

Ephesians 1:13–14 (NKJV)

**13** In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom

also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

I. The Stipulation

II. The Supplication

### III. The Specification

<sup>17</sup> 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.

το πνευμα της αληθειας ο ο κοσμος ου δυναται  
λαβειν οτι ου θεωρει αυτο ουδε γινωσκει αυτο  
υμεις δε γινωσκετε αυτο οτι παρ υμιν μενει και  
εν υμιν εσται

<sup>17</sup> the Spirit of truth, The Spirit of the Truth

το πνευμα της αληθειας

“a most exquisite title” (Bengel)

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:17). Nashville, TN: Broadman Press.

The Holy Spirit is marked by it (genitive case), gives it, defends it (cf. 1:17), in contrast to the spirit of error (1 John 4:6)

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:17). Nashville, TN: Broadman Press.

## John 15:26 (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.**

Coming so soon after 14:6, where Jesus claims to be the truth, ‘the Spirit of truth’ may in part define the Paraclete as the Spirit who bears witness to the truth, *i.e.* to the truth that Jesus is (cf. Johnston, pp. 121–122).

Carson, D. A. (1991). *The Gospel according to John* (p. 500). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

## 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.

1 John 2:27 (NKJV)

<sup>27</sup> But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

Jesus called the Holy Spirit **the Spirit of truth** (cf. 15:26; 16:13) to emphasize His work of revealing spiritual truth to believers. In particular, the Holy Spirit was to reveal to the apostles the inspired truth of the New Testament (John 14:26; 16:13),

John 14:26

**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.

as He had revealed the Old Testament (2 Peter 1:19–21).

## 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.

<sup>17</sup> **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.**

το πνευμα της αληθειας ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινωσκει αυτο υμεις δε γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται

The Spirit of God is called the Spirit of Truth because of the essential nature of the ministry of the Spirit of God is through truth.

Not feeling, impressions, goose bumps, circumstances... but through objective truth. The Revealed, written, canonized, completed Word of God

The Church is full of subjective approaches to truth. I hear this all time.

“God told me”

“I sense God saying”

“I feel like God says”

“What this means to Me is”

These are a subjective. Not objective.

The Spirit of God is the Spirit of Object Truth. not felt truth.

It is through objective truth that we know

Who God is,

What He is like

How the World was Created

How Man fell into sin

How God chose a nation Israel

How God gave His Law

How God promised a Redeemer.

How the prophecies were fulfilled.

How the Messiah came

What he taught

What he did

How he died and was resurrected

What His death means

What it accomplished

How we are able to have it applied

How to live the Christian life

What to look forward to in the Future.

whom the world cannot receive,  
because it neither sees Him nor  
knows Him

*The world (kosmos; cf. notes on 1:10), the moral order in rebellion against God, cannot accept him, because it neither sees him nor knows him.*

*Profoundly materialistic, the world is suspicious of what it cannot see; but seeing in itself guarantees nothing, as the world's response to Jesus demonstrates. The truth is that the world does not know the Spirit of truth, and cannot accept him*

Carson, D. A. (1991). [The Gospel according to John](#) (p. 500). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

John 1:9–11 (NKJV)

<sup>9</sup> That was the true Light which gives light to every man coming into the world.

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him.

<sup>11</sup> He came to His own, and His own did not receive Him.

<sup>1</sup> John 5:19 (NKJV)

<sup>19</sup> We know that we are of God, and the whole world lies *under the sway* of the wicked one.

1 John 4:4–5 (NKJV)

<sup>4</sup> You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. <sup>5</sup> They are of the world. Therefore they speak *as of the world*, and the world hears them.

James 4:4 (NKJV)

<sup>4</sup> Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

whom the world cannot receive,  
because it neither sees Him nor  
knows Him

ο ο κοσμος ου δυναται λαβειν

Left to itself the sinful world is helpless (1 Cor. 2:14; Rom. 8:7f.), almost Paul's very language on this point. The world lacks spiritual insight (οὐ θεωρεῖ [*ou theōreī*]) and spiritual knowledge (οὐδε γινωσκει [*oude ginōskeī*]). It failed to recognize Jesus (1:10) and likewise the Holy Spirit

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 14:17). Nashville, TN: Broadman Press.

### Romans 8:7–8 (NKJV)

<sup>7</sup> Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. <sup>8</sup> So then, those who are in the flesh cannot please God.

### Matthew 12:34 (NKJV)

<sup>34</sup> **Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.**

### 1 Corinthians 2:14 (NKJV)

<sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

### John 8:43 (NKJV)

<sup>43</sup> **Why do you not understand My speech? Because you are not able to listen to My word.**

### John 10:26–27 (NKJV)

<sup>26</sup> But you do not believe, because you are not of My sheep, as I said to you. <sup>27</sup> My sheep hear My voice, and I know them, and they follow Me.

John 12:37–39 (NKJV)

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report?  
*And to whom has the arm of the Lord been revealed?*”

<sup>39</sup> Therefore they could not believe, because Isaiah said again:

John 6:44 (NKJV)

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

whom the world cannot receive,  
 because it neither sees Him nor  
 knows Him

---

ο ο κοσμος ου δυναται λαβειν

## The Reason they cannot receive.

John 3:19–20 (NKJV)

**19** And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil.

**20** For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

Romans 1:28 (NKJV)

**28** And even as they did not **like** to **retain** God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

**28** Και καθως ουκ εδοκιμασαν τον Θεον εχειν εν επιγνωσει παρεδωκεν αυτους ο Θεος εις αδοκιμον νουν ποιειν τα μη καθηκοντα

Newberry, T., & Berry, G. R. (2004). *The interlinear literal translation of the Greek New Testament* (Ro 1:28). Bellingham, WA: Logos Bible Software.

### like

**to approve** *v.* — to judge to be right or commendable; think well of.

**dokimazo:** I put to the test, prove, examine

**Original Word:** δοκιμάζω

**Part of Speech:** Verb

**Transliteration:** dokimazo

**Phonetic Spelling:** (dok-im-ad'-zo)

**Definition:** to test, by implication to approve

**Usage:** I put to the test, prove, examine; I distinguish by testing, approve after testing; I am fit.

**Cognate:** 1381 dokimázō (from 1384 /dótimos, "approved") – properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what is good (genuine). [See 1384](#) (dokimos).

1381 /dokimázō ("to approve by testing") is done to demonstrate what is good, i.e. passes the necessary test. 1381 (dokimázō) does not focus on disproving something (i.e. to show it is bad).

Romans 1:30 (NKJV)

<sup>30</sup> backbiters, [haters of God](#), violent, proud, boasters, inventors of evil things, disobedient to parents,

[haters of God](#)

**theostugés: hating God**

**Original Word:** θεοστυγής, ἔς

**Part of Speech:** Adjective

**Transliteration:** theostugés

**Phonetic Spelling:** (theh-os-too-gace')

**Definition:** hating God

**Usage:** hating God, hateful to God.

2319 theostygés (a substantival adjective, derived from 2316 /theós, "God" and stygeō, "abhor") – properly, to abhor God (His will). This rare term refers to people who totally turn against the Lord (used only in Ro 1:30).

## Isaiah 49:7 (NKJV)

7 Thus says the Lord,  
 The Redeemer of Israel, their Holy One,  
 To Him whom man despises,  
 To Him whom the nation abhors,

To the Servant of rulers:  
 "Kings shall see and arise,  
 Princes also shall worship,  
 Because of the Lord who is faithful,  
 The Holy One of Israel;  
 And He has chosen You."

This hatred is not confined to those of a reprobate mind but the whole world is included.

## John 7:7 (NKJV)

7 **The world cannot hate you, but it hates Me because I testify of it that its works are evil.**

## John 15:18–19 (NKJV)

**18 "If the world hates you, you know that it hated Me before *it hated* you. 19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.**

## John 15:23–25 (NKJV)

<sup>23</sup> He who hates Me hates My Father also. <sup>24</sup> If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. <sup>25</sup> But *this happened* that the word might be fulfilled which is written in their law, *'They hated Me without a cause.'*

John 17:14 (NKJV)

<sup>14</sup> I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world.

<sup>17</sup> 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.

neither sees Him

**theóreo:** to look at, gaze

**Original Word:** θεωρέω

**Part of Speech:** Verb

**Transliteration:** theóreó

**Phonetic Spelling:** (theh-o-reh'-o)

**Definition:** to look at, gaze

**Usage:** I look at, gaze, behold; I see, experience, discern; I partake of.

2334 theōréō (from 2300 /theáomai, "to gaze, contemplate") – gaze on for the purpose of analyzing (discriminating).

[2334 (theōréō) is the root of the English term "theatre," i.e. where people concentrate on the meaning of an action (performance).]

Its not a physical sight that is in mind here. You cannot see the Spirit.

John 4:19 (NKJV)

<sup>19</sup> The woman said to Him, “Sir, I perceive that You are a prophet.

John 6:40 (NKJV)

<sup>40</sup> **And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”**

Acts 17:22 (NKJV)

<sup>22</sup> Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious;

The world lacks spiritual insight (οὐ θεωρεῖ [*ou theōrei*]) and spiritual knowledge (οὐδε γινώσκει [*oude ginōskei*])

Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#) (Jn 14:17). Nashville, TN: Broadman Press.

1 Corinthians 2:14 (NKJV)

<sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

2 Corinthians 4:3–6 (NKJV)

<sup>3</sup> But even if our gospel is veiled, it is veiled to those who are perishing, <sup>4</sup> whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. <sup>5</sup> For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. <sup>6</sup> For it is the God who commanded light to shine out of darkness, who

has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

#### Ephesians 4:17–18 (NKJV)

<sup>17</sup> This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, <sup>18</sup> having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart;

#### Psalms 115:4–8 (NKJV)

- <sup>4</sup> Their idols *are* silver and gold,  
The work of men's hands.
- <sup>5</sup> They have mouths, but they do not speak;  
Eyes they have, but they do not see;
- <sup>6</sup> They have ears, but they do not hear;  
Noses they have, but they do not smell;
- <sup>7</sup> They have hands, but they do not handle;  
Feet they have, but they do not walk;  
Nor do they mutter through their throat.
- <sup>8</sup> Those who make them are like them;  
*So is everyone who trusts in them.*

#### Isaiah 44:18–19 (NKJV)

<sup>18</sup> They do not know nor understand;  
 For He has shut their eyes, so that they cannot  
 see,  
*And* their hearts, so that they cannot  
 understand.

<sup>19</sup> And no one considers in his heart,  
 Nor *is there* knowledge nor understanding to  
 say,

“I have burned half of it in the fire,  
 Yes, I have also baked bread on its coals;  
 I have roasted meat and eaten *it*;  
 And shall I make the rest of it an abomination?  
 Shall I fall down before a block of wood?”

### Acts 26:17–18 (NKJV)

<sup>17</sup> I will deliver you from the *Jewish* people, as well  
 as *from* the Gentiles, to whom I now send you, <sup>18</sup> to  
 open their eyes, *in order* to turn *them* from darkness  
 to light, and *from* the power of Satan to God, that  
 they may receive forgiveness of sins and an  
 inheritance among those who are sanctified by faith  
 in Me.’

<sup>17</sup> 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.

### but you know Him

**know him** (ὕμεις γινώσκετε αὐτό [*humeis ginōskete auto*]). Emphatic position of ὕμεις [*humeis*] (ye) in contrast with the world (15:19), because they have seen Jesus the Revealer of the Father (verse 9). **Abides** (μένει [*menei*]). Timeless present tense. **With you** (παρ' ὑμῖν [*par' humin*]). “By your side,” “at home with you,” not merely “with you” (μεθ' ὑμῶν [*meth' humōn*]) “in the midst of you.” **In you** (ἐν ὑμῖν [*en humin*]). In your hearts. So note μετα [*meta*] (16), παρα, ἐν [*para, en*].

Robertson, A. T. (1933). [\*Word Pictures in the New Testament\*](#) (Jn 14:17). Nashville, TN: Broadman Press.

## Why do we know Him ?

### **Acts 16:14** (NKJV)

<sup>14</sup> Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of

Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul.

Acts 11:20–21 (NKJV)

<sup>20</sup> But some of them were men from Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a great number believed and turned to the Lord.

Isaiah 50:5 (NKJV)

<sup>5</sup> The Lord God has opened My ear;  
And I was not rebellious,  
Nor did I turn away.

Luke 24:44–45 (NKJV)

<sup>44</sup> Then He said to them, “*These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.*” <sup>45</sup> And He opened their understanding, that they might comprehend the Scriptures.

## Ephesians 1:17–18 (NKJV)

<sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, <sup>18</sup> the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,

told them, **He abides with you and will be in you.** The Lord's promise that the Spirit would indwell the disciples in the future does not mean the Holy Spirit was not present or active before Pentecost (cf. Gen. 6:3; 1 Chron. 12:18; Pss. 51:11; 139:7–12; 143:10; Ezek. 36:27). No one in any era of redemptive history could be saved, sanctified, empowered for service and witness, or guided in understanding Scripture and praying in the will of God apart from the Spirit's internal soul work. That He was already present with the disciples, before the cross, is clear from the present tense of the verb translated **abides.**

MacArthur, J. F., Jr. (2008). [John 12–21](#) (pp. 114–115). Chicago, IL: Moody Publishers.

Under the old covenant, the Spirit was present with believers in a general sense. But soon, as Christ

promised His disciples, the Comforter would in an unprecedented way personally and permanently indwell those who believed. There was to come for believers a giving of the Spirit by which unique power would be provided for ministry and evangelism. That happened on the day of Pentecost, when the Spirit was given to believers in a new fullness that became normative for all believers since (Rom. 8:9; 1 Cor. 12:13).

MacArthur, J. F., Jr. (2008). [John 12-21](#) (p. 115). Chicago, IL: Moody Publishers.

John 14:23 (NKJV)

<sup>23</sup> Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.

Ezekiel 36:26–27 (NKJV)

<sup>26</sup> I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup> I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.

Romans 8:9–11 (NKJV)

<sup>9</sup> But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. <sup>10</sup> And if Christ *is* in you, the body *is* dead because of sin, but the Spirit *is* life because of righteousness. <sup>11</sup> But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

1 Corinthians 3:16 (NKJV)

<sup>16</sup> Do you not know that you are the temple of God and *that* the Spirit of God dwells in you?

1 Corinthians 6:19 (NKJV)

<sup>19</sup> Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?

Ephesians 2:22 (NKJV)

<sup>22</sup> in whom you also are being built together for a dwelling place of God in the Spirit.

2 Timothy 1:14 (NKJV)

<sup>14</sup> That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

1 John 2:27 (NKJV)

<sup>27</sup> But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

1 John 3:24 (NKJV)

<sup>24</sup> Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

1 John 4:12–13 (NKJV)

<sup>12</sup> No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. <sup>13</sup> By this we know that we abide in Him, and He in us, because He has given us of His Spirit.

## 1 Corinthians 2:1–14 (NKJV)

2 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. <sup>2</sup> For I determined not to know anything among you except Jesus Christ and Him crucified. <sup>3</sup> I was with you in weakness, in fear, and in much trembling. <sup>4</sup> And my speech and my preaching *were* not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, <sup>5</sup> that your faith should not be in the wisdom of men but in the power of God.

<sup>6</sup> However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. <sup>7</sup> But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, <sup>8</sup> which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

<sup>9</sup> But as it is written:

*“Eye has not seen, nor ear heard,  
Nor have entered into the heart of man  
The things which God has prepared for those who  
love Him.”*

<sup>10</sup> But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. <sup>11</sup> For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. <sup>12</sup> Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.

<sup>13</sup> These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.

<sup>14</sup> But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.