

VI:

INTRODUCTION

The use of the Greek article is key to many New Testament doctrines. When a noun is without the article the word takes on a quality of the thing. When the word is used with an article (with the exception of referring to previous use) the word particularizes. One of the best illustrations is the use of the word "boy". To say I see "boy" in the Greek language would be to note one who has a character and quality of being a boy. To say I see the "boy" notes a particular boy. This fact is significant in understanding the revelation of the doctrine concerning "the truth". "The truth" is not just seeing things the way they really are, but a particular doctrine concerning how one can have victory over the sin nature. Today, we'll explore the the revelation in Scripture concerning "the truth".

I. THE SIN NATURE ENSLAVED MEN PRIOR TO THIS DISPENSATION OF GRACE.

- A. The sin nature is the bent of will that every man possesses due to the fall of Adam. Adam's disobedience resulted in all men gaining a bent of will that is in opposition to God. Rom. 5:12
 - 1. The apostle Paul cautioned the Romans to stop letting the sin nature rule as a king over their bodies. Rom. 6:12
 - 2. The Mosaic law made the sin nature worse. Rom. 7:8

- B. Christ revealed during His earthly ministry that all men are in bondage to the sin nature. John 8:34
 - 1. The word "committed" is better translated everyone, the one continually doing (or practicing). cf. 1st John 2:29 (of those practicing righteousness)
 - 2. "Servant" is the Greek word *doulos* -- "*one who was born into his condition of slavery, one bound to his master as his slave, one who was in a permanent relationship to his master, which relationship could only be broken by death, one whose will was swallowed up in the will of his master, one who served his master even to the extent that he disregarded his own interest.*" -- Kenneth Wuest cf. 1st Co. 7: 22 (of being a servant of Christ)

II. CHRIST REVEALED TO THE JEWS THAT THERE WOULD BE A BODY OF DOCTRINE IN THE FUTURE THAT WOULD FREE THEM FROM THE SIN NATURE.

- A. Christ revealed to the Jews with which He was talking that the Son had the ability to make the free from the sin nature. John
 - 1. "Free" is the word *eleutheros* -- "exempt, unrestrained, not bound by an obligation." -- Joseph Thayer

2. Eleutheros is used (aor. act. subj.) to denote the potentiality of a future freedom from the sin nature.
3. "Shall be" is the future tense use of the word eimi -- to be, "you shall in the future be"
 - a. Paul in Romans looks at the fact that the Romans were free from the sin nature. Rom. 6:18
 - b. The Romans obtained their freedom through obeying a doctrine they were taught. Rom. 6:17
 - c. The law (principle) concerning the life in Christ Jesus has made the believer free from the law of sin and death. Rom. 8:2
 - d. The Galatians were encouraged to stand fast in the liberty that resulted from being made free from the sin nature. Gal. 5:1

B. The apostle Paul revealed that the sin nature loses its effectiveness apart from law. Rom. 7:9

III. THE USES OF THE TERM "THE TRUTH" NOTES A PARTICULAR PART OF SCRIPTURE THAT HAS THE CAPACITY TO FREE MEN FROM BONDAGE TO THE SIN NATURE.

- A. The phrase "the truth" is used 61 times in the New Testament (English).
 1. It is used of denoting that which is accurate versus a lie. 1st Tim. 2:7 (of Paul expressing that he was speaking that which was true versus that which was a lie); John 16:7 (of Christ going away)
 2. It is used of denoting the way things really are versus "the lie" perpetuated in the world by Satan. Rom. 1:25
 3. It is used of the doctrine that teaches men how to be saved. Col. 1:5; 2 Thess. 2:13
 4. It is used to denote doctrine that aids the believer in overcoming the sin nature. 1st Tim. 6:5
- B. "The Truth" is a doctrine that requires obedience.
 1. The word "obey" is peithesthe - to be persuaded (pres. m/p subj); convinced.
 2. Obedience to "the truth" sets the believer on a course to live by grace. Gal. 5:7
 3. Obedience to "the truth" purifies the soul. 1st Pet. 1:22
- C. A full experiential knowledge of "the truth" generally hinders "willful" sin. Heb. 10:26
 1. "Willfully" is the Greek word ekousios which notes that which is "deliberately, intentionally". -- Reinecker/Rogers.
 2. "Sin" is (pres. act. part.) to be in a continual state of committing acts of lawlessness.

CONCLUSION