

# The use of Truth in the Bible.

## Note:

The true Biblical meaning of Truth requires each of the spiritual gifts of [knowledge](#), [wisdom](#) and [understanding](#) to comprehend properly. [Understanding](#) can show the similarities and differences found within verses of the Bible that tell us about [truth](#). The verses that tell us about [truth](#) actually involve far more of the Bible than just the few verses that use the word of [truth](#), but this paper only deals with the verses which use the word of [truth](#). We find that the Bible tells us that Jesus is [the truth](#) and our personal relationship with Him requires the spiritual gift of [knowledge](#). Further, since each saved person has this personal relationship, it requires the spiritual gift of [wisdom](#) to comprehend the similarities and differences between the relationship of each believer. In consideration of all of these things, it needs to be acknowledged that this paper only provides the most basic level of [understanding](#) how God uses the word [truth](#) within the Bible. In fact, while each verse was considered in context and according to sentence structure, only the basics of each usage is provided here. The definition from Webster's 1828 dictionary is provided and should be read for a basic definition of how men use the word [truth](#). Since this is an English dictionary, it may include definitions used by man but not used by God within His Word.

## Biblical usage of Truth

According to the Bible, [truth](#) comes from God as [Lord](#) (His role that provides all power and authority and that does not [respect](#) men - does not change meaning according to the wishes of men [ [Genesis 24:27](#), etc]) and it reveals His character. [Psalms 19](#) tells us how all of creation gives testimony to what God says is [true](#). Please see the note for [Psalms 19:9](#). God's [truth](#) matches His character to the point that Jesus said [...I am...the truth...](#) ([John 14:6](#)). Every point below is a qualifier that is based upon this basic (central) definition. Each point shows us the consequences of applying or misapplying this basic definition as it directly affects our personal ongoing relationship with our [Lord](#).

1. Truth comes directly from God and conforms exactly to that which is correct as defined by God in His Word as interpreted by God's Holy Spirit ([Genesis 24:27](#); [48:19](#); [Numbers 14:21, 28](#); [Deuteronomy 14:22](#); [1 Samuel 20:3](#); [21:5](#); [1 Kings 22:16](#); [Esther 9:30](#); [Joshua 2:12, 14, 24](#); [Proverbs 8:7](#); [Jeremiah 3:23](#); [26:15](#); [Daniel 2:47](#); [4:37](#); [6:12](#); [7:16, 19](#); [8:26](#); [10:1, 21](#); [11:2](#); [Zechariah 8:3](#); [Mark 12:32](#); [John 7:40](#); [17:17, 19](#); [20:30](#); [21:24](#); [Acts 1:5](#); [Acts 26:25](#); [Romans 1:25](#); [2:2](#); [3:4](#); [1 Corinthians 14:25](#); [Ephesians 4:24](#); [Colossians 1:5](#); [1 Thessalonians 2:13](#); [1 Timothy 3:1](#); [4:3](#); [6:5](#); [2 Timothy 3:7, 8](#); [1 John 2:27](#); [Revelation 16:7](#); [19:2](#); [21:5](#); [22:6](#)). Jesus (as the Son of God) said He is [the truth](#) ([John 1:14, 17](#); [3:33](#); [14:6](#); [John 18:38](#); [1 Timothy 2:7](#); [2 John 1:1, 2](#); [Revelation 19:11](#)) and God's Holy Spirit is [the Spirit of truth](#) ([John 14:16-17](#); [15:1](#); [1 John 5:6](#)). What is [true](#) matches what God says is [true](#) and that often is a spiritual view that does not match the current physical view ([Matthew 9:37](#); [14:33](#); [15:27](#); [17:11](#); [22:16](#); [27:54](#); [Mark 14:38](#); [15:39](#); [Luke 4:25](#); [9:27](#); [10:2](#); [11:48](#); [20:21](#); [21:3](#); [22:22](#); [John 1:9](#); [4:18, 37](#); [5:31-33](#); [6:14, 32](#); [7:18, 28, 40](#); [8:13, 14, 16, 17, 26, 32, 40, 44, 45, 46](#); [10:41](#); [16:7, 13](#); [17:3, 17, 19](#); [Acts 3:22](#); [4:27](#); [2 Corinthians 12:6](#); [Philippians 1:18](#); [4:3](#); [Hebrews 8:2](#); [9:24](#)). When the spiritual view changes the physical view, we have a miracle from God ([Acts 12:9](#)).
2. Truth does not change for any circumstance or feeling ([Exodus 34:6](#); [Ruth 3:12](#); [2 Samuel 7:28](#); [Nehemiah 9:13](#); [Psalms 71:22](#); [100:5](#); [108:4](#); [Psalms 111:8](#); [115:1](#); [119:160](#); [132:11](#);

- [138:2](#); [145:18](#); [146:6](#); [Isaiah 25:1](#); [26:2](#); [Isaiah 42:3](#); [Jeremiah 10:19](#); [Ezekiel 18:8-9](#); [Daniel 3:14, 24](#); [Micah 7:20](#); [Acts 10:34](#); [Romans 15:8](#); [2Corinthians 1:18](#)). God's law is the truth because it is built upon (and) God's righteousness ([Psalms 119:142](#); [Isaiah 16:5](#); [Zechariah 8:8](#); [Malachi 2:6](#)). Truth is equivalent to the Rock (Son of God in every usage of the Bible) ([Deuteronomy 32:4](#); [Psalms 61:7](#); [62:1](#)) and to the true God ([2Chronicles 15:3](#); [1John 2:8](#)).
3. Truth is something that we do and not just something that we think about ([John 3:21](#); [4:23, 24](#); [John 18:37](#); [Romans 1:18](#); [2:8, 20](#); [Philippians 4:8](#); [1John 1:6](#); [2:4, 2:4](#); [1John 3:18, 19](#); [4:6](#)). Men of truth conform their lives to the facts of reality (as presented by God) even when the consequences do not provide the greatest personal comfort or pleasure. ([Genesis 24:49](#); [47:29](#); [Exodus 18:21](#); [2Kings 20:3](#); [Psalms 40:10](#); [45:4](#); [Ecclesiastes 12:10](#)) ; [1Corinthians 5:8](#); [2Corinthians 4:2](#); [6:7, 8](#); [7:14](#); [11:10](#); [13:8](#); [Galatians 2:5, 14](#); [3:1](#); [4:16](#)). In ([1Samuel 21:5](#); [Psalms 25:5, 10](#); [1Thessalonians 1:9](#); [2Thessalonians 2:10, 12, 13](#); [1Timothy 2:4](#); [3:15](#); [1Peter 1:22](#); [5:12](#); [2Peter 1:12](#); [1John 5:20](#); [3John 1:1, 3, 4, 8, 12](#)) we see that we are in truth only when our actions match our claims. God expects His people to base their authority to speak, and their lives, upon the "God of truth" ([Isaiah 65:16](#); [Zechariah 8:16](#); [Mark 12:32](#); [John 15:26](#); [Romans 3:7](#); [9:1](#); [Ephesians 4:21, 25](#); [6:14](#); [2Timothy 3:7, 8](#); [4:4](#); [Titus 1:1, 13-14](#); [Hebrews 10:26](#); [Revelation 6:10](#)). Keeping God's blessing requires that men take heed to their way, to walk before me (God) in truth with all their heart and with all their soul. ([1Kings 3:6](#); [17:24](#); [Psalms 33:4](#); [40:11](#); [43:3](#); [51:6](#); [85:10, 11](#); [86:11](#); [116:16](#); [119:151](#); [Proverbs 3:3](#); [20:28](#); [23:23](#); [Isaiah 38:3](#); [61:8](#); [Galatians 5:7](#); [Colossians 1:6](#); [1John 1:8](#)). When we walk in obedience to a specific truth that we find in God's Word, it demonstrates our faith before God responds to our faith ([Psalms 31:5](#); [119:30, 43](#); [Proverbs 14:22](#); [Hebrews 10:26](#)). When we walk in obedience to the character of God we hope for thy truth ([Isaiah 38:18-19](#)). That is why only the living can walk in faith or in hope. Those who walk in truth today must be in Christ ([Romans 9:1](#); [Ephesians 4:15](#); [1Timothy 2:4](#)).
  4. Receiving God's truth is seen as a blessing ([Genesis 24:27](#); [32:10](#); [2Samuel 15:20](#); [Psalms 40:11](#); [43:3](#); [91:4](#); [Isaiah 38:19](#); [Luke 16:11](#)) but we must stay completely within the limits defined by God's truth to keep God's blessing ([Isaiah 39:8](#); [Jeremiah 7:28](#); [Zechariah 8:19](#); [Ephesians 5:9](#); [2John 1:3, 4](#)). (Also see the verses in the next point and those in the point below for judgment.) Truth is often associated with salvation ([Psalms 25:5](#); [40:10](#); [57:3](#); [62:1](#); [69:13](#); [96:13](#); [98:3](#); [108:4](#); [116:16](#); [119:160](#); [Isaiah 26:2](#); [Jeremiah 3:23](#); [John 19:35](#); [Ephesians 1:13](#); [2Thessalonians 2:10](#); [2:13](#); [1Timothy 2:4](#); [Titus 1:1](#); [Hebrews 10:26](#)). Truth is also often associated with mercy ([Genesis 24:27](#); [2Samuel 15:20](#); [1Kings 3:6](#); [Psalms 25:10](#); [57:3, 10](#); [61:7](#); [69:13](#); [85:10](#); [86:15](#); [89:14](#); [98:3](#); [100:5](#); [108:4](#); [115:1](#); [Proverbs 3:3](#); [14:22, 25](#); [16:6](#); [20:28](#); [Isaiah 16:5](#); [Hosea 4:1](#); [Micah 7:20](#); [2John 1:3](#)).
  5. God also expects us to praise Him for the blessings that result from His truth and to declare His truth to others. ([Psalms 30:9](#); [43:3](#); [57:3, 10](#); [117:2](#); [Isaiah 25:1](#); [Mark 5:33](#))
  6. Finding the truth requires that we inquire, and make search, and ask diligently. ([Deuteronomy 32:4](#); [Isaiah 43:9](#))
  7. One of the errors that men make is confusing 'sincerity' with truth ([Joshua 24:14](#)) as we see in the 'Webster's 1828 definition' (below). Other false definitions are also confused with the Biblical definition of truth. Another source of error is using a past truth about men to predict the future. Only the God of Heaven has enough power to assure that future prediction will be true ([Isaiah 37:18](#); [Jeremiah 10:10](#)). Biblical truth does not leave out any part of God's truth ([Genesis 32:10](#); [Deuteronomy 17:4](#); [22:20](#); [1Samuel 12:24](#); [1Kings 10:6](#); [2Kings 19:17](#); [2Chronicles 9:5](#); [Job 36:4](#); [Psalms 26:3](#); [Jeremiah 4:2](#)). This requires diligence ([1Kings 10:6](#); [Hebrews 10:26](#)). Even the best people will believe a 'partial-truth lie' if they only examine what is presented to them and are not diligent to verify that nothing was left out or added in ([Job 9:2](#); [1John 2:27](#)).
  8. Proper judgment punishes those whose lives show that they reject what God says is true and rewards those whose lives show that they accept what God says is true ([Psalms 19:9](#); [54:5](#); [57:3, 10](#); [89:14](#); [96:13](#); [98:3](#); [119:43](#); [Isaiah 42:3](#); [59:4, 14, 15](#); [Ezekiel 18:8-9](#); [Luke 12:44](#); [22:59](#); [2Corinthians 6:7](#); [Ephesians 1:13](#); [2Timothy 2:15, 18, 25](#); [James 1:18](#); [3:14](#);

- 5:19; [1John 1:8](#); [Revelation 3:7, 14](#); [6:10](#); [15:3](#); [16:7](#); [19:2, 9, 11](#); [21:5](#); [22:6](#)). The [Fear of the Lord](#) is given to God's people to help them to stop their sinning. We see [fear](#) tied to [truth](#) in verses ([Exodus 18:21](#); [Joshua 24:14](#); [1Samuel 12:24](#); [Psalms 19:9](#); [60:4](#); [86:11](#); [Proverbs 16:6](#)) as well within the context of many other places of the Bible. Not finding and holding to God's [truth](#) brings judgment ([Genesis 42:11, 16, 19, 31, 34](#); [Judges 9:15, 16, 19](#); [1Kings 22:16](#); [Psalms 45:4](#); [54:5](#)) and abandoning God's [truth](#) brings judgment ([Numbers 14:21, 28](#); [2Kings 20:19](#); [2Chronicles 15:3](#); [Psalms 51:6](#); [89:14](#); [Isaiah 5:9](#); [48:1](#); [Jeremiah 5:1-3](#); [28:9](#); [Hosea 4:1](#); [Micah 3:8](#); [Zechariah 7:9](#); [2Timothy 3:7, 8](#); [4:4](#); [Hebrews 10:26](#)) but when we are willing to suffer for the truth then [the LORD](#) will reward us with greater truth ([2Samuel 15:20](#); [Jeremiah 33:6](#); [Daniel 9:13](#)). Returning to God's [truth](#) is required for true repentance and God does not give victory until after we truly repent ([Psalms 60:4](#); [89:49](#)).
9. A claim that is true can be verified against the facts of reality (as presented by God) and any discrepancy makes the claim not true. ([Genesis 42:16](#) also [11, 19, 31, 34](#); [Psalms 15:2](#); [86:15](#); [Proverbs 22:21](#)). Real [truth](#) comes from the Lord ([Isaiah 10:20](#)).
  10. It may take some time, but if we will wait upon God, He will prove what is true and what is not true (a lie). ([1Kings 17:24](#); [Proverbs 12:19](#); [Jeremiah 10:10](#); [Daniel 3:14, 24](#)).
  11. Liars will claim to desire the truth when they are shown to be fools for desiring a lie ([1Kings 22:16](#); [2Chronicles 18:15](#); [Proverbs 12:17](#); [Jeremiah 5:1-3](#); [Daniel 8:12](#); [John 8:13, 14, 16, 17, 26, 32, 40, 44, 45, 46](#)). When liars call God as a witness of their lie they only compound their judgment ([Jeremiah 42:5](#); [2Peter 2:2, 22](#)).
  12. The longer we stay away from God's [truth](#) the greater the [evil](#) that we will be involved in ([Jeremiah 9:3](#)).
  13. In order to do [that which was good and right and truth](#) we must first destroy the influence and source of lies in our life and in the lives of those around us. ([2Chronicles 31:20](#); [Psalms 40:10](#); [Proverbs 16:6](#); [1Corinthians 5:8](#); [13:6](#))
  14. [Truly](#) means '*according to the principals of truth*'. ([Genesis 4:24](#); [Psalms 73:1](#); [Proverbs 12:22](#); [Ecclesiastes 11:7](#); [Jeremiah 3:23](#); [Acts 5:23](#); [2Corinthians 12:12](#); [Hebrews 7:23](#); [2John 1:3](#)).

## Webster's 1828 Dictionary - truth

1. Conformity to fact or reality; exact accordance with that which is, or has been, or shall be. The truth of history constitutes its whole value. We rely on the truth of the scriptural prophecies.
  - My mouth shall speak truth ([Prov.8](#)).
  - Sanctify them through thy truth; thy word is truth ([John 17](#)).
2. True state of facts or things. The duty of a court of justice is to discover the truth. Witnesses are sworn to declare the truth, the whole truth, and nothing but the truth.
3. Conformity of words to thoughts, which is called moral truth.
  - Shall truth fail to keep her word?
4. Veracity; purity from falsehood; practice of speaking truth; habitual disposition to speak truth; as when we say, a man is a man of truth.
5. Correct opinion.
6. Fidelity; constancy.
  - The thoughts of past pleasure and truth.
7. Honesty; virtue.
8. Exactness; conformity to rule.
9. Real fact of just principle; real state of things. There are innumerable truths with which we are not acquainted.
10. Sincerity.

- God is a spirit, and they that worship him must worship in spirit and in truth. ([John 4](#)).
11. The truth of God:
- is his veracity and faithfulness ([Ps.71](#)).
  - Or his revealed will. I have walked in thy truth ([Ps.26](#)).
12. Jesus Christ is called the truth ([John 14](#)).
13. It is sometimes used by way of concession.
- She said, truth, Lord; yet the dogs eat of the crumbs-- ([Matt 15](#)). That is, it is a truth; what you have said, I admit to be true.
14. In truth, in reality; in fact.
15. Of a truth, in reality; certainly.
16. To do truth, is to practice what God commands ([John 3](#)).

## Verses-Truth

[Genesis 24:27](#) And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his **truth**: I being in the way, the LORD led me to the house of my master's brethren.

This is the first occurrence of this word in the Bible and the '*Law of First mention*' says that this usage provides the basic definition of the word. Prior to this we saw **truly** used in [Genesis 4:24](#).

**Truly** means '*according to the principal of truth*'. Therefore, it is dependent upon the definition of **truth** and the '*Law of First mention*' does not apply to it.

In this chapter we have the story of Abraham sending his servant to find a wife for Isaac. We see in the detail provided in the Bible that this servant was very concerned about failing at what seemed to be an impossible task. He did not have enough information or ability to make a correct decision and asked God to provide a specific sign to reveal the exact correct choice among many possible choices, all of which could appear to be correct. Here we see this servant use **truth** for the choice which exactly conformed to what was correct. Notice also that here we see that **truth** comes from God as **Lord** (His role that provides all power and authority and that does not **respect** men - does not change His "truth" according to the wishes of men.)

[Genesis 32:10](#) I am not worthy of the least of all the mercies, and of all the **truth**, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

In this chapter we see Jacob returning home after having fled Esau. Jacob had stolen the birthright from Esau and Esau threatened to kill Jacob and upon his return the first thing that Jacob heard was that Esau was coming with 400 men to meet Jacob. Jacob had four wives who constantly fought and bickered and 12 children that would be caught up in the family fighting. He was living with a constant reminder of the consequences of being tricked and was now going to meet a well-armed killer who he had personally tricked and given strong personal reason to hunt Jacob down and kill him. In desperation, Jacob prayed to God and this sentence is part of his prayer to God. Notice that Jacob uses **all the truth** in his prayer. As a trickster (meaning of the name **Jacob**) he had employed the method of Satan and provided only part of the truth in the past when he wanted to trick someone. That was also how Laban tricked Jacob into marrying Leah. Now in his prayer Jacob was agreeing with God to use **all the truth** because he is recognizing that God provides good things to those who use **all the truth** and allows others to harm to those who use the methods of Satan.

[Genesis 42:16](#) Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any **truth** in you: or else by the life of Pharaoh surely ye are spies.

In this chapter Joseph is confronting his brothers who sold him into slavery but they do not realize that he is Joseph. They see an Egyptian ruler who can have them all killed and has threatened to do to them what they did to Joseph. Here we see that a claim that is true can be verified against the facts of reality and any discrepancy makes the claim not true. In ([Genesis 42:11](#), [19](#), [31](#), [34](#)) we see the phrase **true men** used as part of this story. The brothers of Joseph were claiming to act according to God's **truth** when they claimed to be **true men**. Given Joseph's experience with them, he demanded proof of their claim. After we have abandoned God's **truth**, people will question any further claims that we make even after we have returned to keeping God's **truth**.

[Exodus 18:21](#) Moreover thou shalt provide out of all the people able men, such as fear God, men of **truth**, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

This sentence was part of the advise given to Moses by his father-in-law when Moses had too much work making judgments. Notice that **men of truth** is linked to **such as fear God** and **hating covetousness**. **Men of truth** conform their lives to the facts of reality even when the consequences do not provide the greatest personal comfort or pleasure. **True men** is also used in [Genesis 42:11](#), [19](#), [31](#), [34](#).

[Exodus 34:6](#) And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and **truth**,

Here we see God providing the '*Ten Commandments*' on stone tablets a second time after Moses broke the first set of tablets. Even though the people had sinned and made God so mad that he threatened to kill them all, we see that His '*Ten Commandments*' didn't change because God is **abundant in goodness and truth** and truth does not change for any circumstance or feeling.

[Deuteronomy 13:14](#) Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be **truth**, and the thing certain, that such abomination is wrought among you;

In this chapter we see God commanding a death sentence for those who have abandoned God's **truth**. In this sentence ([13:12-14](#)) we see that all in a city are to be killed because they abandoned God's **truth** by doing nothing when others turned people from God's **truth**. Thus doing nothing is indirectly supporting a lie and makes us as guilty as those who directly support the lie. Further it needs to be noted that God commanded that those who were judging were to **inquire, and make search, and ask diligently**. One of the main ways that people miss the truth is that they fail to **inquire, and make search**. Even when they do those things, many are still led into error because they fail to **ask diligently**.

[Deuteronomy 32:4](#) He is the Rock, his work is perfect: for all his ways are judgment: a God of **truth** and without iniquity, just and right is he.

In this chapter the author is comparing the attributes of God, and those who truly follow God, to people who [are a perverse and crooked generation](#) and who [have corrupted themselves](#) ([Deuteronomy 32:5](#)). Notice the two colon in this verse. That makes [He is the Rock, his work is perfect](#) equivalent to [a God of truth and without iniquity, just and right is he](#) and to [all his ways are judgment](#). A [God of truth and without iniquity](#) does not change just as a [Rock](#) does not change regardless of any circumstances. We also see that this requires that [all his ways are judgment](#) because, as seen in the prior verse, failure to judge a lie is to abandon the [truth](#).

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[Joshua 24:14](#) Now therefore fear the LORD, and serve him in sincerity and in [truth](#): and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

This chapter is Joshua's last address to God's people made just before he dies. It is his final '[testament](#)'. He has been pointing out to them the different results received by those who served God [in sincerity and in truth](#) and those who did not do so. Notice the colon in this sentence. If we do not [put away the gods' and serve ye the LORD](#) then we can not [serve him in sincerity and in truth](#). Also notice that [sincerity](#) is added to ([and](#)) [truth](#). That means that part of the '[Webster's 1828 definition](#)' is wrong (when applied to the Bible) and comes from the definition of men and not from God. Many places in the Bible and in life we see men who have [sincerity](#) but do not have [truth](#). We need both to serve God but they are not the same thing.

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[Judges 9:15](#) And the bramble said unto the trees, If in [truth](#) ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

In addition to this verse, we also see [truly](#) (according to truth) used in [Judges 9:16](#) and [Judges 9:19](#). In this story we see a bastard son of a leader murder all of his brothers (except one that he could not find) so that he could be made king. In these verses we see the remaining son calling for judgment upon all that supported the bastard son. This chapter tells about God's judgment upon those who abandoned [truth](#). It took several years, but judgment did come from God.

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[1Samuel 12:24](#) Only fear the LORD, and serve him in [truth](#) with all your heart: for consider how great things he hath done for you.

God's people had demanded a king. They claimed that they were not rejecting God's rule over them but that they would serve God under the king. God and Samuel knew better but God gave them the king anyway. In this chapter, Samuel gives them a short summary of their history and reminds them that God blesses when they serve God [in truth with all your heart](#): and punishes when they serve in ceremony but their heart is given to a devil. Here we see that we are [in truth](#) only when our actions match our claims.

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[1Samuel 21:5](#) And David answered the priest, and said unto him, Of a [truth](#) women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

David could say [Of a truth women have been kept from us about these three days, since I came](#)

out because they had been running for their lives and didn't have time for sex.

[2Samuel 2:6](#) And now the LORD shew kindness and **truth** unto you: and I also will requite you this kindness, because ye have done this thing.

When David was first made king most of Israel rejected him. The [men of Jabeshgilead](#) had buried Saul after he was killed in battle. David sent messengers to them with a message that included this verse. Because they were willing to do the right thing even if it caused other men to punish them, David (as a prophet) said [now the LORD shew kindness and truth unto you](#). When we are willing to suffer for the truth then [the LORD](#) will reward us with greater truth.

[2Samuel 15:20](#) Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and **truth** be with thee.

In this chapter king David is fleeing from Absalom and a man from another country tried to join David in his flight. Here David is telling him that he is not a Jew and has not been in country long enough for anyone to expect him to take a side in a civil war. David is praying for God's [mercy and truth](#) to be with him even if he goes back to Jerusalem where men may think that he is siding with Absalom.

[1Kings 2:4](#) That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in **truth** with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel .

In this chapter king David is giving instructions to Solomon as the next king. David is telling him that a requirement of receiving God's promise is that he [take heed to their way, to walk before me in truth with all their heart and with all their soul](#). This is, in fact, a key requirement for anyone who wants to receive and keep a promise from God. A major tactic of Satan, seen when he tempted Jesus ([Matthew 4:7](#); [Luke 4:12](#)), is to present a partial truth as a full truth. The Bible teaches that a partial truth is a lie (see points under [Biblical Usage of Truth](#) for references.)

[1Kings 3:6](#) And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in **truth**, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

This sentence is part of Solomon's answer when God told him [Ask what I shall give thee](#). Here Solomon acknowledges what we saw in the prior verse. That is: a requirement of receiving God's promise is that he [take heed to their way, to walk before me in truth with all their heart and with all their soul](#).

[1Kings 17:24](#) And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is **truth**.

This is the last verse in the chapter that tells us about when Elijah prayed and God stopped the rain. The widow at Zarephath fed Elijah and her son died and Elijah prayed and God restored life to the son. When Elijah brought the living son to his mother, this was her response. This widow had seen many people claim to speak for God and appear to be good only to be proven to be liars at a later time. When what could only be done by God was done through Elijah, that was proof that he was a true prophet of God and that what he said was truth from God. When we give God enough time, God will prove what is truth from Him.

[2Kings 19:17](#) Of a **truth**, LORD, the kings of Assyria have destroyed the nations and their lands,

In this story the king of Assyria had come to destroy Jerusalem like he had done to several other countries. King Hezekiah had gone to God in sackcloth and ashes and God caused the king of Assyria to return home on a rumor where God killed him. Before he left, the king of Assyria sent a letter to king Hezekiah saying that he would be back to destroy Jerusalem like he did other lands. King Hezekiah spread the letter before the Lord and asked for protection. This verse is part of that request. Here, king Hezekiah recognizes the truth of the claims from the king of Assyria and admits that the same will happen to God's people without intervention by the Lord.

[2Kings 20:3](#) I beseech thee, O LORD, remember now how I have walked before thee in **truth** and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

In this chapter, king Hezekiah is told that he will die. He prays to God to extend his life and this verse is part of that prayer. The fact that God answers his prayer shows that God regarded his claim to be true. Notice that he links (**and**) **walked before thee in truth** to **with a perfect heart**. If we do not keep our own heart **perfect** then we will not **walked before (God) in truth**.

[2Kings 20:19](#) Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and **truth** be in my days?

Please see the verse above. King Hezekiah got God to extend his life because he **walked before thee in truth and with a perfect heart, and have done that which is good in thy sight**. Then we read this story where king Hezekiah made a decision without praying first. When he was told of the consequence, he didn't pray like he did when he was told that he would die. Further, the son he raised did not serve God like king Hezekiah had. Therefore, we can conclude that he had turned to the flesh after serving God all of his earlier life and no longer had a **a perfect heart**. The change in his heart is evident by the attitude displayed in this verse. He felt that things were OK so long as the consequence fell on others. That is not a **a perfect heart**.

[2Chronicles 18:15](#) And the king said to him, How many times shall I adjure thee that thou say nothing but the **truth** to me in the name of the LORD?

When God first made Israel a nation and gave them His Law, he told them to kill any false prophet. Ahab not only kept them alive but rewarded them. When Jehoshaphat visited and Ahab was trying to convince him to help Ahab in a war, Ahab had all of his false prophets promise a great victory. When Jehoshaphat asked if **There is yet one man, by whom we may inquire of the LORD...** ([2Chronicles 18:7](#)), Ahab sent for **Micaiah the son of Imla**. Micaiah said the same thing as

the other prophets but, given the reaction of Ahab in our verse, Micaiah used tone of voice or other things to make it clear that anyone who believed his words was a fool. Ahab surrounded himself with liars and was a liar himself. His claim (in this verse) to ask for only the truth is also a lie but he makes it because he was embarrassed by the real truth being revealed.

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[2Chronicles 31:20](#) And thus did Hezekiah throughout all Judah, and wrought that which was good and right and **truth** before the LORD his God.

This chapter tells how Hezekiah destroyed all of the places that people worshipped idols and devils and how God prospered them as a result. In order to do [that which was good and right and truth](#) we must first destroy the influence and source of lies in the lives of those around us.

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[Esther 9:30](#) And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and **truth**,

This is part of the summary of the whole book of Esther. A wicked man tried to destroy all of God's people and God delivered them. The letter confirming their deliverance and instructing God's people to make a perpetual celebration in remembrance included Bible references ([words of peace and truth](#)) where God instructs His people to remember His deliverances.

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[Job 9:2](#) I know it is so of a **truth**: but how should man be just with God?

In this chapter Job answers one of the men that visited him and claimed a simple [truth](#) believed by many people. That is, the man claimed that God always blessed the good and punished the bad and that we can conclude that any time when bad things happen to God's people it is a punishment for some sin that they did. However, we know that Job was not suffering for doing wrong but so that God could prove that Job would serve God regardless of the circumstances. At this point Job answers [I know it is so of a truth](#) to a claim that is not true because it is a partial truth. This is the most dangerous kind of a lie that any can fall prey to if they only look at what is claimed and are not diligent to verify that everything has been considered and that nothing has been left out.

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[Psalms 15:2](#) He that walketh uprightly, and worketh righteousness, and speaketh the **truth** in his heart.

This entire psalm can be said to be a practical application of [speaketh the truth in his heart](#). There are several action verbs ([walketh](#), [worketh](#), etc) mentioned in this psalm. If we say ([speaketh in his heart](#)) one thing and do something different, we are a liar. The proof that we [speaketh the truth in his heart](#) is when our actions match the actions of this psalm.

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[Psalms 25:5](#) Lead me in thy **truth**, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

This verse is one of several which link God's [truth](#) to [salvation](#). The verse before this one says [Shew me thy ways, O LORD; teach me thy paths](#). [Ways](#) and [paths](#) are two different ways of saying directions on how and where to walk in life. This verse starts with [Lead me](#), which is a third

way of saying 'Provide personal directions'. All three ways of expressing how God gives us directions says that God does it **in thy truth**. When we get outside of the boundaries of God's **truth** we are no longer following God's directions for our life. The psalmist then adds (**and**) **teach me** to the request for personal directions from God. It always takes time to **teach** anything. So we see an ongoing personal relationship that takes time. Then we see a colon, which makes the two parts of this sentence equivalent to each other. In the second half of this sentence we see a semi-colon, which breaks it into two steps. In the first step we read: **for thou art the God of my salvation**. **For** means 'here's why' and tells us that we can ask God for personal directions for our life and for Him to teach us personally because he saved us and true Biblical salvation is an ongoing personal relationship. The second step (after we get our salvation right) is that we **wait** on God. This verb is an action verb as in a 'waiter' or a servant 'waiting' upon their master. All of this leads to the conclusion that God saves us and gives us personal direction in our life and teaches us so that we can serve Him properly. As we have already seen before, God's **truth** leads us to action in service to Him.

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**Psalms 25:10** All the paths of the LORD are mercy and **truth** unto such as keep his covenant and his testimonies.

Verses 8-11 repeats a pattern seen in prior verses. (Please see note for verse above.) The psalmist praises God, then talks about God guiding him then speaks on the blessing that God gives to those who follow God's guiding. The pattern is repeated again in 12-15. In our verse here we are promised to receive **mercy and truth** if we **keep his covenant and his testimonies**. God does not want to punish His children and gives them **truth** as a guide for how to walk. If we truly repent of our sins and follow His **truth**, then He extends **mercy** for the sins that we repented of. The blessings are for walking in God's **truth**.

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**Psalms 26:3** For thy lovingkindness is before mine eyes: and I have walked in thy **truth**.

This psalm starts and ends with **I (have walked / will walk) in mine integrity**. We see in this verse that he also says **I have walked in thy truth** because (**for**) he followed **thy lovingkindness that is before mine eyes**. He tells us that this verse (**for**) is why he could say **I (have walked / will walk) in mine integrity**. Further, he also says **Judge me, O LORD** more than once and in more than one way. It is not possible to get greater proof that you are in God's **truth** than to pass God's judgment of your life. Remember school and how most people felt about tests. Only the most confident look forward to a test so that they could prove that they knew the material. This psalmist was so positive that his life matched God's **truth** that he cried 'bring on the test'. That's why he could say **I (have walked / will walk) in mine integrity**. Webster's 1828 says that **integrity** comes from **integer** and means **wholeness** and other things. Integers don't have any fractions or partial numbers. This psalmist not only **walked in thy truth** but he kept **all** of it and didn't miss even the tiniest fraction of God's **truth** when it came to how he lived. We also can have this boldness if we keep all of God's **truth** in how we walk. God's **truth** will not lead us into any error. When we have an error in our life it is because we left out part of God's **truth** in how we walked or we went a different direction than what God's **truth** told us to go. It is only when we walk in **integrity** (the 'wholeness' of God's **truth**) that we can also be bold enough to say **Judge me, O LORD** and not fear the test.

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**Psalms 30:9** What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy **truth**?

In this psalm David is thanking God ([for thou hast lifted me up, and hast not made my foes to rejoice over me \[ Psalms 30:1\]](#)). It occurs in time after the next psalm (see verse below) which was written before God delivered him. This psalm was written in praise of what God did do and the other written in faith of what God would do. When David was worried that others would kill him ([What profit is there in my blood, when I go down to the pit?](#)), he promised God that he would [praise thee](#) and [declare thy truth](#). David keeps that promise with this psalm. God not only gives us His truth to obey but also for us to declare it to others.

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[Psalms 31:5](#) Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of **truth**.

This psalm was written when David was afraid for his life and the prior psalm (see verse above) was written after God delivered him. This psalm was written in faith of what God would do and the other written in praise of what God did do. Here, David is saying that he can have faith in God because God is the [LORD God of truth](#) and God's [truth](#) does not change just like God does not change. He is not basing his faith on some vague hope but is basing it upon a specific [truth](#) that he has found.

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[Psalms 33:4](#) For the word of the LORD is right; and all his works are done in **truth**.

In the prior psalm David praised God for mercy ([Blessed is he whose transgression is forgiven, whose sin is covered \[ Psalms 32\]](#)). Then as he meditated further (as we are instructed to do in [Proverbs 2](#)) upon what God gave him, he saw God's mercy and grace in all that was around him. The result was this psalm. Those who are [righteous \(33:1\)](#) will continue to think upon what God provides and will let God reveal further [Truth](#) to them. The [righteous](#) will then act upon those further revelations, such as David did in writing this additional psalm. Those who do not think further and act further are neither thankful nor [righteous](#).

In this psalm, David spends the first three verses giving specific actions for the [righteous](#) to do in praise of God. Then in this verse he says why ([for](#)) we are to praise God and spends the rest of the verse giving detailed explanations of how [the word of the LORD is right; and all his works are done in truth](#). In addition, we learn here that [the word of the LORD is right](#) because [all his works are done in truth](#). Lots of people want their word to be taken as [right](#) but they are not willing to back their word with a life filled with [works \(that\) are done in truth](#).

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[Psalms 40:10](#) I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy **truth** from the great congregation.

This verse is one of several which link God's [truth](#) to [salvation](#). This verse is part of a prophecy that Jesus fulfilled in [Luke 4:16-22](#) and other places. He was crucified by the religious people for obeying this verse. In [Matthew 22:31](#) Jesus said [Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets](#). Therefore, even though it might mean our death, God expects us to [...not conceal thy lovingkindness and thy truth from the great congregation](#). Also, see the verse below which continues this thought.

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[Psalms 40:11](#) Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy **truth** continually preserve me.

Please see the verse above which continues this thought. In [Psalms 40:2](#) we read [He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings](#). Lots of people want to claim this verse but not follow the rest of this psalm which explains how God does this. In particular, when God shows us His [truth](#), He expects us to depend upon His [lovingkindness and truth](#) to [preserve](#) us. However, that is only possible if we obey verse 10. God's truth will [preserve](#) us if we do our part and [...not conceal thy lovingkindness and thy truth from the great congregation](#).

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[Psalms 43:3](#) O send out thy light and thy [truth](#): let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

This psalm starts with [Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man](#). Notice the colon in this verse which makes [ungodly nation](#) equivalent (the result of) [the deceitful and unjust man](#). The psalmist is pleading for deliverance from this [nation / man](#) and we find that his deliverance is by following [\(let them lead me\) thy \(God's\) light and thy truth](#) until they [bring me unto thy holy hill, and to thy tabernacles](#). The [holy hill](#) is a type of righteous living and [thy tabernacles](#) is a reference to personal ([thy](#)) worship. We also see this expressed in the rest of this psalm. A lot of people claim to follow God's [light and truth](#) but if they don't get to [thy holy hill, and to thy tabernacles](#) then they are deceiving themselves about what they are really following. God provides His [light and truth](#) for the expressed purpose of leading us into holy living and personal worship. If we are not willing to have those results, then God does not bother wasting His [light and truth](#) on us.

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[Psalms 45:4](#) And in thy majesty ride prosperously because of [truth](#) and meekness and righteousness; and thy right hand shall teach thee terrible things.

This psalm is a prophecy praising Jesus and is quoted (and the relationship explained) in [Hebrews 1:9](#). In this psalm we see that [prosperity](#) is the result of [truth and meekness and righteousness](#). In other verses ([1Kings 3:6](#); [Psalms 15:2](#); [40:10](#); [85:10](#), [11](#); [96:13](#); [119:142](#); [Proverbs 12:17](#); [Isaiah 16:5](#); [48:1](#); [Jeremiah 4:2](#); [Zechariah 8:8](#); [2Corinthians 6:7](#); [Ephesians 5:9](#); [6:14](#)) we saw that [truth and righteousness](#) are tied together. In [2Timothy 2:25](#) we see that [meekness](#) is a prerequisite of receiving [truth](#). We also find in this psalm, as we also found elsewhere, that [judgment](#) is a result of receiving [truth](#).

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[Psalms 51:6](#) Behold, thou desirest [truth](#) in the inward parts: and in the hidden part thou shalt make me to know wisdom.

This verse is key to this entire psalm. Many people quote and preach from this psalm and some catch the meaning of this verse and some gloss over it. Notice the colon which makes [thou desirest truth in the inward parts](#) equivalent to [in the hidden part thou shalt make me to know wisdom](#). That is, an absolute requirement for receiving God's [wisdom](#) is that we must have (and keep) [truth in the inward parts](#). Notice that in [51:4](#) David says [Deliver me from bloodguiltiness](#). Many people preach that the sin David is confessing here is adultery with Bathsheba. However, the sin is really the shedding of the [innocent blood](#) of Uriah. We read of several sins that David did but [1Kings 15:5](#) says [Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite](#). By this we know that God forgave and forgot all of David's sins [save only in the matter of Uriah the Hittite](#). In [2Samuel 16:6-7](#) we read where God had a man curse David and tell him that [...the LORD](#)

hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. Absalom was one of 4 sons (3 adult sons plus the baby of Bathsheba) that God killed because David was guilty of [innocent blood](#). [2Samuel 12:6-12](#) explains this.

David had to abandon God's [truth in the inward parts](#) before he could do this sin. As we have seen in many verses, Keeping God's [truth in the inward parts](#) will keep us from sin. As we also have seen in several verses, abandoning God's [truth in the inward parts](#) results in judgment by God.

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[Psalms 54:5](#) He shall reward evil unto mine enemies: cut them off in thy [truth](#).

This psalm is short and to the point. The enemies of David were those who [have not set God before them](#) ([54:3](#)). His enemies were also the enemies of God. God makes a very clear distinction between His children and His enemies. Therefore, David was really praying for God to bring judgment upon the enemies of God. Proper judgment punishes those whose lives show that they reject what God says is [true](#) and rewards those whose lives show that they accept what God says is [true](#).

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[Psalms 57:3](#) He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

This verse is one of several which link God's [truth](#) to [salvation](#). Here we see [mercy](#) added to [truth](#) and it is done twice in this psalm. God gives His [mercy](#) to His children to remove deserved punishment when they truly repent and He adds in [truth](#) so that they know how to avoid further sin. Notice that the psalmist says [My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword](#) ([Psalms 57:4](#)). He got into trouble by being with worldly (angry, hateful, etc) men and by going along with their ways. As we have seen elsewhere in this paper, the [truth](#) of God shows the error of worldly ways and the only way that he could be among worldly men is to abandon God's [truth](#). We have also seen that abandoning God's [truth](#) brings judgment. Here we see that repenting and returning to God's [truth](#) can get us God's [mercy](#) and He will add in His [truth](#) to show us how to avoid further sin and resulting punishment. Please also notice that the result of receiving God's [mercy and his truth](#) is praise to God. If we won't praise Him when He gives these things to us then He has no reason for giving them.

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[Psalms 57:10](#) For thy mercy is great unto the heavens, and thy [truth](#) unto the clouds.

Please see the note above.

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[Psalms 60:4](#) Thou hast given a banner to them that fear thee, that it may be displayed because of the [truth](#). Selah.

This entire psalm is about judgment and about God punishing sin while forgiving those who truly repent and stop their sinning. It starts with [O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again](#). God's people were sinning and reaped the result found in [60:1-3](#). Then we have this verse which tells us [Thou hast given a banner](#) (a rallying point in

times of trouble) [to them that fear thee](#) (to them that stop their sinning. See the paper on [Fear The Lord.](#)) [that it may be displayed because of \(as a result of\) the truth.](#) That is, after we return [the truth](#) to our lives then we can [display](#) the [banner](#) of God. After this verse we read how God has claimed the various tribes of Jews and rejected other people and how the Jews will triumph because of God ([60:8-12](#)). True repentance requires returning to God's [truth](#) and it is only after we do that that God gives us victory.

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[Psalms 61:7](#) He shall abide before God for ever: O prepare mercy and [truth](#), which may preserve him.

This psalm is a cry for God's protection which is only in [the rock that is higher than I](#) ([61:2](#)). Since [the rock](#) is the Son of God, who is also [the truth](#) ([John 14:6](#)), and [the king\(who\) shall abide before God for ever](#) ([61:6-7](#)), it makes sense that [mercy and truth may preserve him](#) (keep sin away from Him). That is, those who really realize His [mercy and truth](#) will not sin against Him.

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[Psalms 69:13](#) But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the [truth](#) of thy salvation.

This verse is one of several which link God's [truth](#) to [salvation](#). The first 12 verses of this psalm tell us how the psalmist had become abandoned and reviled by all including family and friends. Then we have this verse which tells us that we can always go to God even when everyone else has abandoned and reviled us. He continues this through 69:19 then he gives a prophecy of what will happen to those who crucified the Son of God. We have seen that many of the psalms which contain the word [truth](#) also have prophecy about Jesus and we know that He said [...I am...the truth...](#) ([John 14:6](#)). After the prophecy, we see the psalmist and others praising God for His salvation.

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[Psalms 71:22](#) I will also praise thee with the psaltery, even thy [truth](#), O my God: unto thee will I sing with the harp, O thou Holy One of Israel .

This psalm was written when David was [old and grayheaded](#) ([71:18](#)) and people thought that God had abandoned him and they could [take him](#) ([71:11](#)). David's answer was to praise God for the deliverance that he had received since birth and to state his faith in God's continuing deliverance. In this verse David says that he will [praise thee with the psaltery, even thy truth](#) because God's [truth](#), like God, does not change.

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[Psalms 85:10](#) Mercy and [truth](#) are met together; righteousness and peace have kissed each other.

This verse and the next go together. Please also see the note below. In this psalm the psalmist is recognizing that God's people need to turn to God and be revived. He also recognizes that God has done this in the past and he is asking for God to do it again. He is asking for God to stop the punishment and start the blessing when he comes to this verse. This verse is separated by a semi-colon which makes it two steps. In the first step he says [Mercy and truth are met together](#). He's asking for [mercy](#) for God's people and recognizing that in order to receive [mercy](#) God's people must accept God's [truth](#) and start walking their lives according to it. After they start walking according to God's [truth](#), then they can have the second step of [righteousness and peace have](#)

kissed each other. Of course two are 'very friendly' when they are kissing. We only get God's righteousness shown in our lives after we have been truly revived and following God's truth for awhile. God's peace shows up along with His righteousness. Since God's peace is what people are really seeking, they have to follow these steps. If anyone has doubt about what I said here, just look at the last verse of this psalm.

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**Psalms 85:11** Truth shall spring out of the earth; and righteousness shall look down from heaven.

Please see the note above as this verse follows that one. When we are looking for God's truth we just have to look around us in the earth and see what is really there, but hid by sin, instead of seeing what we want to see. When we see God's truth and the lies that are in this world, we need to follow God's truth in order to receive righteousness, which the psalmist says shall look down from heaven. Righteousness joins (becomes part of the life) of those who are following God's truth.

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**Psalms 86:11** Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

This verse and the next go together. Please also see the note below. In this psalm the psalmist starts out like we all feel some mornings. Nothing bad has happened but we have the 'blahs' and the 'poor-me' feelings. (Look at the first verse.) He ends the psalm with thou, LORD, hast holpen me, and comforted me. In between we see his attitude change by recalling his relationship with God and how he knows, through faith, that God will meet his needs but that we have responsibilities in this relationship of saying thanks, worshipping, listening to God and doing as this verse says. We must walk in thy truth. But notice the colon in this sentence. That makes walk in thy truth equivalent to unite my heart to fear thy name and makes both part of God's way that He teaches us. As we see in the paper called Fear The Lord, we are to unite (our) heart to fear thy name so that we can stop our sinning.

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**Psalms 86:15** But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

Please see the note above as this verse follows that one. In the process of turning his attitude from feeling downtrodden to praising God, the psalmist recognizes the difference between the way that sinful men act and how God acts. Notice the But that starts this verse and see the contrast with the prior verse of this psalm. Real truth comes from the Lord.

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**Psalms 89:14** Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

This note and the next go together as they are in the same psalm. Please see that note. Many people like the start of this psalm and love to sing the song that is based upon it. Many also love other parts of this psalm even though they fail to realize that a lot of it is prophecy about Christ. If we read this psalm in full, we find that the psalmist was in circumstances that made him feel as though God had abandoned His people. The psalmist is calling upon God to remember His covenant with David. However, God's people had forgotten the truth of this verse, which is why they were receiving the judgment of God. Notice the colon in this sentence which makes the two parts equivalent. That is; Justice and judgment are on (are the habitation) God's throne but mercy and

truth are out in front ([shall go before thy face](#)). That means that we had better deal with [mercy and truth](#) before we get to [Justice and judgment](#) or we no longer will have the option of receiving [mercy and truth](#). God's people were receiving [Justice and judgment](#) because they had abandoned [mercy and truth](#). As we have seen elsewhere, especially in the notes about [truth](#) within the psalms, [peace](#) with God starts with [repentance](#) and that starts with accepting and walking in God's [truth](#). It is when we start walking in God's [truth](#) that we receive God's [mercy](#) and end up with God's [peace](#).

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[Psalms 89:49](#) Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy [truth](#)?

This note and the prior go together as they are in the same psalm. Please see that note. Here the psalmist asks [where are thy former lovingkindnesses](#) because he misses the answer that God has him put into the same verse. God's [former lovingkindnesses](#) are [in thy truth](#) and God's people don't have them because God's people are not [in thy truth](#). To receive God's [former lovingkindnesses](#), God's people need to return to living in God's [truth](#).

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[Psalms 91:4](#) He shall cover thee with his feathers, and under his wings shalt thou trust: his [truth](#) shall be thy shield and buckler.

This entire psalm teaches that God protects His own within a storm. As [19:7](#) says [A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee](#). However, in order to have this truth we must stay in line of God's [truth](#). A [shield and buckler](#) can protect us only if we keep them between ourselves and the danger. Thus, as we have seen elsewhere, we must keep completely within the limits defined by God's [truth](#) to keep God's protection.

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[Psalms 96:13](#) Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his [truth](#).

This verse is one of several which link God's [truth](#) to [judgment](#). This psalm also links God's [truth](#) to [salvation](#) ([96:2](#)). This psalm points out that while we live in a world of corruption and sin, the day is coming when God will remove the sin and we should rejoice now because of that future promise. The sin is because men have abandoned God's [truth](#). Those who live within the bounds of God's [truth](#) will receive reward at God's [judgment](#) and those who refused to stay within the bounds of God's [truth](#) will be punished.

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[Psalms 98:3](#) He hath remembered his mercy and his [truth](#) toward the house of Israel : all the ends of the earth have seen the salvation of our God.

This verse is one of several which link God's [truth](#) to [salvation](#). This psalm also links God's [truth](#) to [judgment](#) ([98:9](#)). As said in the note above, God's people are to rejoice at the future promise of what God will provide to those who stay within the bounds of God's [truth](#).

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[Psalms 100:5](#) For the LORD is good; his mercy is everlasting; and his [truth](#) endureth to all generations.

This entire psalm tells us to rejoice because [his mercy is everlasting](#); and [his truth endureth to all generations](#). All through the Bible we are taught to have faith in the promises of God. However, those promises are reliable only because God is consistent and reliable. Whenever we read financial advice the writer always says '[past performance is no guarantee of future results](#)' then goes on saying things and hopes that people will pay him for being a prophet. They include that warning so that you can't sue them when you don't get the promised rewards. However, you will not find that warning in the Bible. When we truly realize how rare God's faithfulness is then we can truly rejoice because if it. God's [truth endureth to all generations](#) because it is based upon the character of God and God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)).

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[Psalms 108:4](#) For thy mercy is great above the heavens: and thy [truth](#) reacheth unto the clouds.

This psalm is one of several which link God's [truth](#) to [salvation](#). In the note above we saw that there is no time limit to God's [truth](#). Likewise, we find in this psalm that God's [mercy](#) and [truth](#) can be found in all of life's experiences. When this psalm was written, no man had flown and the expression [reacheth unto the clouds](#) is similar to the phrase [under the sun](#) which we find so often in Ecclesiastes. It is interesting to note that while the psalmist says that God's [truth](#) can be found in all of life's experiences, he also said that God's [mercy](#) continues beyond life's experiences ([above the heavens](#)).

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[Psalms 111:8](#) They stand fast for ever and ever, and are done in [truth](#) and uprightness.

Over and over in this psalm we are told of the things from the Lord that last forever. This psalm starts with [Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation](#). It is God's people that need to know that things that their God gives them will last forever and, because of that, they can act in faith of receiving the promised reward. Notice that this verse tells us that these things [are done in truth and uprightness](#) in addition to ([and](#)) lasting [for ever and ever](#). The only way that anything can [stand fast for ever and ever](#) is if it is [done in truth and uprightness](#) because all lies eventually fail.

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[Psalms 117:2](#) For his merciful kindness is great toward us: and the [truth](#) of the LORD endureth for ever. Praise ye the LORD.

This psalm has only two verses with the other verse saying only to [praise the LORD](#). That makes this verse be the only thing in this psalm which tells us what to praise the Lord about. The simplicity of this psalm emphasizes the truth found here and requires us to think about it in order to understand why so simple of a psalm was put in the Bible. The colon in this verse makes [his merciful kindness is great toward us](#) equivalent to [the truth of the LORD endureth for ever](#). Many things that people and devils call [Truth](#) don't [endure](#) like [the truth of the LORD endureth](#). Further, we have seen in other Psalms that His [mercy](#) and [kindness](#) and [longsuffering](#) and other blessings are within His [truth](#). The only reason that someone doesn't have these blessings is because they lent His [truth](#) and they have not returned to His [truth](#). When we do return, the only thing that He asks of us is to [praise the LORD](#) so that others will know what He wants to give them also.

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[Psalms 119:30](#) I have chosen the way of [truth](#): thy judgments have I laid before me.

This note is one of five because **truth** occurs five times in this Psalm. Please see all other notes for this Psalm. This is the longest Psalm in the Bible. In it we see the psalmist talk about God's:

1. **way** ([1](#), [3](#), [5](#), [9](#), [14](#), [15](#), [26](#), [27](#), [29](#), [30](#), [32](#), [33](#), [37](#), [59](#), [101](#), [104](#), [128](#), [168](#))
2. **law** ([1](#), [18](#), [29](#), [34](#), [44](#), [51](#), [53](#), [55](#), [61](#), [70](#), [72](#), [77](#), [85](#), [92](#), [97](#), [109](#), [113](#), [126](#), [136](#), [142](#), [150](#), [153](#), [163](#), [165](#), [174](#))
3. **testimony** ([2](#), [14](#), [22](#), [24](#), [31](#), [36](#), [46](#), [59](#), [79](#), [88](#), [95](#), [99](#), [111](#), [119](#), [125](#), [129](#), [138](#), [144](#), [146](#), [152](#), [157](#), [167](#), [168](#))
4. **precept** ([4](#), [15](#), [27](#), [40](#), [45](#), [56](#), [63](#), [69](#), [78](#), [87](#), [93](#), [94](#), [100](#), [104](#), [110](#), [128](#), [134](#), [141](#), [159](#), [168](#), [173](#))
5. **commandment** ([4](#), [6](#), [10](#), [19](#), [21](#), [32](#), [35](#), [47](#), [48](#), [60](#), [66](#), [73](#), [86](#), [96](#), [98](#), [115](#), [127](#), [131](#), [138](#), [143](#), [151](#), [166](#), [172](#), [176](#))
6. **statute** ([5](#), [8](#), [12](#), [16](#), [23](#), [26](#), [33](#), [48](#), [54](#), [64](#), [68](#), [71](#), [80](#), [83](#), [112](#), [117](#), [118](#), [124](#), [135](#), [145](#), [155](#), [171](#))
7. **judgment** ([7](#), [13](#), [20](#), [30](#), [39](#), [43](#), [52](#), [62](#), [66](#), [75](#), [84](#), [102](#), [106](#), [108](#), [120](#), [121](#), [137](#), [149](#), [156](#), [160](#), [164](#), [175](#))

The psalmist also uses many other words but just the frequency of these words shows us that this Psalm is dealing with legal concepts and shows them to us many different ways. The colon in this verse makes **the way of truth** equivalent to **thy judgments**. All throughout this Psalm we see action verbs applied to these legal concepts. We are to not just look at **the way of truth** but we are to **walk** (take repeated ongoing steps) along it in order to get the best from God's **judgments**.

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**Psalms 119:43** And take not the word of **truth** utterly out of my mouth; for I have hoped in thy judgments.

This note is one of five because **truth** occurs five times in this Psalm. Please see all other notes for this Psalm. As noted in the note above, this Psalm is dealing with legal concepts and shows them to us many different ways. In it, **the word of truth** is all that presents these legal concepts and that teaches us how to apply them to our life and all that teaches us about the blessings of obeying them and the punishment of disobeying them. **Judgment** is one of the legal concepts dealt with in this Psalm and Biblical **judgment** results in reward or punishment. The semicolon in this verse shows that we have two steps. However, the first part is in the present/future tense and the second part is in past tense, which means that the second part occurs before the first part. That is, if we have truly **hoped in thy (God's personal) judgments** then God will not **take the word of truth utterly out of (our) mouth**. If we find ourselves no longer talking about God's **word of truth** then it indicated that we have stopped **hoping in thy (God's personal) judgments** regardless of what we might personally believe about our life.

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**Psalms 119:142** Thy righteousness is an everlasting righteousness, and thy law is the **truth**.

This note is one of five because **truth** occurs five times in this Psalm. Please see all other notes for this Psalm. This part of this Psalm is concentrating upon God's **righteousness**. While this Psalm talks about it in several verses ([7](#), [40](#), [62](#), [106](#), [123](#), [137](#), [138](#), [142](#), [144](#), [160](#), [164](#), [172](#)), most are after the Psalm deals with simpler truths. In this verse the second part is added (**and**) to the first part, which makes them related concepts. That is, God's **law is the truth** because it is built upon (**and**) God's **righteousness**.

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[Psalms 119:151](#) Thou art near, O LORD; and all thy commandments are **truth**.

This note is one of five because **truth** occurs five times in this Psalm. Please see all other notes for this Psalm. In this section the psalmist is expressing how he **cried** to God. The result is that he realized that **Thou art near, O LORD** and in his next step (semicolon) he realized that **all thy commandments are truth**. The farther we are from God, the easier it is for the world, the devil and our flesh to make us doubt God's **truth**. If we want to see and understand God's **truth**, we must first draw near to God.

[Psalms 132:11](#) The LORD hath sworn in **truth** unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

This verse is talking about the covenant that **The LORD** made with king David. What this verse says about that covenant is true for all covenants that God gives. His covenants are **true** and **he will not turn from it**. What God calls **true** will not change for any circumstance and will remain **true** for all eternity.

[Psalms 138:2](#) I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

This is another Psalm of praise. The psalmist tells us that anyone can deal with God. Our position doesn't make any difference but our attitude does. That is: **Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off (138:6)**. The psalmist knows this truth, and other truths found in this Psalm, because these truths can be found in God's Word. Our verse has a colon in it that makes the two sides of it equivalent. The psalmist will **worship...and praise** because of these two truths (**for thy lovingkindness and for thy truth**) that are found in God's Word which He has **magnified** (given authority) **above all thy name**. God's **lovingkindness and truth** could not have greater authority unless it was more reliable. Since God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)) His Word does not change and, by extension, His **lovingkindness and truth** do not change.

[Psalms 145:18](#) The LORD is nigh unto all them that call upon him, to all that call upon him in **truth**.

This is almost at the end of a Psalm that praises God for His greatness, power and might. After 17 verses telling us of His power, the psalmist tells us that that power is available to us (in this verse) when he says **The LORD is nigh unto all them that call upon him**. However, we need to pay attention to his qualifier (**to all that call upon him in truth**). Many say *'I truly called upon the Lord'* but He didn't answer because they were not **in truth**. Look at the general definition at the start of this paper. Over and over we are told that we have to act / walk like God acts or we are not **in truth**. If the lost won't *'condemn'* us for being Biblical **Christians** ([Acts 11:36](#)) then we are not really **in truth**.

[Psalms 146:6](#) Which made heaven, and earth, the sea, and all that therein is: which keepeth **truth** for ever:

Verses 5 through half of 7 is a single sentence that has 5 sections separated by colons. They are:

1. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

2. Which made heaven, and earth, the sea, and all that therein is:
3. which keepeth truth for ever:
4. Which executeth judgment for the oppressed:
5. which giveth food to the hungry.

The first part identifies God and makes distinction from all other beings that claim to be gods. The second part identifies God in His power of creation, which no other being could do. The last part speaks of His grace in providing for the weak, which other powerful beings will not do. The fourth part speaks of His mercy when He **executeth judgment for the oppressed** because powerful beings seek alliances with other powerful beings. They don't take the side of **the oppressed**. That leaves our middle (central truth) section which tells us that God **keepeth truth for ever**. This requires all of the power of the creator because Satan and all of his allies would like to prove God to be a liar Who can not **keepeth truth for ever**. It also requires all of the grace and mercy expressed in the other parts of this sentence because God promises them in His **truth** and God's people give Him many reasons to withhold both. Finally, it takes the character of **the God of Jacob**. The Bible uses **Israel** when it is talking about how this man acted like a **prince with God** (**Genesis 32:28**). The Bible uses **Jacob** when it talks about how he was a lying cheating trickster. Yet for all of his sinful ways, it was said that his **hope is in the LORD his God**. God honors this type of **hope** (belief in the character of God) and that is why God **keepeth truth for ever**.

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**Proverbs 3:3** Let not mercy and **truth** forsake thee: bind them about thy neck; write them upon the table of thine heart:

This is the first thing said about the **law** that Solomon passed on in this Proverb. This verse and the next make a single sentence which can be divided by punctuation as:

1. Let not mercy and truth forsake thee:
2. Keep **mercy and truth** always in the center of your being.
  1. **bind them about thy neck**;
  2. **write them upon the table of thine heart**:
3. So shalt thou find favour and good understanding in the sight of God and man.

In the first part of this sentence we see that we have to be careful or **mercy and truth** will leave us. This is because our sinful nature will cause us to leave them while believing that we are keeping them. In the last part of this sentence we see what we will receive if we keep **mercy and truth**. The fact is that no one can have **good understanding** or **favour in the sight of God and man** if they are lying to themselves and to others or if they do not allow **mercy** to temper the judgments of **truth**. This does not mean that we compromise **truth**, only that we consider things like the lack of knowledge or ability of others when we judge their failures to keep '**perfect**' **truth**. Further, lack of **mercy** causes others to treat us in the exact same way.

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**Proverbs 8:7** For my mouth shall speak **truth**; and wickedness is an abomination to my lips.

**Proverbs 8:1** starts this proverb with **Doth not wisdom cry? and understanding put forth her voice?** From there we read what **wisdom and understanding** tell us. So what we have here is that **truth** is what **wisdom and understanding** say and that **wickedness** is not from them. Therefore, when the Bible uses **wisdom and understanding** it is talking about what is from God and does not include the **wisdom of man** that we are warned about in Romans and 1 Corinthians and other places.

[Proverbs 12:17](#) He that speaketh **truth** sheweth forth righteousness: but a false witness deceit.

Three verses in this Proverb use **truth**. Please see all three notes. Almost every sentence in this Proverb has a colon followed by **but**, which makes the two sides of the sentence polar opposites. This entire Proverb is showing the contrast between a Godly wise person and a worldly fool. In this particular verse, we see the contrast between **He that sheweth forth righteousness** and **a false witness**. Most **false witness** want people to believe that they are **righteous** but this verse says that the two are polar opposites. In addition, many who **deceive** will claim '*I was fooling*' when they are caught but this verse says a person who has **righteousness speaketh truth** all of the time. That does not mean that we have to be un-merciful while speaking **truth**, but **mercy** is tied to **truth** too many times in the Bible for there to be support to the claim that '*a lie can be justified by the needs of mercy*'.

[Proverbs 12:19](#) The lip of **truth** shall be established for ever: but a lying tongue is but for a moment.

Three verses in this Proverb use **truth**. Please see all three notes. Almost every sentence in this Proverb has a colon followed by **but**, which makes the two sides of the sentence polar opposites. This entire Proverb is showing the contrast between a Godly wise person and a worldly fool. In this particular verse, we see the contrast between **He that sheweth forth righteousness** and **a false witness**. This verse tells us that **a lying tongue (false witness)** is **established** (given a position of recognized power and authority) even if it is only **for a moment**. That is why the Bible tells us so many places that we are not to trust someone just because they are **established**. God does allow **a lying tongue** to be **established** to prove who is a fool and who is not based upon if they do or do not accept **a lying tongue** while it is **established**. However, this verse also tells us that **the lip of truth shall be established for ever**, which means that after some time God will reveal the **lying tongue** for what it is and also reveal **the lip of truth** and when God reveals **the lip of truth**, it stays **established**.

[Proverbs 14:22](#) Do they not err that devise evil? but mercy and **truth** shall be to them that devise good.

As with the notes for other verses in Proverbs, we find that this Proverb is providing a contrast between the wise Godly person and the foolish worldly person. When people **devise evil** they end up causing many people to hate them and to try to return the **evil** to them. However, this verse says that those who **devise good** (find ways to get what comes from God to other people) will reap **mercy and truth**. This is what many people (mistakenly) believe that [Psalms 23](#) promises. It says that because **The LORD is my shepherd goodness and mercy shall follow me all the days of my life**. Notice the word **follow**. That means that we are to give (and leave behind us) **goodness and mercy** and we are to do it **all the days of my life**. However, in order to receive **mercy and truth** we must do as this Proverb says and **devise good** (find ways to get what comes from God to other people). Please also see the note for [Proverbs 14:25](#).

[Proverbs 16:6](#) By mercy and **truth** iniquity is purged: and by the fear of the LORD men depart from evil.

**Iniquity** is defined as '*ongoing persistent sin*'. Notice the colon in the middle of this verse which makes the two sides of it equivalent. Men must **depart from evil** in order to receive **mercy and truth** and we have seen this in other verses of the Bible. (Please see the definition at the start of this paper for

references.) All **iniquity** is addictive and we know how hard it is to overcome addiction. To do so requires **departing from evil** every time that we are tempted. However, that is not easy and the only thing that will provide strong enough motivation is understanding how much damage and punishment will result if we don't **depart from evil**. That type of understanding only comes from **the fear of the LORD**. This is a **truth** that many '*good godly*' people deny and without this God given **truth**, **iniquity** can not be **purged**. It might be overcome for a little while, but it is not **purged** and will come back.

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**Proverbs 20:28** Mercy and **truth** preserve the king: and his throne is upholden by mercy.

This verse, like many in Proverbs, has a colon in it to provide a comparison. Notice that it only takes **mercy** to uphold the king's throne but it takes **mercy and truth** to **preserve** it. If a king does not have **mercy** he will appear to be harsh and people will resent him and seek to depose him. If a king does have **mercy** he will be well liked and **upheld**. However, if the king does not have **truth** then his rule is not reliable and someone will undermine him and replace him with someone who has a better sounding lie.

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**Proverbs 22:21** That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

This Proverb is about different ways to avoid trouble. This sentence starts in the prior verse where we are told **Have not I written to thee excellent things in counsels and knowledge**. Things that are put into writing can be verified for accuracy and relied upon to not change like something said in person without witnesses. People avoid writing down unreliable statements and we are told here that we can **know the certainty of the words of truth** because God put it into writing. In addition, we can **answer the words of truth to them that send unto thee** by pointing people to God's written Word and not to our opinion or some religion's opinion. We **know the certainty of the words of truth** because they are in writing and agree completely with what God said.

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**Proverbs 23:23** Buy the **truth**, and sell it not; also wisdom, and instruction, and understanding.

The key verse to this chapter in Proverbs is **Proverbs 23:17** which says **Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long**. Every verse in this chapter is either warning of the dangers that come from associating with sinners, or the verse tells us how to be wise and avoid the consequences of sin. When someone **buys** something in a cash-based society, they have to plan for it and save the money for it before they can **buy** it. When someone in a cash-based society needs money, they will often sell something, but often at a loss. This verse is putting the same emphasis on **truth** as it does on the combination of **wisdom, and instruction, and understanding**. This verse is telling us to do the work necessary to plan for getting **truth; also wisdom, and instruction, and understanding** and expect it to cost us something. Further, by saying **and sell it not**, we are told to not exchange these things for anything else regardless of the temptation or circumstances.

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**Ecclesiastes 12:10** The preacher sought to find out acceptable words: and that which was written was upright, even words of **truth**.

In the conclusion of this book Solomon tells us to [Fear God, and keep his commandments: for this is the whole duty of man](#) ([Ecclesiastes 12:13](#)). As part of his last words which support this conclusion, Solomon told us this verse. The colon in it makes [acceptable words](#) the equivalent of [upright, even words of truth](#). The only words that God finds to be [acceptable](#) are those that He has declared to be [truth](#). If we are going to follow Solomon's advice to [Fear God, and keep his commandments](#) then we must also seek out words of God's [truth](#).

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[Isaiah 5:9](#) In mine ears said the LORD of hosts, Of a [truth](#) many houses shall be desolate, even great and fair, without inhabitant.

This verse is part of a prophecy about the Babylonian Captivity. The [LORD of hosts](#) uses the expression [Of a truth](#) so that the people will know that this prophecy was established and would not be changed. The only thing that the people could do was find out what God wanted them personally to do so that it would not apply to them and their house. However, as we know from hind-sight, the people chose to believe a lie and suffered the consequence of ignoring God's [truth](#).

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[Isaiah 10:20](#) And it shall come to pass in that day, that the remnant of Israel , and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel , in truth.

In this verse we see the prophecy of God using Assyria to punish Israel and then God will punish Assyria for boasting that they did what God will actually do. After God has brought punishment that will destroy the majority of Israel , then [the remnant of Israel , and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD](#). At the time that Isaiah made this prophecy, Israel was sure that Assyria was their protector. But they will learn that their protector [in truth](#) is [the LORD](#).

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[Isaiah 16:5](#) And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

This is a prophecy of Christ. His [judgments](#) are always [in truth](#).

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[Isaiah 25:1](#) O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

As a prophet, Isaiah had to have faith in God and that [thy counsels of old are faithfulness and truth](#) because his prophecies of the future were based upon these things and if he had even one error, he could be killed as a false prophet.

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[Isaiah 26:2](#) Open ye the gates, that the righteous nation which keepeth the [truth](#) may enter in.

In the prior chapter Isaiah warned of judgment upon people who refused to follow God's [truth](#). Then in the first verse of this chapter Isaiah talks about a city where [...salvation will God appoint for walls and bulwarks](#). That is the city that this verse is talking about when it says [Open ye the gates](#). Then it goes on to say [that the righteous nation which keepeth the truth may enter in](#). Therefore, we find

salvation linked to [keepeth the truth](#) one more time. We also see that people have to agree to be [righteous](#) and to [keepeth the truth](#) in order to be allowed into God's [salvation](#). In addition, [keepeth](#) and [righteous](#) are ongoing present-tense action words. This is the basis for the next verse (which people like to quote out of context) that says [Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee](#). In this verse, [is stayed](#) is an ongoing action verb that requires a person to fight the natural corruption of our world, our flesh and the devil. Our ongoing action verbs are continued in the verse after which tells us [Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength](#): and this theme continues throughout the chapter. So we continue to find that [truth](#) is linked with [salvation](#) and things that last [for ever](#).

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[Isaiah 37:18](#) Of a [truth](#), LORD, the kings of Assyria have laid waste all the nations, and their countries,

In this chapter we read how the king of Assyria sent his army to conquer Judah. God made the army depart suddenly but before they left the general sent king Hezekiah a letter saying that he would return and that since none of the gods of other lands had stopped him, the God of Heaven couldn't either. This verse and the next are a single sentence where Hezekiah is praying to God. He admits that neither man nor false gods can stop this army but has faith in the God of Heaven. Here we see that something that man has done in the past is true but becomes a lie when it is used to predict the future. Only the God of Heaven has enough power to assure that a future prophecy is [true](#).

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[Isaiah 38:3](#) And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

This is the prayer of Hezekiah when he was told that he was going to die. God answered his prayer and extended his life and gave him a sign of the extended life by moving the shadow of the sundial backwards. Notice that the basis of his request was [I have walked before thee in truth and with a perfect heart](#). The fact that God honored his request means that this was a true claim. God rewards those who [walk before thee in truth](#). Please also see the next two notes which are for verses in the same chapter.

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[Isaiah 38:18](#) For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy [truth](#).

Please also see the next and prior notes which are for verses in the same chapter. Notice that this verse says that only the living can [hope for thy truth](#). [Hope](#) is like [faith](#) in that both are action verbs whereby we act before receiving the blessing. However, where [faith](#) is action based upon a specific promise from God found in the Bible, [hope](#) is based upon the character of God when there is no specific promise from God found in the Bible. Only the living can act. That is why only the living can [hope for thy truth](#).

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[Isaiah 38:19](#) The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy [truth](#).

Please also see the prior two notes which are for verses in the same chapter. Notice the colon in

this sentence which makes [he shall praise thee](#) equivalent to [the father to the children shall make known thy truth](#). When we [praise](#) it is supposed to be public so that others can learn how to get blessings from God. As seen in the references of the general note, several verses link receiving God's blessing to our walking in His [truth](#) which includes teaching God's [truth](#) to others.

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[Isaiah 39:8](#) Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and [truth](#) in my days.

There are different opinions about this section and I will not '*take a stand*' on any of them. I will point out that in just the chapter before Hezekiah was told that he was going to die and he wept bitterly and God changed the prophecy. Apparently, Hezekiah passed the test whereby God would kill him if he accepted it or God would extend his life if he sincerely prayed about it and praised God for the blessing. Now it appears as if Hezekiah has another test about the life of his sons and he does not pray about it. Many people that serve God (like David) most of their lives relax and drop their guard when they have '*arrived*' and sin in their old age. It appears as if Hezekiah did this, but I will not argue with any dissenting opinion. What we can see is that in [Isaiah 38:19](#) Hezekiah testified [the father to the children shall make known thy truth](#). Now he is willing to accept that [peace and truth](#) will not last beyond [my days](#). That means that there was [peace in my days](#) but there was not [truth in my days](#) because the sons of Hezekiah did not have [truth](#) which means that Hezekiah did not really [make known thy truth](#) to his sons.

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[Isaiah 42:3](#) A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto [truth](#).

This is part of a prophecy about Christ. The phrase [bruised reed](#) means something that has been weakened to the point of hardly any strength and the phrase [smoking flax](#) means something barely alive. Christ did not [bring forth judgment](#) but He did / does [bring forth judgment unto](#) those who are far from God's [truth](#). Regardless of who they are or any other human considerations, Christ will [bring forth judgment](#) until these people have agreed ([unto](#)) with God's [truth](#).

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[Isaiah 43:9](#) Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is [truth](#).

God is basically saying '*put up or shut up*'. In the start of this chapter God said that He redeemed Israel and Jacob. He said that He protects them and He will gather them again. Then we come to this verse where God challenges anyone who would dispute His claim to them to [bring forth their witnesses, that they may be justified](#). Of course, no one has a witness against God. He also says [Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things?](#) That is: get everyone in the world and you won't find anyone who was around when the [former things](#) were done. Therefore, they can not [declare this](#). Basically, in two different ways, God says '*shut up*' because people can't back their claim against God's [truth](#). Then God says [or let them hear, and say, It is truth](#). That is: '*since you can't dispute God's truth, shut up and hear God's truth and say out loud that you agree that It is truth*'.

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[Isaiah 48:1](#) Hear ye this, O house of Jacob, which are called by the name of Israel, and are come

forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in **truth**, nor in righteousness.

This verse starts a chapter where God rebukes His people for being religious hypocrites. It is because of their hypocrisy that God judged them and it was because of God's grace and His protecting His name that He did not destroy them.

[Isaiah 59:4](#) None calleth for justice, nor any pleadeth for **truth**: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

This verse and the next two are in the same chapter and share the same context. Please also see the notes below. God is speaking of all of the evil that will exist just before the Lord's return to this Earth. The chapter ends with a prophecy of His return and His bringing judgment upon all of those who live in iniquity and a promise that He will put His Spirit upon the Jews and their children **from henceforth and for ever**. This verse is at the start of the chapter where God is describing their iniquity in detail. Once again we see **justice** and **judgment** tied to **truth**. We also see that a lack of **truth** causes people to **trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity**.

[Isaiah 59:14](#) And judgment is turned away backward, and justice standeth afar off: for **truth** is fallen in the street, and equity cannot enter.

This verse and the prior and the next are in the same chapter and share the same context. Please also see the note above. This sentence is divided into two equivalent parts by a colon. Where God's **truth is fallen in the street** we find **judgment is turned away backward, and justice standeth afar off**.

[Isaiah 59:15](#) Yea, **truth** faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.

This verse and the prior two are in the same chapter and share the same context. Please also see the notes above. Here also we see the sentence divided by a colon which makes the two parts equivalent. When **truth faileth** and those who try to stand for it become **prey** then God is **displeased**. That results in judgment such as happens at the end of the Great Trivulation.

[Isaiah 61:8](#) For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in **truth**, and I will make an everlasting covenant with them.

This is the section of the Bible that Jesus read from in [Luke 4:16-30](#) when He declared Himself to His home town of Nazareth and they tried to throw Him over a cliff. This chapter is talking about the kingdom of Heaven and Jesus offered it to them at this time. They rejected it because they would not accept Him as King and God. As a result we have this verse applied to the Church Age. When God saves us He gives us **an everlasting covenant**. He does **direct (our) work in truth** through His Holy Spirit that He gives us. He does expect His people to **love judgment** and to **hate robbery for burnt offering** and we see this in things like how the Bible ties tithing to worship. God expects His people to walk in **truth**.

[Isaiah 65:16](#) That he who blesseth himself in the earth shall bless himself in the God of **truth**; and he that sweareth in the earth shall swear by the God of **truth**; because the former troubles are forgotten, and because they are hid from mine eyes.

Isaiah 66 finishes his book with the return of Christ and His setting up the kingdom. This chapter is about the Church Age which occurs before the return of Christ and about things that occur after the 1,000 year reign of Christ on this Earth. This particular verse is talking about the Church Age, which is today. It tells us that all of our (lasting) blessings come because we [shall bless himself in the God of truth](#). Also, our authority to speak ([he that sweareth in the earth](#)) comes from [the God of truth](#) and not from some religious doctrine that may or may not have come from [the God of truth](#).

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[Jeremiah 4:2](#) And thou shalt swear, The LORD liveth, in **truth**, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

This verse starts with [And](#) which adds it to the prior verse. There we read [If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove](#). Notice the colon in 4:1. That makes the first part of 4:1 equivalent to the second part and 4:2. Jeremiah was warning of coming destruction and said that God would not destroy them [If thou wilt return... unto me \(the LORD\)](#). We have seen consistently that [the LORD](#) is the role that God uses for all legal matters including judgment. We have also seen that God is very exact when He says what we need to do in legal matters. The people in Jeremiah's day were like people today. They claimed that they [returned ... unto me \(the LORD\)](#) but they did not have the results that [the LORD](#) said they would have if they had [returned in truth](#). They did what they wanted to do and they did what the religious leaders told them to do but they did not do what God said to do because they did not have God's results. Look at the equivalent part. First they had to [put away thine abominations out of my sight](#). People hold onto '*secret sin*' but it is still in God's [sight](#). Next, God said that they were to [swear](#) (strongly affirm) that [The LORD liveth, in truth, in judgment, and in righteousness](#). People claim to do this but if they truly did it then their lives would show and the lost would see it and, as God says here, [the nations shall bless themselves in him, and in him shall they glory](#). However, in the day of Jeremiah and today, the society became more and more corrupt until God had to bring judgment. Jeremiah went on and gave more detailed instructions on what they were to do and those instructions were not followed then and are not followed today. Once again we see that [truth](#) is defined by [the LORD](#) and not by man.

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[Jeremiah 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 any that executeth judgment, that seeketh the **truth**; and I will pardon it.

This verse and the next are in the same chapter and need to be considered together. The verse between these two says [And though they say, The LORD liveth; surely they swear falsely](#). In this verse God is saying that there was not a single man [that executeth judgment, that seeketh the truth](#). This is like the destruction of Sodom in [Genesis 18:17-33](#). Jeremiah goes on throughout the rest of this chapter we read the details of their treachery and of God's planned punishment. God finishes it with [Jeremiah 5:31](#) which says [The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?](#) When people claim that a lie is God's [truth](#), it is a short time before God brings judgment.

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[Jeremiah 5:3](#) O LORD, are not thine eyes upon the **truth**? thou hast stricken them, but they have

not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

This verse and the prior are in the same chapter and need to be considered together. Here we see Jeremiah's prayer where he recognizes that God has seen that the people's lives did not match His **truth** and God had tried to cause them to repent but failed. Therefore, judgment came because they refused correction.

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**Jeremiah 7:28** But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: **truth** is perished, and is cut off from their mouth.

God's people can not live lives of sin and worshipping idols and expect God's blessing just because they had a building that they called **The temple of the LORD**. The message of the whole chapter can be summed up in this verse. Notice the colon which makes **This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction** equivalent to **truth is perished, and is cut off from their mouth**. When we refuse to obey **the voice of the LORD** we kill **truth** in our lives because **truth** comes from **the LORD** and is part of a living relationship between **the LORD** and His child.

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**Jeremiah 9:3** And they bend their tongues like their bow for lies: but they are not valiant for the **truth** upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

This verse and the next are in the same chapter and need to be considered together. Here we see several things that God says about people that forsake His **truth**. First He calls them liars (**they bend their tongues like their bow for lies**). Next He says **they proceed from evil to evil** which means that the longer someone is from God's **truth** the greater the **evil** that they will be involved in. Next He says **they know not me** even though we read in 5:2 that they claimed to know the LORD. In the verse before this God said **for they be all adulterers, an assembly of treacherous men**. If the reader looks at the paper on **Adultery**, they will see that the Biblical definition of **adultery** is '**covenant breaker**', which fits with **an assembly of treacherous men**. God goes from these descriptions to more detailed descriptions in the remainder of this chapter. Those descriptions show that the longer we stay away from God's **truth** the greater the **evil** that we will be involved in.

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**Jeremiah 9:5** And they will deceive every one his neighbour, and will not speak the **truth**: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

This verse and the prior are in the same chapter and need to be considered together. Here we see that men deliberately seek (**they have taught their tongue**) **to speak lies** and, after being at it for awhile, they increase their efforts (**and weary themselves**) **to commit iniquity**. All of this is because **will not speak the truth**, as demonstrated by the colon in this sentence.

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**Jeremiah 26:15** But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a **truth** the LORD hath sent me unto you to speak all these words in your ears.

In the first couple of verses in this chapter we read that the Lord told Jeremiah to **...speak unto all**

the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word. Then God (through Jeremiah) said that He would not do the evil which I purpose to do unto them because of the evil of their doings if they will hearken, and turn every man from his evil way. Instead of listening, they decided to '*kill the messenger*'. However, the princes had a trial and between the princes and elders they decided to not risk God's judgment. Part of that decision was based upon Jeremiah's testimony during his trial, which includes this verse. They understood, and feared, the claim that **ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof**. They knew their history and that God had killed four of David's sons because David was guilty of **innocent blood**. Notice the colon in this sentence which makes the two parts equivalent. Jeremiah could say that '*killing the messenger*' was shedding **innocent blood** because **for of a truth the LORD hath sent me unto you to speak all these words in your ears**. If they rejected the message they rejected **the LORD**. If they '*killed the messenger*' they were telling **the LORD** that they wanted to kill Him and that would bring His wrath upon them. Whether they liked it or not, this message was **of a truth (from) the LORD** because it was according to what God said was truth.

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**Jeremiah 33:6** Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and **truth**.

In this verse we read where Jeremiah **was yet shut up in the court of the prison** and God came to him and told him about how Jerusalem would prosper during the reign of Christ. God encourages us while we are down and God gives us greater **truth** after we willingly suffer for revealing the **truth** that He gave us in the past.

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**Daniel 2:47** The king answered unto Daniel, and said, **Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.**

When God reveals His **truth**, even a proud lost king recognizes it as such. Nebuchadnezzar had just been told that another kingdom would arise to supplant his kingdom and that the kingdom of Christ would destroy all other kingdoms that came before it and the king reacted by worshipping. He recognized the wisdom and power of God when he said **Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret**. The **truth** matches exactly what God says it is and no other being has the power to change this fact.

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**Daniel 4:37** Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are **truth**, and his ways judgment: and those that walk in pride he is able to abase.

This is the conclusion of a chapter where Nebuchadnezzar explains how God made him insane and he lived as a wild animal for **seven times** because he filled himself with pride and claimed that he did by his own power what God had done and had let him know that God did it. After this lesson, Nebuchadnezzar spoke this verse and sent it as a decree throughout all of his kingdom. In this verse we read that **the King of heaven** has **works are truth, and his ways judgment** because none have the power to set aside God's **truth** or God's **judgment**.

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**Daniel 7:16** I came near unto one of them that stood by, and asked him the **truth** of all this. So he told me, and made me know the interpretation of the things.

This verse and the next are in the same chapter and need to be considered together. In this chapter we read of Daniel's dream of the four kingdoms of man. There are lots of opinions about the interpretation of this chapter, which I will not get into. Daniel asked an angel of God for [the truth of all this](#) and the answer that he received follows this verse. He gave Daniel [the interpretation of the things](#) which came from God because it is [the truth of all this](#).

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[Daniel 7:19](#) Then I would know the **truth** of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

This verse and the prior are in the same chapter and need to be considered together. As in the prior verse, Daniel asked for [the truth](#) because he wanted to know what God said about it.

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[Daniel 8:12](#) And an host was given him against the daily sacrifice by reason of transgression, and it cast down the **truth** to the ground; and it practised, and prospered.

This verse and [8:26](#) are in the same chapter and the notes of both verses should be considered together. This chapter is about a vision that Daniel had of the future. Part of it is fulfilled and part will not be completed until the last 3.5 years of the Great Tribulation. This verse and [8:26](#) are part of that 3.5 years. Therefore, the complete interpretation of them can not be known until God makes it come to pass. However, we do know, from other places in the Bible that during this time the (main) [antichrist](#) ([1John 2:18, 22](#); [4:3](#); [2John 1:7](#)) will do what is prophesied here. This verse says that he will [cast down the truth to the ground](#) because he will stand against what the God of Heaven says and [if it were possible, they shall deceive the very elect](#) ([Matthew 24:3-36](#)).

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[Daniel 9:13](#) As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy **truth**.

This chapter starts out with Daniel saying that he understood from reading Jeremiah that there would be [seventy years in the desolations of Jerusalem](#) ([Daniel 9:2](#)). Since it was near the end of that time period, Daniel started confessing the sins of all of the people and was seeking God's [truth](#) so that he could obey it and get others to obey it and, thereby, get God's blessing. As a result, God gave Daniel even more [truth](#) in the form of a new prophetic vision which we read at the end of this chapter.

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[Daniel 10:21](#) But I will shew thee that which is noted in the scripture of **truth**: and there is none that holdeth with me in these things, but Michael your prince.

This verse and 10:1 are in the same chapter and the notes of both verses should be considered together. [10:21](#) starts the chapter and this verse ends it and both tell us that the prophecy is [true](#). Since it is said twice, it is established by God and can not be changed. The message of this chapter is simple: Daniel received his visions from God and they can be relied upon to come about exactly as he reported them. God's [truth](#) matches exactly what God says will be. Notice that this verse tells us that God's [truth](#) is [noted in the scripture of truth](#). God never goes against what He writes in His Bible.

[Daniel 11:2](#) And now will I shew thee the **truth**. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

The first verse of this chapter tells us that Daniel made this prophecy [in the first year of Darius the Mede](#) as Daniel stood to strengthen Darius. Within this chapter we read of Alexander the Great and many others of what is now ancient history but was the future at the time of this prophecy. We can see that this is [the truth](#) because history verifies that it happened exactly as God said it would.

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[Hosea 4:1](#) Hear the word of the LORD, ye children of Israel : for the LORD hath a controversy with the inhabitants of the land, because there is no **truth**, nor mercy, nor knowledge of God in the land.

God told Hosea to take a wife of whoredom to illustrate to the people how they were acting towards God. God was planning on divorcing His people and cutting them off from His blessings. In this verse God associates [no truth](#) with [nor mercy](#) and [nor knowledge of God](#). Since [mercy](#) and [truth](#) come from God, we can't have them without [knowledge of God](#). In addition, the next verse says that they had [swearing, and lying, and killing, and stealing, and committing adultery](#) instead. We reap the consequences of sin and judgment when we abandon God's [truth](#).

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[Micah 7:20](#) Thou wilt perform the **truth** to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

This is the very last verse in this book. Regardless of all of the sin of God's people and regardless of all of the punishment that God had to bring upon them, God always kept a remnant pure and God will keep his promises to the descendents of Jacob. That is what this sentence is saying.

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[Zechariah 8:3](#) Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of **truth**; and the mountain of the LORD of hosts the holy mountain.

[Truth](#) is used in four verses of this chapter and they all need to be considered together. In the prior verse we read that the [LORD of hosts](#) said [I was jealous for Zion](#).... They had turned their back upon the [LORD of hosts](#) and turned to devils and the [LORD of hosts](#) brought judgment upon them because He [was jealous](#). However, [was](#) is past tense and in this verse, [am returned](#) is present tense and [will dwell](#) is future tense. Where they were treacherous sinful men, the [LORD of hosts](#) says that [Jerusalem shall be called a city of truth](#) because the [LORD of hosts will dwell](#) there and the people living there will live like He tells them to live.

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[Zechariah 8:8](#) And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in **truth** and in righteousness.

[Truth](#) is used in four verses of this chapter and they all need to be considered together. In [8:3](#) we read that the [LORD of hosts will dwell](#) in [Jerusalem](#) and it [shall be called a city of truth](#). Then in the verses between there and here we read that the people found this to be an incredible claim because they could see the destruction that God had brought upon Jerusalem in His judgment. They also knew how God had scattered His people around the world. In this verse God promises to

change what they knew to be true. He says that not only will the people [dwell in the midst of Jerusalem](#) but they will [dwell in truth and in righteousness](#). (See the colon which makes these two sides equivalent.) In addition, God is saying that He makes this promise [in truth and in righteousness](#), which means that they can depend upon it coming true.

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[Zechariah 8:16](#) These are the things that ye shall do; Speak ye every man the **truth** to his neighbour; execute the judgment of **truth** and peace in your gates:

**Truth** is used in four verses of this chapter and they all need to be considered together. In the verses since 8:8 God explained in detail His change of heart. He did bring judgment upon the people and turned them one against the other because they refused to follow truth and obey God. Now He is giving them another chance and this sentence is His first instruction to those who are offered his peace. This sentence is in this verse and the next and can be divided by punctuation as:

1. Here are instructions to each and every one personally (**ye**).
  1. [These are the things that ye shall do](#);
  2. [Speak ye every man the truth to his neighbour](#);
  3. [execute the judgment of truth and peace in your gates](#):
2. Here are instructions to every one as a group (**you**).
  1. [And let none of you imagine evil in your hearts against his neighbour](#);
  2. [and love no false oath](#):
3. Here's why we are to obey these commandments.
  1. [for all these are things that I hate](#),
  2. [saith the LORD](#).

These people were looking at the results from people ignoring what God said [are things that I hate](#). You couldn't get a more clear '*obey or else*' instruction.

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[Zechariah 8:19](#) Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the **truth** and peace.

**Truth** is used in four verses of this chapter and they all need to be considered together. It probably seems crazy that a **fast** would be considered [joy and gladness, and cheerful feasts](#), but the remainder of this chapter explains it. The rest of the world will come to the Jew and seek their help to pray to the Lord. The **fast** gives power with God if done correctly. That is why the Lord finishes this verse with [therefore love the truth and peace](#).

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[Malachi 2:6](#) The law of **truth** was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

This verse and the prior are referencing the time that Moses came down from the mount and saw the people worshipping the [molten calf](#) ([Exodus 32](#)). [Exodus 32:26](#) tells us [Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him.](#) In this verse, [The law of truth](#) is referring to the Law of God and our obedience to it to the point of being willing to kill our relative when they refuse to obey God's Law.

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[Matthew 14:33](#) Then they that were in the ship came and worshipped him, saying, Of a **truth** thou art the Son of God.

Matthew [14:22-36](#) and Mark [6:45-56](#) tell about Jesus walking on water. Please see the note under [Matthew 14:28](#) (in the [Lord Jesus Christ](#) document) for details on this miracle and related considerations. This verse tells us that the disciples got the lesson and, again, saw Jesus' as more than '*just a man*'. They realized that he was/is the **Son of God** in flesh. **Of a truth** is used because this matches what God says and, as we have seen elsewhere in Matthew, the spiritual view is **true** even when it does not match the physical view.

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[Matthew 15:27](#) And she said, **Truth, Lord:** yet the dogs eat of the crumbs which fall from their masters' table.

Matthew [15:21-28](#) and Mark [7:24-30](#) tell the story about the Greek woman that had a devil cast out of her daughter after Jesus called her a female dog and she agreed. Please see the note for [Matthew 15:21](#) (in the [Lord Jesus Christ](#) document) for an explanation of this story. This woman called Jesus **Lord** in recognition that He is '*God in human flesh*'. She also used **Son of David** as a title for **Christ** and to show that she believed the Jewish religion. In this verse, she said **Truth, Lord** in response to Jesus saying **It is not meet to take the children's bread, and to cast it to dogs**. From a spiritual point of view, the Jews were God's **children** and, as a non-Jew, she was a **dog**. She said **Truth, Lord** because this matches what God says and, as we have seen elsewhere in Matthew, the spiritual view is **true** even when it does not match the physical view.

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[Matthew 22:16](#) And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in **truth**, neither carest thou for any man: for thou regardest not the person of men.

This verse is part of a section goes from Matthew [22:15](#) through [22:46](#) and has parallel passages in Mark [12:12-34](#) and Luke [20:20-40](#). In this section the Jewish religious leaders are trying to trap Jesus in an error. Each group tries their own doctrine and all loose. Like all good liars, they mixed much truth with their error hoping that their lie would be accepted for the truth and that the lie would be overlooked. While this verse has the truth that they said, the next holds the lie. Then in [Matthew 22:18](#) we read **But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?** and He went on to deal with their lie. Then in [22:21](#) He responded to their lie and to this truth by saying **Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's**. What is **God's** is **truth** and He was telling them to return **truth** to God even when He is in the form of a physical man.

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[Mark 5:33](#) But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the **truth**.

In Matthew [9:20-22](#) and Mark [5:25-34](#) and Luke [8:43-48](#) we read about Jesus healing a woman that had an issue of blood for 12 years. Please see the note for Matthew [9:22](#) under Jesus (in the [Lord Jesus Christ](#) document) for the details of this miracle. This verse uses Jesus for the man who physically spoke. However, the woman who received this miracle saw more than a man. She publicly acknowledged Him as '*God in human flesh*'. That's why she was **fearing and**

trembling. However, God wants us to say the **truth** and will not punish someone for saying the **truth**.

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**Mark 12:14** And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in **truth**: Is it lawful to give tribute to Caesar, or not?

This verse is part of a section in Mark **12:12-34** and has parallel passages in Matthew **22:15-46** and Luke **20:20-40**. Please see the note for **Matthew 22:16**.

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**Mark 12:32** And the scribe said unto him, Well, Master, thou hast said the **truth**: for there is one God; and there is none other but he:

This verse is part of a subsection that goes from **12:28** through **12:34**. The larger section goes from Mark **12:12** through **12:37** and has parallel passages in Matthew **22:15-46** and Luke **20:20-40**. Mark **12:29** and **12:30** are a single sentence and say the same thing as Jesus said in Matthew **22:37** and Luke **10:27**. This commandment is also found in Deuteronomy **6:5** and **11:1**. In these verses, Jesus tells us that the First Commandment is not one of the Ten Commandments (Exodus **20:1-16**). Please see the notes under Mark **12:29**, **12:30**, **12:34** and the notes those notes refer to for more details on this section. Notice the colons in this verse which make **truth** equivalent to what comes from God and equivalent to the expected actions stated in **12:33**.

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**Luke 4:25** But I tell you of a **truth**, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

Starting in **Luke 4:16** we read about Jesus going to the synagogue in Nazareth where He grew up. He offered the kingdom to them and they rejected Him. He started by reading from **Isaiah 61**. Then He said ...**This day is this scripture fulfilled in your ears (Luce 4:21)**. Then He told them that He wasn't going to do miracles on demand and followed that with **Verily I say unto you, No prophet is accepted in his own country**. He backed His claim with the sentence in **4:25-26** and with a second example in **4:27**. In both of His examples enemies of the Jews received miracles at the hands of Jewish prophets while Jews, who needed the same miracles, were denied. The Jews believed that God should give miracles to them because they were God's children. However, they would have taken the miracles as their due and not thanked or praised God. We see this in the story of Jesus healing ten lepers and only one Samaritan returned to thank Him (**Luke 17**). From a fleshly - religious view, miracles were due to God's children (Jews). From a spiritual view, God gives them to whomever God wants and that is most often those who will thank and serve Him as a result of the miracle. As with every use of **truth** in Matthew, we see that the spiritual view is **true** while the fleshly - religious view is not when the two views clash.

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**Luke 9:27** But I tell you of a **truth**, there be some standing here, which shall not taste of death, till they see the kingdom of God.

In **Matthew 16:13-20** and **Mark 8:27-30** and **Luke 9:18-27** and **John 6:69** and **11:27** we read about Peter declaring that Jesus is the "Christ". Following that testimony, Jesus started to reveal greater truths to His disciples (**Luke 9:21-27**). **Matthew 16:28-17:13** and **Mark 9:1-13** and **Luke 9:27-36** tell us about Jesus taking James, John and Peter to the '*Mount of Transfiguration*'. Thus, this verse is a

transition from Jesus telling them greater truths to His having them experience them. Jesus uses the expression **of a truth** " to express a spiritual truth which went against the flesh-religious view.

**Luke 12:44** Of a **truth** I say unto you, that he will make him ruler over all that he hath.

**Luke 12:1** starts this chapter with **In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.** Obviously, this is adding to what was told in the prior chapter, since it starts with **In the mean time**. However, since it also says **he began to say unto his disciples first of all**, we can concentrate on the message that Jesus said to His disciples while not including the other people and events that were happening at the same time. Then He spends the next several verses telling them how to avoid **the leaven of the Pharisees, which is hypocrisy**. In **12:13** He was interrupted by someone who wanted Him to settle a family dispute. **And he said unto him, Man, who made me a judge or a divider over you? (Luke 12:14)**. He then said **Take heed, and beware of covetousness:...** and gave a parable about **covetousness** because that is one thing which leads to **hypocrisy** and **hypocrisy** was what He was talking to His disciples about before the interruption. This parable was given to the general crowd and goes through **12:21**. In **12:22** Jesus returns to speaking to His disciples and gives them further instruction which includes consideration of the parable that He just spoke to all of the people. In this private instruction, He tells His disciples to have a different motivation and different goals than the world has. He also tells them they have promises and provisions from God that the world doesn't have and this is why they are to have different motivation and goals. He gives a parable as an illustration of His instructions in **12:36-40** and Peter interrupts to ask **...Lord, speakest thou this parable unto us, or even to all?** Peter, like most people today, missed the importance of the difference between **you** and **ye** in the Bible. In the parable that Peter asked about, Jesus used **ye**, which means *'each and every one of you personally'*. Peter's question was basically *'Surely You can't be applying this to us! You must be speaking to the whole group and just happen to include your loyal disciples!'* However, with Jesus deliberately using **ye** to mean *'each and every one of you personally'*, there was no question about His applying the parable to His *'loyal disciples'*. In addition, He starts His answer with **And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? (Luke 12:42)**. So His answer, which includes our verse, not only is in these few verses but also includes the contrast with the **stewards** who were not **faithful and wise**. The Pharisees at the start of the chapter were not **faithful and wise** because of their **hypocrisy**. The general Jew was not **faithful and wise** because of their **covetousness**. Notice also that it is the Lord Who says **Of a truth I say unto you, that he will make him ruler over all that he hath** and then goes on to describe the punishment for **stewards** who were not **faithful and wise**. He is definitely speaking about spiritual judgment and once more we see God's **truth** tied to **judgment**.

**Luke 21:3** And he said, Of a **truth** I say unto you, that this poor widow hath cast in more than they all:

This verse is part of a well known story about the widow and her two mites. Unfortunately, there is a popular error taught about this story. Jesus said **...she of her penury hath cast in all the living that she had.** **Living** is *'income'*, not all that she had. She probably had a place to live with a garden. She didn't sell them for **two mites**. People also look at this story because they look at the total amount that she put in and what the others put in, just like the disciples were doing. However, Jesus said that **she...cast in all.** **All** means *'100%'*. Tithing is by percent and all throughout the Bible we find God using percent to measure, not absolute amounts. Once more in the Gospels we are seeing

truth tied to God's spiritual view instead of man's fleshly view when the two are contradicting each other.

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[Luke 22:59](#) And about the space of one hour after another confidently affirmed, saying, Of a **truth** this fellow also was with him: for he is a Galilaeen.

Please see Matthew [26:1-5](#), [26:57](#) - [27:2](#); Mark [14:53](#) - [15:1](#); Luke [22:54](#) - [23:1](#); John [18:12-28](#) and related notes in the [Lord Jesus Christ](#) document. During the account of the trial of Jesus by the Jewish religious leaders, we also are told of the trial of Peter. Before this trial of Peter, Jesus told him that He had prayed for Peter **that thy faith fail not: and when thou art converted, strengthen thy brethren** (Luke [22:31-32](#)). From this we can know that Peter did not fail the trial, in spite of that is preached. If Peter had quit, then he would have failed. Peter stumbled, but came back and after that wasn't so arrogantly sure about his own religious abilities. Peter is the one who teaches us to submit while under persecution and to find strength through a proper personal relationship with God. Matthew [26:58](#), [69-75](#) and Mark [14:54](#), [66-72](#) and Luke [22:54-62](#) and John [18:15-18](#), [25-27](#) all tell us about the stumbling of Peter. This verse is part of that stumble. Where Peter told a lie, God had this person say **Of a truth** because it was true but also because God was trying to make Peter see the truth and reduce the consequence of his sin. When we deny God's **truth**, we bring judgment upon ourselves.

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[John 1:14](#) And the Word was made 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**.

This verse is part of the basic message of John the Baptist as recorded by John in the start of his gospel. John the Baptist was sent from God to prepare the people to receive Jesus. Therefore, John gives us part of the message from the Baptist to prepare our hearts for the message of Jesus. Please see the note for [John 1:17](#) in the [Lord Jesus Christ](#) document for more details and references to John the Baptist's message. In this verse we are told that the **glory** of the Son of God (**the only begotten of the Father**) is **full of grace and truth**. The sentence before this says that **as many as received him (Jesus), to them gave he (God) power to become the sons of God**. The [Verses](#) section of the [Lord Jesus Christ](#) document references notes on every verse in the New Testament that uses **son**. The lesson from all of those verses is that in the Bible, a **son always** has the same character as the father. As **sons of God** we are to display the character of the Father. (Read [Romans 8:14](#) if nothing else.) As the Son of God, **the Word was made flesh** (among other reasons) to show us how to live as **sons of God** while in this human flesh. As He was **full of grace and truth** so are the saved to be **full of grace and truth**. As seen many other places, **truth** matches the Son of God.

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[John 1:17](#) For the law was given by Moses, but grace and **truth** came by Jesus Christ.

This verse is part of the basic message of John the Baptist as recorded by John in the start of his gospel. John the Baptist was sent from God to prepare the people to receive Jesus. Therefore, John gives us part of the message from the Baptist to prepare our hearts for the message of Jesus. Please see the note for [John 1:17](#) in the [Lord Jesus Christ](#) document for more details and references to John the Baptist's message. Moses gave us the Law, which **was our schoolmaster to bring us unto Christ** ([Galatians 3:24-25](#)). We no longer have to keep the laws of the Mosaic Law but, as mentioned above, our life needs to be **full of grace and truth**.

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[John 3:21](#) But he that doeth **truth** cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Starting in [3:10](#) Jesus answers a question from Nicodemus that goes through [3:21](#). Of course, the entire story starts in 3:1. This verse starts with **But**, which connects it to the prior sentence while changing the direction of the statement. That sentence started with **For**, which means it is explaining why the prior statement is true. That sentence started with **And**, which connects it to the sentence before it. So, the minimum that we can consider as a single sub-thought within this whole story is [3:18-21](#). Within this section we see that **believeth on** means **doeth truth (and) cometh to the light, that his deeds may be made manifest, that they are wrought in God**. We also see that **believeth not** means **believeth not and hateth the light, neither cometh to the light, lest his deeds should be reprov'd and loved darkness rather than light, because their deeds were evil**. Most people concentrate on **not condemned / condemned** because we **believeth / believeth not** while ignoring the definition of **believeth / believeth not** provided by Jesus within the context of this thought. They then follow the example of doctrinal error (from Satan) and use their own definition for **believeth / believeth not** and say that someone is **not condemned / condemned** if the person does what their religion says instead of what Jesus said here. Notice that the definition by Jesus does not allow for '*Easy Believism*'. This verse says that **truth** is something that we do and not just something that we think about.

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[John 4:23](#) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in **truth**: for the Father seeketh such to worship him.

This verse and the next started this entire study. Please see the paper called [God is a Spirit](#).

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[John 4:24](#) God is a Spirit: and they that worship him must worship him in spirit and in **truth**.

This verse and the prior started this entire study. Please see the paper called [God is a Spirit](#).

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[John 5:33](#) Ye sent unto John, and he bare witness unto the **truth**.

[John 5:31-33](#) all go together and need to be considered as a group. Please see the note for [5:31](#).

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[John 6:14](#) Then those men, when they had seen the miracle that Jesus did, said, This is of a **truth** that prophet that should come into the world.

All of John [6](#) is related. Please see the note for John [6:1](#) (in the [Lord Jesus Christ](#) document) for context and links to verses and notes that are related to this chapter. Please see the note for John [6:14](#) (in the [Lord Jesus Christ](#) document) which explains that the main point of this story is about Jesus showing compassion. Because of that nature, the Jews determined that the physical man named Jesus was the **prophet like Moses**, which is part of the prophecy about Christ. (Please see [A prophet like Moses](#) under [Verses](#) in the [Lord Jesus Christ](#) document.) This verse uses **truth** because God revealed a spiritual truth to them that could not be perceived in the flesh.

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[John 7:40](#) Many of the people therefore, when they heard this saying, said, Of a **truth** this is the Prophet.

All of John 7 is related and many details are in the notes of the [Lord Jesus Christ](#) document. Please see them as those details will not be repeated here. In particular, please see the notes of [John 7:16](#), [7:21](#), [7:26](#), [7:27](#), [7:28](#), [7:31](#), [7:41](#) and [7:42](#) which provide critical explanation needed to understand the use of **truth** in John 7. In addition, please see the notes for [John 7:18](#) and [7:28](#) in this document. This particular part of John 7 has people arguing if Jesus is God's Christ or the promised Prophet like Moses. (Please see [A prophet like Moses](#) under [Verses](#) in the [Lord Jesus Christ](#) document and the note above.) God's **truth** that He revealed to many of these people was that Jesus was God's Christ and He was the promised **prophet like Moses**. The controversy was because many people followed the religious leaders into error just like many people do today. **Truth** matches what God says is **truth** and not what any religion says when it disagrees with God and God's written Word.

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[John 8:32](#) And ye shall know the **truth**, and the **truth** shall make you free.

Please see the note for [8:32](#) below. Every use of **truth** in this chapter shows that the spiritual perception is **true** and the physical / religious perception claims to be true but is a lie.

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[John 8:40](#) But now ye seek to kill me, a man that hath told you the **truth**, which I have heard of God: this did not Abraham.

Please see the note for [8:32](#) below. Every use of **truth** in this chapter shows that the spiritual perception is **true** and the physical / religious perception claims to be true but is a lie.

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[John 8:44](#) Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the **truth**, because there is no **truth** in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Please see the note for [8:32](#) below. Every use of **truth** in this chapter shows that the spiritual perception is **true** and the physical / religious perception claims to be true but is a lie.

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[John 8:45](#) And because I tell you the **truth**, ye believe me not.

Please see the note for [8:32](#) below. Every use of **truth** in this chapter shows that the spiritual perception is **true** and the physical / religious perception claims to be true but is a lie.

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[John 8:46](#) Which of you convinceth me of sin? And if I say the **truth**, why do ye not believe me?

Please see the note for [8:32](#) below. Every use of **truth** in this chapter shows that the spiritual perception is **true** and the physical / religious perception claims to be true but is a lie.

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[John 14:6](#) Jesus saith unto him, I am the way, the **truth**, and the life: no man cometh unto the Father, but by me.

This chapter is part of the personal message that Jesus gave to His closest disciples (the Apostles) at the Last Supper. Please see the note for this verse in the [Lord Jesus Christ](#) document. In addition, we have seen repeatedly throughout this document, especially within the Gospels, that there is a difference between the definition of **truth** provided by the spiritual perspective and that provided by the physical / religious perspective. We have also seen that the physical / religious perspective **always** leads to error and the consequences of error while the real **truth** comes from God. Since we know that the spiritual perspective tells us that Jesus is God, we should have **no** problem with the spiritual perspective that Jesus is **the truth**.

[John 14:17](#) Even the Spirit of **truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

This chapter is part of the personal message that Jesus gave to His closest disciples (the Apostles) at the Last Supper. [14:16](#) and [14:17](#) are a single sentence which tells us that **the Spirit of truth** is the **Comforter**, who is the Holy Spirit. This sentence follows the statement by Jesus that **Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father ([John 14:12](#))**. (Please see the note for [John 14:13](#) in the [Lord Jesus Christ](#) document.)

[John 15:26](#) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of **truth**, which proceedeth from the Father, he shall testify of me:

Please see the note for 15:1 which explains how this sentence summarizes what Jesus started saying in [15:1](#). This verse and the next are a single sentence which tell us that **ye also shall bear witness** because we have the **Spirit of truth** and God's **truth** demands action from us.

[John 16:7](#) Nevertheless I tell you the **truth**; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

This verse starts with **Nevertheless**, which means '*what I just said does not matter because of what I am about to say*'. We see (in the prior verse) that Jesus had just told them **But because I have said these things unto you, sorrow hath filled your heart. ([John 16:6](#))**. Of course the question is '*Why has sorrow hath filled (their) heart ?*' and the answer is in the verse before that where we read **But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?** Anyone who has studied their Bible even a little knows that these men were expecting Him to set-up the Kingdom right then and to let them rule under Him. If He '*went away*' then their hopes were gone also. Of course, we know their reaction to experiencing the reality of these verses. He gave them this promise to carry them (and us) through all of the worst disappointments of life. Here we very much see a conflict between the spiritual view of reality and the religious / physical view. The spiritual view is **the truth**. There have been many messages explaining why we are better with an indwelling Holy Spirit than having Jesus with us physically but not having an indwelling Holy Spirit. I won't try to match those messages but will stick to the simple meaning of **truth** in this verse.

[John 16:13](#) Howbeit when he, the Spirit of **truth**, is come, he will guide you into all **truth**: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Like the verse above, this verse starts with a word (**Howbeit**) that lets us know that Jesus is going to tell the disciples something that goes against the physical / religious view. In the prior verse Jesus said **I have yet many things to say unto you, but ye cannot bear them now**. The physical / religious view claims that the religious leaders can handle any truth and the apostles, whom Jesus was talking to, were the leaders after Jesus. They had been personally trained by Jesus. However, what Jesus is telling them in this verse is that they need the **Spirit of truth** in order to understand certain truths and that without the **Spirit of truth** they can not handle these spiritual truths.

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[John 17:17](#) Sanctify them through thy **truth**: thy word is **truth**.

This verse clearly says that we are **sanctified** by God's **Word** (Bible). This verse follows several verses in this chapter which tells us that God's **Word** (Bible) is different from what the world teaches and, as a result of the truly **sanctified** Christian obeying God's **Word** (Bible), the world **hates** them (17:14). Since true **sanctification** is being '*set aside / separated*', a child of God can not be truly **sanctified** and acting in agreement with the world. However, as this section tells us, a truly **sanctified** Christian will act in accordance to God's **Word** (Bible).

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[John 17:19](#) And for their sakes I sanctify myself, that they also might be sanctified through the **truth**.

This verse is a continuation of what Jesus was praying in [17:17](#) (above) and this part of His prayer continues through (at least) [17:23](#). This section emphasizes the word **as** to say that a truly **sanctified** Christian will act **exactly** the same way that Jesus Christ acted / would act in similar circumstances. This verse says **for their sakes I sanctify myself** to let us know that Jesus Christ did certain things strictly to provide an examples for us to follow. As He strictly obeyed God's **Word** (Bible) and was persecuted and killed for it, so also will the truly **sanctified** Christian strictly obey God's **Word** (Bible), even when faced with persecution and death.

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[John 18:37](#) Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the **truth**. Every one that is of the **truth** heareth my voice.

This verse, and the next, are part of the trial of Jesus before His crucifixion. Jesus **Jesus** literally told Pilate that He is **King of the Jews (Christ)** (Matthew [27:11](#); Mark [15:2](#); Luke [23:3](#); John [18:37](#)). The note for Mark [14:21](#) (in the [Lord Jesus Christ](#) document) gives links to many verses which tell about His betrayal. Even though He knew that He would be betrayed and suffer like He did, He still did what would **bear witness unto the truth** (as this verse tells us). This verse also tells us **Every one that is of the truth heareth my voice** and the Biblical meaning of **heareth my voice** includes obeying even when we know that we will be betrayed and suffer and possibly die.

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[John 18:38](#) Pilate saith unto him, What is **truth**? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Please see the note above which deals with the verse just prior to this verse. Pilate, in response to the prior statement by Jesus said [What is truth?](#). This is the classical mistake. Truth is not a [what](#) but a [Who](#). As Jesus just told Pilate, [Every one that is of the truth heareth my voice.](#) Truth is obedience to the voice of Jesus, which agrees with what the Bible literally says and means.

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[Acts 4:27](#) For of a [truth](#) against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

Acts 4 is a single story and there are several notes in the [Lord Jesus Christ](#) document. ([Acts 4:2, 13, 18, 27, 30](#)) that explain a lot of the details. Peter and John had been arrested by the religious leaders for healing a man [in the name of Jesus](#) and, this time, they were let go with a warning. As a result, the church met and thanked God and this verse is part of their prayer of thanks. The next verse is part of this sentence and says [For \(here's why\) to do whatsoever thy hand and thy counsel determined before to be done.](#) As this sentence clearly says, something is [of a truth](#) because [thy \(God's personal\) hand and thy \(God's personal\) counsel determined before to be done.](#) Biblical truth is determined by God.

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[Acts 10:34](#) Then Peter opened his mouth, and said, Of a [truth](#) I perceive that God is no respecter of persons:

This verse and the next are a single sentence and contain a very important truth that many people miss even today. When Peter says [God is no respecter of persons](#) he means that God does NOT give any consideration to the desires or beliefs of any person or group of people ([respecter of persons](#)) when God determines Laws that affect us all. God does apply His Laws to us in a personal way and He does consider ([respect](#)) our personal needs when He determines how to apply His Laws. However, when it comes to God creating the Law and to the proper [understanding](#) of it, there is NO consideration of the desires of men. In this particular case, God's Law of salvation was made available to all men even though the Jews wanted to restrict it to Jews. We see this conflict going on throughout the entire New Testament and it ended only after God destroyed Jerusalem (with the Roman Army) in order to end the Jerusalem Church and the heresy coming from it about [the Law](#). As we have seen many other places in this study, Truth does not change for any circumstance or feeling.

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[Acts 26:25](#) But he said, I am not mad, most noble Festus; but speak forth the words of [truth](#) and soberness.

In this chapter Paul has been brought before Festus because he was arrested to keep the Jews from killing him. Then he appealed [unto Caesar](#) in order to avoid a miscarriage of justice and the Roman ruler that is holding him is hoping that Festus will give him some legal excuse to let Paul go without sending him to Rome. When Paul was brought before Festus, Paul used his knowledge as a basis to witness for Christ. Like many people, rather than admit that he was rejecting a message from God, Festus blames the messenger and tells Paul [...thou art beside thyself; much learning doth make thee mad](#) ([Acts 26:24](#)). However, the message was not from Paul's [much learning](#) but was from God. Festus understood that meaning when Paul said that he did [speak forth the words of truth and soberness.](#)

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[Romans 1:18](#) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the **truth** in unrighteousness;

Please see the note for [Romans 1](#) in the [Lord Jesus Christ](#) document..It gives an overview of the entire chapter and references to further notes in this chapter. [1:18-19](#) is a single sentence that says **the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness** and goes on to explain how it is revealed. [Reformer's Unanimous](#) does a good job of teaching that **righteousness** is '*doing the right thing the right way*'. '*Doing the right thing the wrong way*' or '*doing the wrong thing the right way*' or '*doing the wrong thing the wrong way*' are all **unrighteousness**. This verse also tells us that men who do **unrighteousness** are **holding the truth in unrighteousness** because, as we have seen elsewhere in this study, holding God's **truth** requires men to act upon it the way that God says to act. Even refusing to act is **unrighteousness** because those who claim to believe ('intellectual assent') God's **truth** but are not acting upon it are '*doing the right thing (believing God's truth) the wrong way (no action)*'. Back in [1:17](#) we were told **For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.** The phrase **live by faith** is talking about ongoing actions of **faith** and failure to act in **faith** is failure to **live by faith** which is failure to do the **revealed righteousness of God**. [James 4:17](#) tells us **Therefore to him that knoweth to do good, and doeth it not, to him it is sin.** It is sin to not **live by faith** and to not do the **revealed righteousness of God**. God's **truth** demands action from the **righteous**.

[Romans 1:25](#) Who changed the **truth** of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Please see the note for [Romans 1](#) in the [Lord Jesus Christ](#) document..It gives an overview of the entire chapter and references to further notes in this chapter. [1:24-25](#) is a single sentence that tells us God's response to the people that Paul identified in [1:18](#). Please see the note above. These people that God calls **unrighteous** changed the truth of God into a lie. The **worshipped and served the creature more than the Creator** is added onto (and) the **changed the truth of God into a lie** and does not limit what is meant by **changed the truth of God into a lie**. When '*good Godly men*' preach religious doctrine as the **Word of God** when that religious doctrine does not match **exactly** what God wrote, they are guilty of **changing the truth of God into a lie**. God's **truth** matches **exactly** what God wrote in His Word.

[Romans 2:2](#) But we are sure that the judgment of God is according to **truth** against them which commit such things.

Please see the note for [Romans 2](#) in the [Lord Jesus Christ](#) document..It gives an overview of the entire chapter and references to further notes in this chapter. All of Romans 2 teaches that our actions have to match our mouth. The person who says one thing and does another is judged a liar by all beings. The rest of Romans 2 goes on to provide a detailed explanation of what is said in this verse. When this verse says **that the judgment of God is according to truth** it means that God will use His written Word when He judges all men because He provided His written Word and a righteous judge (like God) **must** stick to the written law that was provided if He is to remain righteous (like God does). God's **truth** matches **exactly** what God wrote in His Word.

[Romans 2:8](#) But unto them that are contentious, and do not obey the **truth**, but obey unrighteousness, indignation and wrath,

Please see the note for [Romans 2](#) in the [Lord Jesus Christ](#) document..It gives an overview of the entire chapter and references to further notes in this chapter. [2:5-11](#) is a single sentence which says that God [will render to every man according to his deeds](#), regardless of any relationship claimed because [there is no respect of persons with God](#). We will reap good things only if we do good things and if we sow sin, we will reap [Tribulation and anguish](#), even if we are saved and going to the [Judgment Seat of Christ](#) (Please see the notes for Romans [14:10](#) and 2Corinthians [5:10-11](#)).This sentence tells us that those who [do not obey the truth](#) will [obey unrighteousness, indignation and wrath](#) and there is no '[middle ground](#)'.Again we see that God's [truth](#) demands action from the [righteous](#).

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[Romans 2:20](#) An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the [truth](#) in the law.

Please see the note for [Romans 2](#) in the [Lord Jesus Christ](#) document..It gives an overview of the entire chapter and references to further notes in this chapter. [2:17-20](#) is a single sentence which says that the Jews made their [boast of God](#) and considered themselves to be [an instructor of the foolish, a teacher of babes](#).However, notice that this verse says that they only [hast the form of knowledge and of the truth in the law](#).If they had more than [the form](#) then they would do the things that God's [truth](#) tells them to do.However, this entire chapter is condemning the religious person who claims to have God's [truth](#) while not doing what it tells them to do.God's [truth](#) demands that we act upon it.

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[Romans 3:7](#) For if the [truth](#) of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

Please see the note for [Romans 3](#) in the [Lord Jesus Christ](#) document..It gives an overview of the entire chapter and references to further notes in this chapter.This verse asks [why yet am I also judged as a sinner](#) if my lie causes [the truth of God](#) to abound. After all, God wants His truth to abound and He shouldn't be condemning those that causes [the truth of God](#) to abound. However, as the context in Romans 3 shows, the truth is that our lies do not causes [the truth of God](#) to abound and those who claim that their lie causes [the truth of God](#) to abound are lying about that claim.The only way that we can cause [the truth of God](#) to [abound](#) more is be doing exactly what God says to do in His word.

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[Romans 9:1](#) I say the [truth](#) in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Please see the chapter outline for [Romans 9](#) and the note for [9:1](#) in the [Lord Jesus Christ](#) document for details on this verse and chapter. [9:1-2](#) is a single sentence that opens the subject of this chapter and not only expresses Paul's [great heaviness and continual sorrow in my heart](#) but that also of [Christ](#). This [continual sorrow \[of\] heart](#) was because God wanted to give them great blessings but could not because they refused to receive them the way that God made them available. That is, the blessings were made available [through](#) a personal relationship with God. Since they insisted in trusting in a '[positional](#)' relationship and refused the personal relationship, they missed all of the blessings that God wanted to give them. The [truth in Christ](#) is that the blessings available [in Christ](#) are only available so long as we maintain our personal relationship with [Christ](#) and our actions matches what [Christ](#) tells us to do.Please see all of the verses and notes related to being [in Christ](#) by following this [link](#).

[Romans 15:8](#) Now I say that Jesus Christ was a minister of the circumcision for the **truth** of God, to confirm the promises made unto the fathers:

Please see the chapter outline for [Romans 15](#) and the note for [15:8](#) in the [Lord Jesus Christ](#) document for details on this verse and chapter. [15:8-9](#) is a single sentence divided by a colon, which makes the two verses equivalent. It starts with **Now** (after what was told us in [15:1-7](#)). The first part says **I say that Jesus Christ was a minister of the circumcision** (He came from the Jews and Old Testament promises) **for the truth of God** (to reveal **the truth of God**) (and) **to confirm the promises made unto the fathers** (to fulfill prophecy). The second (equivalent) part says **And that the Gentiles might glorify God for his mercy** (and that the non-Jews might be saved and **glorify God for** and all other forms of **mercy** that God gives) **as it is written** in 2Samuel [22:50](#) and Psalms [18:49](#). Please see the note for [15:8](#) within the [Lord Jesus Christ](#) document for more details. Basically, since God's Word was given to through the Jews, those who represented additions to God's Word also had to be **of the circumcision**. However, **Jesus Christ** was a **minister for the truth of God** because He made the Gospel available to all men because **the truth of God** is available to **all men**.

[1Corinthians 5:8](#) Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and **truth**.

Paul is making an analogy in this verse and referencing the '*type*' of **leaven** as a '*type*' of sin in our personal lives. Just as God demanded that the Jews get all **leaven** out of their homes before the **feast of unleavened bread** ([Exodus 12:15](#)), so also is the Christian to get sin out of their lives and church before worshipping God. Notice that Paul explains the '*type*' when he says **the unleavened bread of sincerity and truth**. God's **truth** requires us to act exactly as God's Word tells us to act and these people were not doing so because they thought their sin showed God's **love**. Men of **truth** conform their lives to what God says is **truth** even when it goes against religious doctrine (false doctrine about **love**).

[1Corinthians 13:6](#) Rejoiceth not in iniquity, but rejoiceth in the **truth**;

[1Corinthians 13:4-7](#) is a single sentence that gives the definition of **charity** within this chapter which tells us that all of the other spiritual gifts and **nothing** without **charity**. This sentence can be divided by punctuation as:

1. First step in doing **charity**.
  1. **Charity suffereth long,**
  2. **and is kind;**
2. Second step in doing **charity**.
  1. **charity envieth not;**
3. Third step in doing **charity**.
  1. **charity vaunteth not itself,**
  2. **is not puffed up,**
  3. **Doth not behave itself unseemly,**
  4. **seeketh not her own,**
  5. **is not easily provoked,**
  6. **thinketh no evil;**
4. Fourth step in doing **charity**.

1. Rejoiceth not in iniquity,
  2. but rejoiceth in the truth;
5. Fifth step in doing charity.
1. Beareth all things,
  2. believeth all things,
  3. hopeth all things,
  4. endureth all things.

There have been many messages preached about this word, sentence, and chapter. I will not try to match them. The main point here is that we can not take a second step until after we finish taking the first step. We can not [rejoiceth in the truth](#) until we are also doing [Rejoiceth not in iniquity](#) and those both require that we have made the prior steps part of our personal lives. This sentence tells us that God's [truth](#) requires us to stop [rejoicing in iniquity](#) ('lifestyle sin').

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[1Corinthians 14:25](#) And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a **truth**.

This verse and the prior make a single sentence and need to be interpreted together. This chapter is about [tongues](#) and this sentence tells us that it is better to [prophecy](#) ('tell God's Word and what it truly means') than it is to have the '[sign](#)' of [speaking in tongues](#). Paul says that [one that believeth not](#) will [report that God is in you of a truth](#) if what we say matches God's written Word but will not do so just because we have a religious '[sign](#)'. God's [truth](#) matches His written Word.

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[2Corinthians 4:2](#) But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the **truth** commending ourselves to every man's conscience in the sight of God.

Please see the notes for [2Corinthians 4:4](#) and for [2Corinthians 4:5](#) in the [Lord Jesus Christ](#) document for details on what Paul is talking about in this chapter. In this verse we see a two-step process which tells us that we must [have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully](#) before our life is a [manifestation of the truth](#). That is what God expects from our life when He agrees to save us. Once more we see that [men of truth](#) conform their lives to the facts of reality as presented by God.

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[2Corinthians 6:7](#) By the word of **truth**, by the power of God, by the armour of righteousness on the right hand and on the left,

[2Corinthians 6:1](#) introduces the subject of this chapter when it says [...ye receive not the grace of God in vain](#). [2Corinthians 6:2](#) provides an interpretation of [Isaiah 49:8](#) and gives us the Biblical basis of Paul's statement. Then [2Corinthians 6:3-10](#) is a single sentence which gives us a detailed explanation of what Paul said in [2Corinthians 6:1](#). Without going into a big explanation of this sentence and all that is said here, we can say that this sentence tells us that those who do not live [By the word of truth...](#) after their initial profession have personally ([ye](#)) [received the grace of God in vain](#). Please also note that Paul uses [true](#) in 6:8 which makes this word used twice in this sentence and makes it a basis for doctrine to be applied to all of God's people. God wants His people to be [men of truth](#) and (once more) we see that [men of truth](#) conform their lives to the facts of reality as presented by God.

[2Corinthians 7:14](#) For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in **truth**, even so our boasting, which I made before Titus, is found a **truth**.

This sentence uses **true** twice, which makes it a basis for doctrine to be applied to all of God's people. It also starts with **For**, which means that it gives the reason for what was said before this. That is, making saved people live lives which matches God's **truth** is a good thing and something to praise God for even if it causes them to be **sorry, though it were but for a season**. God wants His people to be **men of truth** and (once more) we see that **men of truth** conform their lives to the facts of reality as presented by God.

[2Corinthians 11:10](#) As the **truth** of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

Please see the notes for ([2Corinthians 11:2](#), [3](#), [4](#), [10](#), [13](#), [17](#), [23](#) and [31](#)) in the [Lord Jesus Christ](#) document for details related to this verse. In chapter 10 Paul started talking about **false apostles** who were teaching doctrine from Satan. He continued this teaching through the end of chapter 13. Thus, it is a complex subject that needs to be considered in the entirety to avoid error. The **boasting** that Paul is talking about here was that **...in all things I have kept myself from being burdensome unto you, and so will I keep myself** (prior verse). The **false apostles** preached because they could brag and because they could get people to support them for their teaching. Paul gave to them freely and told them to go give to others after they spiritually matured. He was not in it for personal gain, like the **false apostles** were. This is part of **the truth of Christ** in us. There is much more in the details of these chapters that I will not go into. At a high-level, we can say that God expects the saved to have **the truth of Christ** in them to guide them into becoming **men of truth**. As we have seen elsewhere, **Men of truth** conform their lives to the facts of reality (as presented by God) even when the consequences do not provide the greatest personal comfort or pleasure.

[2Corinthians 12:6](#) For though I would desire to glory, I shall not be a fool; for I will say the **truth**: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

This is a continuation of the subject that Paul started in chapter 10 and that was mentioned in the note above and the one below. To understand this sentence properly, we need to look at the structure according to punctuation. That is:

1. Paul was not a fool following the flesh because he was speaking **the truth** as a messenger from Christ.
  1. Paul was not going to be the fool that his flesh wanted him to be.
    1. **For though I would desire to glory,**
    2. **I shall not be a fool;**
  2. **for I will say the truth:**
2. Paul was going to delay speaking **the truth** from Christ long enough to make sure that no man **think of me above that which he seeth me to be**.
  1. **but now I forbear,**
  2. **lest any man should think of me above that which he seeth me to be,**
  3. **or that he heareth of me.**

Notice that the two parts of this sentence are divided by a colon, which makes them

equivalent. That is, they say the same thing two different ways. Paul was saying that he was not bragging ([glory](#)) because he was speaking [the truth](#) as a messenger from Christ. But he also wanted them to understand that his being used as a messenger from Christ didn't make him special. It is not about the messenger but about the message and the fact that it came from Christ. Throughout these several chapters Paul is showing the differences between [false apostles](#) (who act for personal glory and gain) and a true messenger from Christ. When someone acts in a way that shows they are a true messenger from Christ and not a [false apostles](#) then we can believe that their message is [the truth](#).

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[2Corinthians 13:8](#) For we can do nothing against the [truth](#), but for the [truth](#).

This is a continuation of the subject that Paul started in chapter 10 and continues through the end of this chapter. Please see the notes above for these chapters. Please see the note for [2Corinthians 13:5](#) in the [Lord Jesus Christ](#) document for some details related to this verse. This verse starts with [For](#) which means '*Here's why*' Paul said what he did in the prior verse. There Paul said [Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates](#). That is, our actions should not change based upon the appearances of our preacher but should be completely based upon God's [truth](#). This is because [we can do nothing against the truth](#) (we can not force God's [truth](#) to change) but we can do something [for the truth](#) by obeying it and living a demonstration of how obeying God's [truth](#) brings blessings. [Men of truth](#) conform their lives to the facts of reality (as presented by God) even when the consequences do not provide the greatest personal comfort or pleasure.

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[Galatians 2:5](#) To whom we gave place by subjection, no, not for an hour; that the [truth](#) of the gospel might continue with you.

[Galatians 2:3-5](#) is a single sentence which is explained in the note for [Galatians 2:4](#) in the [Lord Jesus Christ](#) document. As explained there, religious people tried to use religious traditions to bring others into bondage. We see in this verse that Paul (and others) did not [give place by subjection](#) so that [the truth of the gospel might continue with you](#). Again we see that [men of truth](#) conform their lives to the facts of reality (as presented by God) even when the consequences do not provide the greatest personal comfort or pleasure. When men claim to be [men of truth](#) but do not obey the truth they cause others to stop obeying God's [truth](#). Please also see the note at the start of the section for [Galatians](#), which gives an outline for the whole epistle.

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[Galatians 2:14](#) But when I saw that they walked not uprightly according to the [truth](#) of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Please see the note above. As said there, that [men of truth](#) conform their lives to the facts of reality (as presented by God) even when the consequences do not provide the greatest personal comfort or pleasure. When men claim to be [men of truth](#) but do not obey the truth they cause others to stop obeying God's [truth](#). That is what happened here. Starting in [Galatians 2:11](#) we read how God had Peter [withstood to the face](#) because he was not acting like a [man of truth](#) and he was causing others to stop obeying God's [truth](#). However, as a true [man of truth](#), Paul [withstood](#) all of these others [when I saw that they walked not uprightly according to the truth of the gospel](#). Paul goes on in this chapter and gives us more of an explanation of these concepts before saying [I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the](#)

flesh I live by the faith of the Son of God, who loved me, and gave himself for me ([Galatians 2:20](#)). Lots of people have preached many messages on this verse while ignoring the context and truth of the entire chapter. To be able to say **Christ liveth in me** we must be willing to **withstand to the face** **any** church leader who **walked not uprightly according to the truth of the gospel**. It's not just that **Christ liveth in me** when I act right and I am forgiven when I don't **walk uprightly according to the truth of the gospel**. If we claim that **Christ liveth in me** then our whole life must show that we are conforming our life to what God's **truth** tells us to do and we must **walk uprightly**. Please also see the notes for [Galatians 2:17](#), [20](#) and [21](#) in the [Lord Jesus Christ](#) document for more details related to this verse. Please also see the note at the start of the section for [Galatians](#), which gives an outline for the whole epistle.

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[Galatians 3:1](#) O foolish Galatians, who hath bewitched you, that ye should not obey the **truth**, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

God gave us a promises through Abraham that a special person who would pay our sin debt. That prophesied person was Christ and God promised to count the payment by Christ as payment for all sins of those who believed God's promises. However, the Biblical meaning of **believed** requires us to act upon that claimed belief. This entire epistle, and especially this chapter starting in this verse, was written to dispute the claim that after salvation we no longer have to **obey the truth**. Please see all of the notes in Galatians that are related to this subject ([3:1](#), [3:13](#), [3:14](#), [3:16](#), [3:17](#), [3:22](#), [3:24](#), [3:26](#), [3:27](#), [3:28](#) and [3:29](#)) Please also see the note at the start of the section for [Galatians](#), which gives an outline for the whole epistle. As seen many other places, **men of truth** conform their lives to the facts of reality (as presented by God) even when the consequences do not provide the greatest personal comfort or pleasure.

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[Galatians 4:16](#) Am I therefore become your enemy, because I tell you the **truth**?

Please see the note for [Galatians 4:1](#) in the [Lord Jesus Christ](#) document for an outline of this chapter. Please also see the note at the start of the section for [Galatians](#), which gives an outline for the whole epistle. In this chapter Paul tells us that we do not receive the rewards of being **sons of God** just because we have the position but because also we act like true **sons of God**. These Galatians used to act like true **sons of God** but had stopped doing so and Paul was warning them that they would lose their reward. Paul understood that his telling them this truth would anger some, which is why this verse is in this epistle. As a **man of truth** Paul had to tell them the truth even if it upset them and caused Paul hurt.

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[Galatians 5:7](#) Ye did run well; who did hinder you that ye should not obey the **truth**?

[Galatians 5:1-10](#) is telling the Galatians to stand firm in their justification and to stop worrying about keeping the Law. [Galatians 5:1-6](#) is a sub-group where Paul summarizes all that he has said (in this epistle) up to this point. Paul does this summary before starting into practical application of what he has been teaching. Please view all of these verses and the notes in the [Lord Jesus Christ](#) document that are related to these verses. Please also see the note at the start of the section for [Galatians](#), which gives an outline for the whole epistle. After his summary of the first 6 verses in this chapter, Paul asks the question in this verse. Their actions can not be the result of God's **truth** or of what they were taught before or of how they used to act. That is why Paul is positive that someone **hindered** them. If we let people then they will lead us into error and we will suffer the consequences. To avoid error and consequences, we must continue to keep our whole life focused

upon knowing and doing God's **truth**.

**Ephesians 1:13** In whom ye also trusted, after that ye heard the word of **truth**, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

This verse is one of several which link God's **truth** to **salvation**. **Ephesians 1:1-12** are 3 sentences that introduce this epistle which tells us so much about what we have **in Christ**. **Christ** is the **whom ye also trusted** that starts this verse. In addition, this verse and the next form a single sentence which is added onto (**In whom ye also**) the prior sentence. There is a considerably sized note about these sentences in the **Lord Jesus Christ** document. under **1:10** and it will not be repeated here. Simply put, we must believe (act upon) **the word of truth** in order to receive Biblical **salvation**. True Biblical **salvation** includes the changes mentioned in this sentence and in this epistle and throughout the Bible. Someone who claims a '**salvation**' which does not have a God-caused change in their life does not have the evidence that the Bible promises to all who have a true Biblical **salvation**. Their so-called '**salvation**' is (evidently) not based upon **the word of truth** but is (evidently) based upon some religious doctrinal error. God's **truth** demands that we conform our lives to it. Please see all of the verses and notes related to being **in Christ** by following this **link**.

**Ephesians 4:15** But speaking the **truth** in love, may grow up into him in all things, which is the head, even Christ:

**Truth** is used 4 times in this chapter. Please consider all occurrences together. This is part of a complex sentence that goes from **4:11** through **4:16** and tells us how everything and everyone are supposed to do the part assigned to them by God so that everyone in the church may grow up into him [Christ] in all things. There is a considerably sized note about this sentence (and related sentences) in the **Lord Jesus Christ** document. under **4:12** and it will not be repeated here. Simply put, we can not **speak the truth in love** unless we are **in Christ**. We can **speak the truth** but it will not be in true **love** unless we are under the control of **Christ** by being **in Christ**. Please see all of the verses and notes related to being **in Christ** by following this **link**.

**Ephesians 4:21** If so be that ye have heard him, and have been taught by him, as the **truth** is in Jesus:

**Truth** is used 4 times in this chapter. Please consider all occurrences together. This verse is part of the complex sentence 4:20-24. Please see the **note** for this verse in the **Lord Jesus Christ** document which gives a good explanation of this sentence and context. As explained there, since **the truth is in Jesus** and we are to be **men of truth**, we must act like Jesus did. As explained in the document called **Jesus Used the Holy Spirit**, **Jesus** is our example of how to live in this flesh by the power of the Holy Spirit. We must truly find out '**What would Jesus do?**' in any given circumstance and act the same way. As we have seen many places, **men of truth** conform their lives to our Biblical example, which is **Jesus**. In addition to telling us that **Jesus** is our example, this sentence tells us to **put on the new man**, which is part of being **in Christ**. Please see all of the verses and notes related to being **in Christ** by following this **link**.

**Ephesians 4:25** Wherefore putting away lying, speak every man **truth** with his neighbour: for we are members one of another.

[Truth](#) is used 4 times in this chapter. Please consider all occurrences together. Since this verse starts with [Wherefore](#), it is telling us of a direct consequence of what was said in the prior sentence. Please see the note above. This sentence is the first of several which give us detailed instructions on how to [put on the new man](#) and be [in Christ](#). Please see all of the verses and notes related to being [in Christ](#) by following this [link](#). This sentence specifically tells us to [speak every man truth with his neighbour](#) even though God's [truth](#) often makes people mad at the messenger. Once more we see that [men of truth](#) must conform their lives to what the Bible says even when the consequences do not provide the greatest personal comfort or pleasure.

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[Ephesians 5:9](#) (For the fruit of the Spirit is in all goodness and righteousness and [truth](#);) )

This verse is an insert to the sentence in [5:8-10](#). Please see the note for [Ephesians 5:8](#) in the [Lord Jesus Christ](#) document which gives a good explanation of this sentence and context. As explained there, and as this sentence literally says, [now are ye light in the Lord: walk as children of light](#) Proving what is [acceptable unto the Lord](#). When God says to [prove](#) He means '[put up or shut up](#)'. Please see the study on [Prove](#). As also explained there, [walk as children of light](#) includes being [in Christ](#). Please see all of the verses and notes related to being [in Christ](#) by following this [link](#). It is only by doing these things that we will have [the fruit of the Spirit](#). Notice that this verse says that [the fruit of the Spirit is in](#) (not [is](#)) [all goodness and righteousness and truth](#). That means that we must have [all goodness and righteousness and truth](#) in our life in order to have [the fruit of the Spirit](#). As we have seen elsewhere, accepting God's [truth](#) brings other blessings.

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[Ephesians 6:14](#) Stand therefore, having your loins girt about with [truth](#), and having on the breastplate of righteousness;

[Ephesians 6:14-16](#) is a single sentence which starts with [Stand therefore](#). That means that we are to [Stand](#) as a direct result of what was said previously ([therefore](#)). Further, the next sentence ([Ephesians 6:17-20](#)) is added ([And](#)) to this sentence. Between the two sentences we have [the whole armour of God](#) ([Ephesians 6:11, 13](#)), which is what God gives the true Christian and is the basis ([therefore](#)) for this command to [stand](#). Between this sentence (after the [therefore](#)) and the next sentence we have a detailed listing of [the whole armour of God](#). There have been many messages preached on this subject and several books written on it. I will not get into all that is involved but will stick with the phrase [having your loins girt about with truth](#). Notice how this sentence is divided by punctuation:

1. First part to put on:
  1. [Stand therefore](#),
  2. [having your loins girt about with truth](#),
  3. [and having on the breastplate of righteousness](#);
2. Second part to put on:
  1. [And your feet shod with the preparation of the gospel of peace](#);
3. Third part to put on:
  1. [Above all](#),
  2. [taking the shield of faith](#),
  3. [wherewith ye shall be able to quench all the fiery darts of the wicked](#).

An additional command is given in the next sentence, which I will not go into. Many people have pointed out that the first sentence deals with the defensive part of the [armour](#) and that the second

sentence deals with the offensive part of the [armour](#). Many people (mistakenly) believe that the [helmet of salvation](#) is defensive. However, a good soldier used his helmeted head offensively and God gives us the [helmet of salvation](#) to take the offensive against the forces of evil and not to just sit in a defensive posture. However, that is going beyond the intended discussion.

Returning to our sentence, we see that we have three steps to putting on [the whole armour of God](#). As we have seen elsewhere, the Bible uses semi-colons to separate steps. In the first step we are to put on three parts all at once. Our [loins](#) are the source of our emotions. Our [heart](#) is protected by [the breastplate of righteousness](#) and our [will](#) is controlled by a command and a determination to [Stand](#) no matter what the devil throws at us. These are the three parts of our soul (mind, will and emotions) as taught by [Reformer's Unanimous](#). Therefore, the first thing that we are to defend is our own soul and we are to do this ([therefore](#)) because God gave us the ability to do so. Within this trio, we see that we protect our emotions ([loins](#)) by having them [girt about with truth](#). Many people have claimed that [the whole armour of God](#) has nothing to protect our back, but that is not true. [Girt about](#) means '*wrap all the way around*' and we need to be especially careful about an emotional '*stab in the back*'. What protects our emotions from **all** directions is God's [truth](#). What we have seen throughout this entire study, and especially within this epistle, is that keeping God's [truth](#) is possible **only** if we conform our lives to what God's [truth](#) reveals to us. We often will not like God's [truth](#) but it is the only thing that will protect us from emotional devastation. It has been mentioned several times that this book tells us much about being [in Christ](#) and being [in Christ](#) is the only way that we can conform our lives to God's [truth](#). Conforming our lives to God's [truth](#), by remaining [in Christ](#) is the only way to protect our emotions from an emotional '*stab in the back*'. Please see all of the verses and notes related to being [in Christ](#) by following this [link](#).

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[Philippians 1:18](#) What then? notwithstanding, every way, whether in pretence, or in [truth](#), Christ is preached; and I therein do rejoice, yea, and will rejoice.

This verse starts with a question of [What then?](#) The [then](#) means '*after what has just been said*' and the [What](#) is '*What is the conclusion?*' Paul then says [notwithstanding](#) meaning '*there is nothing (not) that will hold back (withstanding)*' God's [truth](#) ([Christ is preached](#)) and Paul's reaction which is [I therein do rejoice, yea, and will rejoice](#). The phrase [every way, whether in pretence, or in truth](#) is summing up the two different ways that people were acting and that Paul told about in the verses prior to this verse. Paul started this epistle saying [I thank my God upon every remembrance of you](#) and explained (in more detail) that expression of his love for them. He then started dealing with their main concern, which was the persecution that Paul was experiencing and the opposing reports that they were hearing and their very real concern for the future for them and their loved ones. Paul's main advice to them was for them to take their eyes off this world and what it was trying to do and look at what [Jesus Christ](#) was doing and that they were to be [confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ](#) ([Philippians 1:6](#)). Paul then explains that a little more then deals with a source of confusion and worry. Two different people were doing the same thing but for different purposes. That's why we can't judge upon actions but need to understand the motivation ([heart](#)) behind those actions. [Philippians 1:15](#) tells us [Some indeed preach Christ even of envy and strife; and some also of good will:](#) and the verses following that explain their motivation. (Notice the colon at the end of [1:15](#) which makes the rest of that sentence equivalent to [1:15](#)). This difference in motivation was the difference that Paul summed up with the phrase [whether in pretence, or in truth](#). When we consider this entire sentence we see that Paul was saying that this difference didn't matter for the main thing that he was saying. Since this phrase is what we are studying, the main message of this chapter is outside of this particular phrase that we are dealing with. However, within this phrase we can see that the difference between [pretence](#) and [truth](#) is a difference in heart and motivation and is not a difference in physical action. Once more we see that what is [true](#) is based upon a spiritual view that does not

match the current physical view. Their motivation, not their actions, decided if what they did was **pretence** or if it was **truth**.

**Colossians 1:5** For the hope which is laid up for you in heaven, whereof ye heard before in the word of the **truth** of the gospel;

**Colossians 1:3-8** is a single sentence which is divided by punctuation in the note for **Colossians 1:3** in the **Lord Jesus Christ** document. That note explains the difference between **hope** and **faith** according to the Bible. As explained there, **faith** is an action word that is based upon a promise found in the Bible while **hope** is an action word based upon the character of God. As Paul said in this sentence, both **faith** and **hope** **bringeth forth fruit**. This sentence makes it clear that **the word of the truth of the gospel** that they acted upon came from **God and the Father of our Lord Jesus Christ**. Once more we see that God's **truth** matches His **Word** and is based upon God Himself.

**Colossians 1:6** Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in **truth**:

Please see the note above. **Colossians 1:3-8** is a single sentence which is divided by punctuation in the note for **Colossians 1:3** in the **Lord Jesus Christ** document. This part of the sentence tells us that **the grace of God** is **in truth**. That is, we have access to **the grace of God** so long as we are **in truth** and will lose **the grace of God** when we leave God's **truth**. One of the erroneous doctrines taught by religion is that we can have **the grace of God** while we are living in sin. However, the Bible teaches that God requires true Biblical **repentance**. Yes, God will bless us while we are still in sin that God has not yet brought to our attention. However, when God reveals His **truth** to us personally, we must respond to that **truth** and conform our lives to that revealed **truth** or we separate ourselves from **the grace of God**.

**1Thessalonians 2:13** For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in **truth**, the word of God, which effectually worketh also in you that believe.

As said in the main note for **1Thessalonians** with in the **Lord Jesus Christ** document, the main role of God that this epistle and the epistle of 2Thessalonians deal with is **Lord**. God's role of **Lord** is **always** used for legal matters and we find legal terms (witness, truth, etc) used throughout this epistle. Most of what Paul says before this is that he did not use the methods of deceit and he details many of them and the evidences that he did not use them. Because of that, Paul says (in this verse) **...when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God...** The word of God is all truth and has no error, deceit or any other untruth in it. In order for us to truly accept that **the word of God** is all truth, we must do as these people did and personally (**ye**) **receive the word of God which ye heard of us, ye received it not as the word of men**. Many claim to believe **the word of God** but then try to find some religious way to say that God meant something a little bit different than what He actually wrote. That is receiving **the word of God** as **the word of men**. To receive **the word of God** as **the word of God** we must believe that *'God wrote what He meant and meant what He wrote'* and stop using *'the Greek'* and other things to try to *'qualify'* what God actually wrote.

[2Thessalonians 2:10](#) And with all deceivableness of unrighteousness in them that perish; because they received not the love of the **truth**, that they might be saved.

Verses [2:8](#) through [2:10](#) are a single sentence about the judgment of the antichrist by the [Lord](#). Please see the note for [2Thessalonians 2:8](#) within the [Lord Jesus Christ](#) document since it divides this sentence by punctuation and gives a detailed explanation of it. This verse is one of several which link God's **truth** to **salvation**. As explained there, this sentence tells us that those that are saved, **received the love of the truth**. To truly **received the love of the truth** we must conform our lives to God's revealed **truth**. Paul uses **truth** in three consecutive sentences to emphasize the difference between God's **truth** and the **strong delusion** received by those who reject God's **truth**.

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[2Thessalonians 2:12](#) That they all might be damned who believed not the **truth**, but had pleasure in unrighteousness.

Please see the note above and the note for [2Thessalonians 2:8](#) within the [Lord Jesus Christ](#) document. As explained there, [2Thessalonians 2:11-12](#) is a single sentence that is added (**And**) unto the prior sentence and says the same thing in a different way so that those who don't understand one way of saying this truth can understand it said another way. In addition, since this truth is said twice, it meets the requirement to be doctrine that all saved must accept. We must conform our lives to God's revealed **truth** and if we don't then we **might be damned**. Paul uses **truth** in three consecutive sentences to emphasize the difference between God's **truth** and the **strong delusion** received by those who reject God's **truth**.

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[2Thessalonians 2:13](#) But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the **truth**:

Please see the notes above and the notes for [2Thessalonians 2:13](#) and for [2Thessalonians 2:14](#) within the [Lord Jesus Christ](#) document which have considerable detail about this sentence. As explained there, [2Thessalonians 2:13-14](#) is a single sentence and [2Thessalonians 2:15](#) gives a conclusion that is based upon the **truth** in this sentence. This verse is one of several which link God's **truth** to **salvation**. Paul uses **truth** in three consecutive sentences to emphasize the difference between God's **truth** and the **strong delusion** received by those who reject God's **truth**. According to this sentence, we will **obtain' the glory of our Lord Jesus Christ** only through **belief (ongoing action word) of the truth**. Once again we see that we must conform our lives to God's revealed **truth**.

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[1Timothy 2:4](#) Who will have all men to be saved, and to come unto the knowledge of the **truth**.

This verse is one of several which link God's **truth** to **salvation**. Paul uses **truth** several times in this epistle. Please see all of the notes together. [1Timothy 2:3-4](#) is a single sentence which is separated by punctuation in the note for [1Timothy 2:3](#) within the [Lord Jesus Christ](#) document which have considerable detail about this sentence. As pointed out there, this sentence starts with **For**, which means it gives the reason for the prior sentence. Please see the note for [1Timothy 2:2](#) within the [Lord Jesus Christ](#) document about how it is related to this sentence. In addition the next sentence also starts with **For**. Please see the note for [1Timothy 2:5](#) within the [Lord Jesus Christ](#) document about how it is related to this sentence. This sentence says **and to come unto the knowledge of the truth** which means it is added (**and**) unto our being saved (after initial profession). Other verses make **truth** part of **salvation**. The Bible teaches that true **salvation** is '*God's*

*life in us'* that is an ongoing personal relationship which starts with our initial profession and continues throughout our physical life. Thus, we are expected to continue to [add](#) God's [truth](#) to what we have already received. True Biblical [knowledge](#) requires a God caused change in our life that is evident to other men. We can not say that we have [come unto the knowledge of the truth](#) the way that the Bible means until that [knowledge of the truth](#) causes a change in our life that is evident to even the lost and is God (not religion) caused. As we have seen so many places, we are to conform our lives to God's revealed [truth](#).

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[1Timothy 2:7](#) Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Paul uses [truth](#) several times in this epistle. Please see all of the notes together. Please see the note for [1Timothy 2:7](#) within the [Lord Jesus Christ](#) document which gives some details about this sentence. As said there, this sentence is based upon the prior (please see note above). Here Paul is telling us that he was [...ordained a preacher, and an apostle, \(and\) a teacher'](#) of the gospel mentioned in the prior sentence. In addition, we see that Paul says [I speak the truth in Christ, and lie not](#). Please see all of the verses and notes related to being [in Christ](#) by following this [link](#). As we have seen elsewhere, [Christ](#) is God's [truth](#) in a person.

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[1Timothy 3:15](#) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the [truth](#).

Paul uses [truth](#) several times in this epistle. Please see all of the notes together. [1Timothy 3:14-15](#) is a single sentence at the end of a chapter which details the requirements for pastors, deacons and their wives and children. The [house of God / the church of the living God](#) is the saved people who are members of the local church. When Paul says [that thou mayest know how thou oughtest to behave thyself in the house of God](#) he is talking about how to [behave](#) among God's people. This is seen in all of the prior verses of this chapter which are telling how God's people are to [behave](#). It is God's people who are supposed to be [the pillar and ground of the truth](#). This is only possible if God's people conform their lives to God's revealed [truth](#).

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[1Timothy 4:3](#) Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the [truth](#).

Paul uses [truth](#) several times in this epistle. Please see all of the notes together. [1Timothy 4:1-3](#) is a single sentence which can be divided by punctuation as:

1. What the Holy Spirit says.
  1. [Now the Spirit speaketh expressly,](#)
  2. [that in the latter times some shall depart from the faith,](#)
  3. [giving heed to seducing spirits,](#)
  4. [and doctrines of devils;](#)
2. How false teachers dispute the Holy Spirit.
  1. [Speaking lies in hypocrisy;](#)
3. The consequence to the false teachers.
  1. [having their conscience seared with a hot iron;](#)
4. The consequence to those who listen to the false teachers.
  1. [Forbidding to marry,](#)

2. and commanding to abstain from meats,
3. which God hath created to be received with thanksgiving of them which believe and know the truth.

We see here four steps that lead from obeying God's truth to causing judgment to come upon people. The first step has four parts to it which may occur in different order for each person who takes this step. However, all four parts will be there. These people are like the false teachers of [Isaiah 28:1-8](#) that God said He wasn't using to teach doctrine. (See the study on [Doctrine](#).) Notice that these teachers shall depart from the faith. That means they are saved and part of the faith but they stop doing what is required for true Biblical faith. [John 7:17](#) says that those who do will know. These people were giving heed to seducing spirits, and doctrines of devils because they stopped doing.

This leads to our second step. Since they were teachers and leaders, they would lose their positions if they were honest about the fact that they stopped doing the acts of true Biblical faith. Therefore, they decide to lie and live in hypocrisy. They tell themselves that they can get away with mocking God ([Galatians 6:7](#)). They don't suffer immediate judgment from God because God uses them to teach His children to not be fools and to not follow these liars. Others end up suffering from their lies, but they don't repent and the result is that they have their conscience seared with a hot iron. That means they can no longer respond to the suffering of others that results from their lies.

All of this leads up to our verse, which is the fourth step. I can't claim to know all of the reasons why God says they do these two particular acts. However, whether we understand why or not, we are to accept this truth by faith. When a religious doctrine starts restricting diet and / or marriage, it is from a devil. I say 'diet' because what most people think is the definition of meats is what the Bible calls flesh. In the Bible, meats included flesh but it also included food from plants. While many might have their favorite 'religion' to point at with this verse, the fact is that this verse hits many religions. Symbolically, meats represent the sacrifice that our Lord Jesus Christy made for our salvation. Marriage represents the ongoing personal relationship between Christ and the Church / saved person. Basically, these saved teachers who start giving heed to seducing spirits, and doctrines of devils attack salvation more than anything else. God hath created (these things) to be received with thanksgiving of them which believe and know the truth. Among other reasons for receiving (them) with thanksgiving is because they symbolically represent our salvation and symbolically represent our relationship with our Lord Jesus Christ. Just as a wise man remembers his wedding anniversary, so also do those who believe and know the truth remember the symbols of their salvation.

Many religious people will give many reasons why this sentence doesn't apply to their belief. One argument is that if we can't 'prove' that it applies with a proof that forces their closed mind open, then they can ignore what this sentence says about their belief. However, this sentence also says that they depart from the faith. That type of demand is a demand that God's people also depart from the faith and 'operate by sight'. The last part of our verse tells us that we are to receive the things from God with thanksgiving. If we have this God-given attitude then we won't let someone take these things away from us and we won't be deceived into believing that giving them up makes us super spiritual. We will see them for the lies that they are and will be able to identify men who have given heed to seducing spirits, and doctrines of devils. By conforming our lives to God's truth we are saved from deception. Those who refuse to conform their lives to God's truth are led into error and sin and suffer judgment from God. Men of truth will conform their lives to what God says is truth including live by faith.

[1Timothy 6:5](#) Perverse disputings of men of corrupt minds, and destitute of the **truth**, supposing that gain is godliness: from such withdraw thyself.

Paul uses **truth** several times in this epistle. Each time he is dealing with something different which can lead us away from God's **truth**. Please see all of the notes together. In this chapter Paul is dealing with the deception of riches, pride and the temptations of this world. We see in this verse which says [supposing that gain is godliness](#). This is contrasted with the next sentence which tells us [But godliness with contentment is great gain](#). Notice that we have action (**godliness**) based upon a proper attitude (**contentment**) that provides truth (**great gain**). [1Timothy 6:3-5](#) is a single sentence which is divided by punctuation as in the note for [1Timothy 6:3](#) in the [Lord Jesus Christ](#) document. An explanation is also provided. Another way (besides what is presented there) to look at the first part of this sentence is that it tells us '*How to identify men teaching error*' with the first sub-section under it being '*How to test the teachings of error*' and the second sub-section being '*How to test the results of error*'.

Notice the colon in this sentence, which makes the two parts of this sentence equivalent. That is, we are to **withdraw** from any man who meets any of the tests listed in the first part of this sentence. Such men are **destitute of the truth** and are going to argue from an ungodly point of view. We are told to deal with these men like those mentioned in [1Timothy 4:3](#). God tells us exactly what is **truth** and expects us to accept (and obey) it by faith.

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[2Timothy 2:15](#) Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of **truth**.

This is a critical verse that is used by several papers on the [Hermeneutics](#) page, especially the paper called [Dividing](#). This instruction was written to a spiritually mature preacher. While it requires spiritual maturity to completely implement, all saved can start obeying these principals as soon as they are saved. Increased efficiency and effectiveness comes with practice but refusal to obey this command results in corruption and punishment of the child of God. We see this in the second next verse which says [...their word will eat as doth a canker...](#) We also see that leaders who did not obey this command [...have erred and overthrow the faith of some](#) ([2Timothy 2:18](#)). More on this concept can be seen in the notes for [2Timothy 2:10](#) and [2Timothy 2:19](#) within the [Lord Jesus Christ](#) document.

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[2Timothy 2:18](#) Who concerning the **truth** have erred, saying that the resurrection is past already; and overthrow the faith of some.

Please see the note above.

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[2Timothy 2:25](#) In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the **truth**;

Please see the note above and the note for [2Timothy 2:24](#) within the [Lord Jesus Christ](#) document. This entire section of 2Timothy is telling us how saved people are to act after their initial profession. It is telling of rewards for obeying God's **truth** and punishment for disobeying it.

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[2Timothy 3:7](#) Ever learning, and never able to come to the knowledge of the **truth**.

[2Timothy 3:6-7](#) is a single sentence that starts with **For**. The prior sentence ([2Timothy 3:2-5](#) also started with **For**. At the end of this sentence Paul says **from such turn away**, which is the same instructions found in [1Timothy 6:5](#). (Please see note above). Both of these sentences are explaining Paul's opening sentence of this chapter which is **This know also, that in the last days perilous times shall come**. ([2Timothy 3:1](#)). Paul continues in the next sentence where he says these people **resist the truth** and are **men of corrupt minds, reprobate concerning the faith**. That sentence puts a colon between these two phrases which makes the two equivalent. That is, men who **resist the truth** end up with **corrupt minds** and become **reprobate concerning the faith**. Paul continues in this chapter by telling the differences that are found in **all that will live godly in Christ Jesus** and ends the chapter with that well known sentence of **All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works**. ([2Timothy 3:16-17](#)). So we see that this chapter describes two different types of religious leaders and concludes with **the man of God may be perfect, thoroughly furnished unto all good works** based upon **All scripture**. Once more we see that God's **truth** matches what He put into His Word and that **men of truth** conform their lives to God's truth while those who refuse to do so suffer judgment by God.

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[2Timothy 3:8](#) Now as Jannes and Jambres withstood Moses, so do these also resist the **truth**: men of corrupt minds, reprobate concerning the faith.

Please see the 4 note above.

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[2Timothy 4:4](#) And they shall turn away their ears from the **truth**, and shall be turned unto fables.

[2Timothy 4:3-4](#) is a single sentence which starts with **For** and gives the reason for what Paul said in the first sentence of this chapter. Please see the note for [2Timothy 4:1](#) in the [Lord Jesus Christ](#) document which gives a lot of details on the first sentence of this chapter. Basically, we are to give God's Word out every chance we get because the time will come when we can no longer do so. The reason that we won't be able to tell people God's **truth** is that people **will not endure sound doctrine...and they shall turn away their ears from the truth...** Once more we see that those who **turn away their ears from the truth shall be turned unto (error)** and end up suffering the judgment of God because of it.

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[Titus 1:1](#) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the **truth** which is after godliness;

**Truth** is used three times in this chapter and the other notes should also be considered as they are in the same chapter. [Titus 1:1-4](#) is a single sentence which is divided by punctuation in the [Lord Jesus Christ note](#) and also in the note within the [Book Study on Titus](#). Each of those notes also provides details (that are different from each other) which explain why this epistle is about our **salvation** and our relationship to **God our Saviour**. As explained in the opening note of the [Book Study on Titus](#), there are three classes of people discussed in Titus: lost who claim salvation, saved but carnal who do not display salvation, and saved people who obey **sound doctrine**. Only those people who obey **sound doctrine** are **acknowledging of the truth which is after godliness**. Those whose lives does not display **godliness** are not **acknowledging...the truth**. They do not have the right to claim to be God's **elect** and will not receive the rewards that God promises to His **true**

**elect.** This opening sentence links God's **truth** to our **salvation**, like we saw in other verses which use **truth**. This epistle explains our relationship to our **Saviour**. Part of that relationship is a requirement that we personally **acknowledge the truth which is after godliness**. This **acknowledging** means that we become **men of truth** who conform their lives to what God says is **truth**.

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**Titus 1:14** Not giving heed to Jewish fables, and commandments of men, that turn from the **truth**.

**Truth** is used three times in this chapter. Please see the note above and the note for **Titus 1:13**. 1:13 has a single sentence and starts the sentence that is finished in this verse. This sentence is divided by punctuation in the **Book Study on Titus**. The note for **1:13** explains the context of these two sentences and explains their connection. In the **first sentence of Titus 1** we learned that **truth...is after godliness**. That is, God's **truth** causes us to follow **godliness**. Now in the sentences before this we learned about the common sin nature of the people that Titus is ministering to. The note for **1:13** dealt with that. In this sentence, Paul warns Titus that if he doesn't **rebuke them sharply** then they will **turn from the truth**. Many people say that we should not **rebuke** someone or, if they really need it, we should not **rebuke them sharply**. They are telling you to disobey God and, according to this sentence, they will cause people to **turn from the truth** by the very action that they think is '**right**'. Such are religious fools who fall for things like **fables** and the **commandments of men**. Religious **fables** are errors that claim to be religious heritage. Religious **commandments of men** are religious rules that seem '**right**' to man, but **...are the ways of death** (**Proverbs 14:12, 16:25**). Notice also that this sentence tells us that we must be **sound in the faith** if we are going to avoid these errors and not be **turned from the faith**.

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**Hebrews 10:26** For if we sin wilfully after that we have received the knowledge of the **truth**, there remaineth no more sacrifice for sins,

**Hebrews 10:26-27** is a single sentence which can be divided by punctuation as:

1. For if we sin wilfully after that we have received the knowledge of the truth,
2. there remaineth no more sacrifice for sins,
3. But a certain fearful looking for of judgment and fiery indignation,
4. which shall devour the adversaries.

This sentence starts with **For**, which tells us why we should obey the commands of the prior couple of sentences. The sentence of **Hebrews 10:19-22** was explained in the note for **10:22** and tells us how to approach God. The sentence in **Hebrews 10:23-25** tells us how to act in this world as a result of being able to approach God and this sentence tells us why we had better do the actions of those sentences. Basically, if we don't obey after all that God did for us then there is no getting out of punishment (**there remaineth no more sacrifice for sins**) and we will be **devoured** even as children of God. This sentence says **after that we have received the knowledge of the truth**. True Biblical **knowledge** is represented by a birth. It is not just thoughts stuffed into our head but it is God putting His life in us in a personal way which results in others seeing God work through our life. This is as personal an experience as a mother giving birth. After a woman gives birth, there is no explanation other than a blatant lie for her denying having experienced giving birth. Likewise, after someone has experienced God working in their life in a personal way (**knowledge of the truth**), if they turn their back on that **truth** and blatantly lie about it then all they have is **a certain fearful looking for of judgment and fiery indignation**. Turning your back on God's **truth** brings judgment.

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[James 1:18](#) Of his own will begat he us with the word of **truth**, that we should be a kind of firstfruits of his creatures.

This verse is the last of 5 which use the phrase **word of truth**. Every one of these verses deal with a subject that is related to God's role as **Lord**. We see this in:

1. [Psalms 119:43](#) is one of five times that **truth** occurs in this Psalm. This Psalm is dealing with legal concepts and shows them to us many different ways. In it, **the word of truth** is all that presents these legal concepts and that teaches us how to apply them to our life and all that teaches us about the blessings of obeying them and the punishment of disobeying them.
2. [2Corinthians 6:7](#) ties **truth and righteousness** together in a way that tells us how to act after our initial profession. This chapter also teaches us about the blessings of obeying God's **truth** and the punishment of disobeying God's **truth**.
3. [Ephesians 1:13](#) is one of several which link God's **truth** to **salvation** and **mercy**. It is also one of the verses related to being **in Christ**. Once more we see God's **word of truth** linked to how we are to act in our salvation after our initial profession.
4. [2Timothy 2:15](#) is a critical verse that is used by several papers on the [Hermeneutics](#) page, especially the paper called [Dividing](#). It also tells us how we are to act in our salvation after our initial profession.
5. [James 1:18](#) specifically tells us why God saves us (**begat he us with the word of truth**) and the results that God expects from that salvation (**that we should be a kind of firstfruits of his creatures**), which comes after our initial profession.

Every one of these verses are dealing with our expected behavior after our initial profession. Each of them deal with legal concepts and the judgment that the saved will receive based upon their behavior after their initial profession. The next sentence in James starts with **Wherefore**, which means it is giving specific instructions on expected behavior that is based upon this verse (**the word of truth** and the results that God expects). We see in these verses (and with the use of the phrase **word of truth**) that God punishes those whose lives show that they reject what God says is **true** and rewards those whose lives show that they accept what God says is **true**.

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[James 3:14](#) But if ye have bitter envying and strife in your hearts, glory not, and lie not against the **truth**.

This chapter starts out talking about the tongue and how what we say is often inconsistent with what we say at other times or with what we live. He says in [3:10](#) **Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.** James then uses a fountain and a fruit tree as examples to show that such inconsistency is not natural and, therefore, is not of God. He then tells us that when our life backs our mouth we show that we are ... **a wise man and endued with knowledge (3:13)**. This leads into our verse. Then James tells us that this is **earthly, sensual, devilish** and tells us the difference between this **wisdom** and **the wisdom that is from above...** so that we can tell the difference by the results that each produces. Our verse tells us that we have the undesirable results because we **lie against the truth** and that one cause for our **lying against the truth** is when we personally (**ye**) **have bitter envying and strife in your hearts**. This, of course, ties in with all of the other places that the Bible tells us to be careful about our heart and our attitudes. When we **lie against the truth** we not only hurt ourselves but we also hurt others that we influence.

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[James 5:19](#) Brethren, if any of you do err from the **truth**, and one convert him;

[James 5:19-20](#) is a single sentence which concludes this chapter and the entire epistle. It can be divided as:

1. The brethren are to help and convert a brethren who has erred from the truth.
  1. Brethren,
  2. if any of you do err from the truth,
  3. and one convert him;
2. There are good results when we convert a brethren who has erred from the truth.
  1. Let him know,
  2. that he which converteth the sinner from the error of his way shall save a soul from death,
  3. and shall hide a multitude of sins.

James wrote his entire epistle to help convert a brethren who has erred from the truth. It is called '*The Proverbs of the New Testament*' by some people. All through this epistle James has told us the differences between living a life in obedience to our Lord Jesus Christ and a life obeying our flesh or the devil. Romans 6:16 tells us [Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?](#) James is also telling us how to know if we are doing [sin unto death, or of obedience unto righteousness](#). We may not see the results here and now, but that is why James tells us [Be patient therefore, brethren, unto the coming of the Lord'. behold, the judge standeth before the door](#) ([James 5:7-9](#)). Our final results will come when we are personally judged by our Lord. Please the notes for [James 5:4, 7, 8, 10, 11, 14, 15](#) within the [Lord Jesus Christ](#) document.

As can be seen just from the number of references that James uses [Lord](#) a lot within this chapter and that is over half of the times that James uses [Lord](#) within this epistle. Further, other than two verses that use Lord Jesus Christ, every reference that James makes is to the role of [Lord](#). Therefore, the context of this sentence is not just that we save someone from a few problems in this life but we save them from eternal consequences that will occur when they face their [Lord](#) in judgment.

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[1Peter 1:22](#) Seeing ye have purified your souls in obeying the **truth** through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

[1Peter 1:22-23](#) is a single sentence that can be divided by punctuation as:

1. The actions of a truly saved person.
  1. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren,
  2. see that ye love one another with a pure heart fervently:
2. What makes us truly saved.
  1. Being born again,
  2. not of corruptible seed,
  3. but of incorruptible,
  4. by the word of God,
  5. which liveth and abideth for ever.

Many people quote the second half of this sentence while ignoring the first half. God deliberately used a colon in this sentence to make the two sides equivalent and to limit what is interpreted by the second half when a person is remaining true to God's meaning. Lots of people have preached much about this second half while ignoring that it is limited to those who:

1. [have purified your souls in obeying the truth](#)
2. Did that purification [through the Spirit](#)
3. Have [unfeigned love of the brethren](#) as their evidence of such action
4. Are continuing to [love one another with a pure heart fervently](#).

While many of the messages preached on the second half of this sentence could be applied to the people described in the first half, many of the messages can also be applied to people who made a profession and never produced any of the evidence specified in the first half of this sentence. Many people preach how we have an [incorruptible...word of God](#) but neglect to use Peter's emphasis upon the application if that [incorruptible' word of God](#) which will produce the results of the first half of this sentence. If someone has been saved for any length of time and does not have the results of the first half of this sentence then they have not applied the [incorruptible' word of God](#) to their life. Notice that this sentence says [Being born again](#). Our sentence and the parable of [Matthew 13:18-23, 36-43](#) and the one of [Luke 8:4-16](#) all tell us that the [word](#) is the [seed](#). However, these parables make it clear that not all [seed](#) produced desirable results and the context of each parable, which Jesus directly attached to each parable, makes it clear that there will be a judgment by God based upon the results. Only those with the desired results will receive Heaven while those without the desired results will receive Hell. Likewise, we all know that much seed (plant, animal, human, Spirit) which is planted fails to produce a birth. This verse says [Being born again](#) and anything that is [born](#) grows. So by the context of parallel passages in the Bible and by a basic analysis of this sentence, we **MUST** conclude that the second half of this sentence can **NOT** be properly applied to those with no evidence of spiritual life and growth.

There is much that can be preached about each part of the truth found in this sentence, and much that has been preached. It will not be repeated here. This '[bare-bones](#)' analysis simply points out that the first half of this sentence **MUST** be included in any application of the second half if we are to have the true interpretation of this sentence. That said, the first half of this sentence says we [have purified your souls in obeying the truth](#). When we are [obeying](#) someone's wrong '[interpretation](#)' of the Bible, we are not [obeying the truth](#). In addition, when we are [obeying the truth](#) it results in our [purifying our souls](#). Thus we have evidence that can be seen and which is not dependent upon someone's claims. Those people who [have purified their souls](#) prove that they are [obeying the truth](#) while people who have not [purified their souls](#) prove that they are not [obeying the truth](#). God's [truth](#) demands obedience and [men of truth](#) conform their lives to God's [truth](#). This sentence is near the end of the first chapter of 1Peter. It is based upon what Peter has already said in this chapter and assumes that the reader has agreed with all that Peter has already said in this chapter. Please see the notes for [1Peter 1:1, 2, 3, 7, 11, 19](#) and [25](#) within the [Lord Jesus Christ](#) document for further details on what came before this. In particular the general note for [1Peter](#) provides a comprehensive list of all of Peter's references to God.

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[2Peter 1:12](#) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present [truth](#).

This sentence is covered in detail within the note for this verse in the [Book Study on 2Peter](#) and the other notes linked to that note.

The [present truth](#) that Peter mentions in this sentence is the [truth](#) that he said the people he was writing to had personal ([ye](#)) [knowledge](#) of because they has a personal testimony that even the lost could see. Among other things, Peter said that they had [escaped the corruption that is in the world through lust](#) and that they were personally ([ye](#)) [might be partakers of the divine nature](#). Simply put, the [present truth](#) is that our personal life is to display a testimony that will allow the lost to see the same thing in our live. Not only are we to be [men off truth](#) who conform their lives to God's [truth](#) ([be](#)

partakers of the divine nature) but we are to put each other **always in remembrance of these things**.

**2Peter 2:2** And many shall follow their pernicious ways; by reason of whom the way of **truth** shall be evil spoken of.

This sentence starts with **And**, which adds it to the prior sentence. The prior sentence starts with **But**, which connects it to the prior chapter while going in a different direction. In chapter 1Peter told us how the saved were each to personally (**ye**) **be partakers of the divine nature, having escaped the corruption that is in the world through lust**. (Please see note above for **2Peter 1:12**). Now Peter starts this second chapter by warning us about those who claim to be saved and leaders of saved but who are not **partakers of the divine nature** and have not **escaped the corruption that is in the world** but have submitted to **lust**. Peter calls these people **...false prophets...false teachers among you...**. He also tells us that they **shall bring in damnable heresies, even denying the Lord that bought them** (**2Peter 2:1**). Peter also tells us that their results include **bring upon themselves swift destruction** and that **by reason of whom the way of truth shall be evil spoken of**. Peter spends the rest of this chapter telling us about these people and giving Biblical examples to back his warning. He ends the chapter with **While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning** (**2Peter 2:19-20**). In this chapter Peter is warning us of the judgment that is brought upon all who claim to be saved while not obeying God's **truth**. Peter makes a clear distinction between the saved, the lost and the **unjust**. Peter says that the saved and the lost each have a life that backs their claims. However the **unjust** are liars who claim to be saved while living like the lost. Many people argue that these people '**must**' be saved while others insist that they '**must**' be lost. The Bible makes it clear that we can not know the truth in this life and that God has reserved that decision for His role as **Lord** and that he will bring judgment upon anyone (including saved) who sticks their nose in what he has reserved for His role as **Lord**. We are to do as Peter does and warn them of the consequences of their life and leave the rest to their personal relationship with their **Lord**. In this chapter Peter says **...the latter end is worse with them than the beginning** (they are worse off than if they has remained clearly lost) and **For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them** (**2Peter 2:21**). While many argue that these verses clearly show that they '**must**' be lost (they do not), there are other verses in the Bible that just as clearly show that these people '**must**' be saved. The final answer is that is not our call to make. We are to warn these people that they are going to suffer very badly if they die this way. We must **call upon the name of the Lord** (**Genesis 4:26; Psalms 116:13, 17; Zephaniah 3:9; Romans 10:13**) to be saved. This is like swearing to join an army during a time of war. (There is a spiritual war going on.) Ask any war veteran whom they would hurt worse,, an honest enemy who is trying to kill them or a traitor who claims to be on their side while actually doing all they can to help the enemy during a time of war. If you're really brave,, ask a wounded vet who buried buddies during the war. Bottom line: God is going to really hurt the **unjust** and we are to warn people to not be **unjust**.

**1John 1:6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the **truth**:

**1John 1:6-7** is a single sentence which can be divided by punctuation as:

1. First condition and result.
  1. If we say that we have fellowship with him,
  2. and walk in darkness,
  3. we lie,
  4. and do not the truth:
2. Opposite condition and result.
  1. But if we walk in the light,
  2. as he is in the light,
  3. we have fellowship one with another,
  4. and the blood of Jesus Christ his Son cleanseth us from all sin.

Forms of **truth** are used 11 times in 1 John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In addition, all of the notes for **1 John** within the **Lord Jesus Christ** document should also be considered. In the general note of that study it is pointed out that the main theme of this epistle is that **Jesus Christ** is the **Son of God**. Within that theme we find that we are to be the **sons of God**, which means we are to live a life like the **Son of God**. John also provides several contrasts (light / darkness; truth / lie; etc.) to show the difference between true **sons of God** and liars who claim to be **sons of God** but live like the devil. Different forms of **lie / liar** occur 11 times in this epistle and they are used for people who claim to be **sons of God** but live like the devil. **If** occurs 5 times in this chapter and 21 times in this epistle. This sentence is the first of several conditional statements that John tells us. **If** specifies a condition which must be met in order to receive the results of the **if**. Many people want to **claim** promises found in the Bible, or deny punishments found in the Bible, but they ignore the conditions that God puts upon those promises / judgments. However, God does not ignore His conditions but enforces them. This sentence has a colon in it followed by a **but** which makes the two parts polar opposites. Notice that the verb in both parts is **walk** and the opposition between the two halves is whether we **walk in darkness** or we **walk in the light, as he (God) is in the light**. This first **if** is a clarification (more detailed statement) of the prior sentence which John starts with **This then is the message which we have heard of him, and declare unto you**. Here John is declaring the theme of this epistle and he says that it is **that God is light, and in him is no darkness at all**. Further, John's first detailed clarification of that theme is that our **walk** proves if we **lie** or if we **do the truth**. Everyone understands that if someone claims one thing and does the opposite that they are a **liar** and a child of the **father of lies (Devil)** [ **John 8:44**; **1 John 2:22**].

In our sentence John tells us the results of those who **...say that we have fellowship with him, and walk in darkness...** versus those who **...walk in the light, as he (God) is in the light...** Even those who **...walk in the light, as he (God) is in the light...** still **have sin** because we are not perfect. Many people confuse what John says here as opposed to what he says in chapter 3. Here John is talking about our doing the deeds of **sin**. In John 3 he is talking about the fact that God refuses to charge us with the criminal act of **sin** because He gives His children '**diplomatic immunity**'. What a lot of people fail to realize is that if you are not formally charged in a court system then (legally) you have not done the crime (**sin**) even though you have done the deed. 1 John 1 says that we did the deed of **sin** and 1 John 3 says that we are not charged with a crime (**1 John 3:4**). Just because God does not legally charge us does not mean that we don't do the deed or that there is no consequence for it. The last two sentences of this chapter and the next chapter deals with that concept.

Returning to our sentence, we see that our **walk / deeds** control if we have **fellowship** with God and with the saints of God. We also see that **...the blood of Jesus Christ his Son cleanseth us from all sin**. That means He completely removes (**cleanse**) the deeds of our sins. We see this idea of **cleanse** within this sentence which tells us the difference between **walk in darkness** and **...walk in the light, as he (God) is in the light...** The **cleansing** by **the blood of Jesus Christ his Son** is limited to those who **...walk in the light, as he (God) is in the light...** and is denied to those who **walk in darkness** (because that is the polar opposite action of those who are **cleansed**). Simply put, God

and His saints can't have true [fellowship](#) with anyone who [walks in darkness](#) while lying about having [fellowship](#) with God because their lie causes confusion and ...[God is not the author of confusion](#) ([1Corinthians 14:33](#)). We will see more on this concept in the next note below. John starts his epistle with the message that when we claim to have [fellowship with him \(God\)](#), then how we actually [walk](#) proves if we are a liar or if God's [truth](#) is in us.

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[1John 1:8](#) If we say that we have no sin, we deceive ourselves, and the [truth](#) is not in us.

Forms of [truth](#) are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In addition, all of the notes for [1John](#) within the [Lord Jesus Christ](#) document should also be considered. In particular the note for [1John 1:6](#) should be read. This sentence immediately follows the sentence in [1John 1:6-7](#) and adds another conditional statement to that one. As noted above, there are a lot of conditional sentences in 1John and we do **NOT** get the result unless we fulfill God's condition. In the prior sentence, we were told that we can have [fellowship](#) with God and God's saints and that [the blood of Jesus Christ his Son cleanseth us from all sin ...if we walk in the light, as he \(God\) is in the light...](#) Based upon that sentence, some people make the doctrinal mistake of claiming that after [the blood of Jesus Christ his Son cleanseth us from all sin](#) they have no more [sin](#) and have reached the state of '[sinless perfection](#)'. In this very next sentence John tells us that is not true. Just because you wash your clothes one time that doesn't mean that they never need cleaning again. John is telling us that we continue to sin and continue to need cleansing. Paul also dealt with this and corrected the doctrinal error of those who claimed [we \(should\) continue in sin, that grace may abound](#) in ([Romans 6](#)). Basically, once we are [cleansed](#) from a particular type of [sin](#) we should never do that type of [sin](#) again so that [Jesus Christ](#) can move on to the next sin that He wants to [cleanse](#). Our ongoing life should show His work in that we are doing less [sin](#) and are closer to [perfection](#) (the standard lived by [Jesus Christ](#)) the longer that we live. Between these sentences John is saying that even though we have [fellowship](#) with God and His saints, and even though [the blood of Jesus Christ his Son cleanseth us from all sin](#), we can **not** claim '[sinless perfection](#)'. John uses the phrase of [all sin](#) to disprove those people who claim that some particular type of [sin](#) can't be [cleansed](#). However, John **never** claims that [Jesus Christ his Son cleanseth us from all sin](#) in a single instant. We are back to the confusion between [1John 1-2](#) and 1John 3.

[1John 3](#) is dealing with a legal perspective and [1John 1-2](#) is dealing with the practical application of Spiritual matters within our everyday life. Further, the words [cleanse](#) and [forgive](#) have totally different meanings and are dealing with totally different processes. [2Timothy 2:15](#) tells us that we are to be [Rightly Dividing the Word of Truth](#). Those who do not separate the teaching of 1John 3 from the teaching of 1John 1-2 are not [Rightly Dividing the Word of Truth](#).

Our sentence says that [the truth is not in us](#) if [we say that we have no sin](#). To have [the truth in us](#) we need to [confess our sins](#) as the next sentence tells us to do. That sentence also tells us that [he \(Jesus\) is faithful and just to forgive us our sins](#) but only if we [confess our sins](#). Further, John says that Jesus [is faithful and just to cleanse us from all unrighteousness](#). That means He completely removes ([cleanse](#)) the deeds of our sins. If that doesn't happen then we have not done what John means by [confess our sins](#) and we will answer for them to our Lord at the [judgment seat of Christ](#) ([Romans 14:10](#); [2Corinthians 5:10](#)) where we might experience [...the terror of the Lord...](#) It is far better to do what John tells us and makes sure that we have God's [truth](#) in us.

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[1John 2:4](#) He that saith, I know him, and keepeth not his commandments, is a liar, and the [truth](#) is not in him.

Forms of [truth](#) are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In particular the note for [1John 1:6](#) should be read. Further, all of the notes for [1John](#) within the [Lord Jesus Christ](#) document should also be considered. In chapter 2 John continues his message from chapter 1 about our personal spiritual relationship with God. The next sentence starts with [But](#) which connects it to this sentence while going a different way. In truth this sentence and the next are like so many single sentences where we see a colon followed by a [but](#) in that the two (sentences / parts of a sentence) are polar opposites. The difference is that these sentences can stand independently and do not need their proper interpretation limited by the opposite thought like is necessary when God uses a colon. In the next sentence we see that [hereby know we that we are in him](#) is equivalent to (sentence divided by a colon) [But whoso keepeth his word, in him verily is the love of God perfected](#). If we do not [keepeth his word](#) then we cannot [know we that we are in him \(God\)](#). As said so many times, the Biblical meaning for [know](#) is far more than intellectual assent. The Biblical meaning for [know](#) requires that there be some fruit from God within our life that even the lost can see and we will have that result if we truly [keepeth his word](#). Further, 2:5 tells us that the result of [keepeth his word](#) is that [in him verily is the love of God perfected](#). It takes time for something to be [perfected](#). Therefore, this [keepeth his word](#) is an ongoing life-long action. Finally, [in him verily is the love of God perfected](#) is part of the equivalent to [hereby know we that we are in him](#). It is doctrinally wrong for someone to make a claim that they are [are in him](#) based upon the fact that they said some prayer one time and haven't allowed God to influence their life since.

Returning to our main verse, it was said that this sentence and the next are polar opposites and having God call a person a [liar](#) (child of the Devil) is about as far opposite of [know we that we are in him \(God\)](#) as it is possible to get. Further, when we combine the messages of these two sentences we see that [the truth is in us](#) only when we [keepeth his \(God's\) word / commandments](#) and [in \(us\) verily is the love of God perfected](#). Once more we see that God blesses those who live according to His [truth](#) and punishes those (calls them a [liar](#)) who claim to be saved but do not live according to His [truth](#).

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[1John 2:21](#) I have not written unto you because ye know not the [truth](#), but because ye know it, and that no lie is of the [truth](#).

Forms of [truth](#) are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In particular the note for [1John 1:6](#) should be read. Further, all of the notes for [1John](#) within the [Lord Jesus Christ](#) document should also be considered. John started this chapter telling us [My little children, these things write I unto you, that ye sin not](#). He then went on to tell us what to do when we do sin and told us those who did not act right, but claimed to be [in God](#) were [liars](#). That was covered in the note for [1John 2:4](#). After that John explains that we still have the [old commandment](#) from the Bible, which did not change, and that we had the [new commandment](#) from the indwelling Holy Ghost which agreed with the Bible while personalizing our commandments from God. That was covered in the note for [1John 2:8](#). John then returns to his analogy of [light](#) and [darkness](#) and tells us [Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him \(1John 2:15\)](#). John relates the [love of the world](#) to [darkness](#) and to following the error of an [antichrist](#) and tells us [even now are there many antichrists; whereby we know that it is the last time \(1John 2:18\)](#). '[Anti](#)' means '[against or alternate](#)'. An [antichrist](#) is not necessarily a lost person but could be a saved person telling you that there is another way to serve God besides following exactly what God's Word tells us to do. An [antichrist](#) will tell you that '[just a little love of the things in the world is OK](#)'. John warns us to not follow them and tells us how to spot them when he says [They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that](#)

they were not all of us ([1John 2:19](#)). These people did not continue in their fellowship of God and God's saints, which John talked about in the first chapter, and did not keep the old commandment nor the new commandment that John talked about earlier and they went out, that they might be made manifest that they were not all of us. These people claimed to be saved (of us), and claimed to show the way of Christ, but left because they could not stand being corrected. That is what John calls an antichrist. Then John says *But ye have an unction from the Holy One, and ye know all things.* That means that *'we have the Holy Spirit in us Who will tell us personally what is true if we listen'*. Then in this sentence John tells us *ye know the truth' and that no lie is of the truth.* Basically, if we listen to our unction from the Holy One then we will be able to tell the truth from a lie. We don't need someone to tell us every little thing that is God's truth, we just need someone to tell us to listen to our unction from the Holy One and He will lead us into God's truth. Many people have given a number of different, and confused, explanations of this chapter. Hopefully this explanation of how the sentences of this chapter fit together make sense to the reader. The bottom line is that our knowledge of God's truth comes directly from God through Christ and the Holy Ghost. John says that we can know...the truth and know that no lie is of the truth because of our personal relationship with God (unction).

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[1John 2:27](#) But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Forms of truth are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In particular the note for [1John 1:6](#) should be read. Further, all of the notes for [1John](#) within the [Lord Jesus Christ](#) document should also be considered.

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[1John 3:18](#) My little children, let us not love in word, neither in tongue; but in deed and in truth.

Forms of truth are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In particular all of the notes for 1John 1 should be read because what John says in 1John 1 and in 1John 3 are confusing if the difference in topics isn't understood. Further, all of the notes for [1John](#) within the [Lord Jesus Christ](#) document should also be considered. In this chapter John says *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law* ([1John 3:4](#)). When John talks about sin in this chapter he is talking about our legal standing. In chapter 1 John was talking about doing the actual deed. In this chapter John covers the same subject by saying *And every man that hath this hope in him purifieth himself, even as he is pure* ([1John 3:3](#)) and *...he that doeth righteousness is righteous, even as he is righteous* ([1John 3:7](#)). Basically, while John covered individual acts and incidents in chapter 1, here he is talking about lifestyles. He is saying that these people who claim to be saved but their entire life shows that they are following the spirit of a devil are not saved (*Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him* [[1John 3:15](#)]). In this verse and the next, John tells us that those who are truly saved will demonstrate the Spirit of God in their lives. In this verse John says *'don't be a hypocrite'* but back your mouth with your lifestyle. As we have seen said other ways in the Bible, men of truth will conform their lives to God's truth. Please also see the note below because that verse is added to this one by starting with *And*.

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[1John 3:19](#) And hereby we know that we are of the truth, and shall assure our hearts before him.

This verse is added to the prior by starting with an **And**. This note is a continuation of the note above and assumes that the reader has just read the note above. In the prior verse, John told us '*don't be a hypocrite*' but back your mouth with your lifestyle. Now he adds to that statement that our reward (and result) will be that we **shall assure our hearts before him**. Lots of people try to **shall assure their hearts** but don't do it **before God**. When we live our lives obeying His Spirit and '*loving the brethren*' in ways like John says in this chapter, then when we approach God with our doubts He will **assure our hearts**. However, God will not do that for hypocrites. The advantage of conforming our lives to God's **truth** is that we will be **men of truth** and we **shall assure our hearts before him**.

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**1John 4:6** We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of **truth**, and the spirit of error.

Forms of **truth** are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In particular the note for **1John 1:6** should be read. Further, all of the notes for **1John** within the **Lord Jesus Christ** document should also be considered. John starts this chapter with **Beloved, believe not every spirit, but try the spirits whether they are of God** and separates that from **because many false prophets are gone out into the world** with a colon which makes the two parts equivalent. Therefore, in this chapter John is telling us how to spot spirits that are not **of God** and the **false prophets** that those devils control. He then goes on to say that these **false prophets confesseth not that Jesus Christ is come in the flesh** and that **They are of the world: therefore speak they of the world, and the world heareth them** (**1John 4:5**). Today, these **confesseth not** doesn't mean that they have to outright deny, only that they do not say that this is true. Today, we can spot those who **confesseth not that Jesus Christ is come in the flesh** by their refusal to preach His basic message of **repent**. We can also spot them by **They are of the world: therefore speak they of the world, and the world heareth them**. Further, we have our current verse which says **We are of God: he that knoweth God heareth us; he that is not of God heareth not us**. I've told many people things that are in the Bible and showed these truths to them. Some accept, or at least go and pray and investigate what I show them, while other so-called '*men of God*' outright reject what the Bible clearly says and insist that there must be some problem with what the Bible literally says since it disagrees with **their** doctrine. As John says **Hereby know we the spirit of truth, and the spirit of error**. Notice that John didn't say that these people were lost. Peter wasn't lost when he preached error (**Galatians 2**) but he was following **the spirit of error**. Even though Peter had a position that no man has held since he was **withstood to the face** and not followed. Thus, when '*push comes to shove*' and people have to choose between their religious doctrine and what the Bible literally says, the authority that they follow proves which is the real authority in their life (**Romans 6:16**). Those who follow **the spirit of error heareth not us** (what the Bible literally says) and those who follow **the spirit of truth...heareth** God and what the Bible literally says.

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**1John 5:6** This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is **truth**.

Forms of **truth** are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In particular the note for **1John 1:6** should be read. Further, all of the notes for **1John** within the **Lord Jesus Christ** document should also be considered. In this verse John literally says **the Spirit is truth**. John add much to that statement within this chapter such as **it is the Spirit that beareth witness** (what is the spirit demonstrated by a person's life, not what do they claim) and **He that believeth on the Son of God hath the witness in himself** and much more. However, this statement

stands by itself and is clear. [The Spirit is truth.](#)

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[2John 1:1](#) The elder unto the elect lady and her children, whom I love in the **truth**; and not I only, but also all they that have known the **truth**;

[2John 1:1-2](#) is a single sentence which opens this short epistle that very clearly says that we are to walk in God's **truth** and not have any fellowship with those who reject God's **truth** because their influence can cause us to loose our reward. John uses **truth's sake** to mean the sake of our Lord Jesus Christ, Who is **the truth** ([John 14:6](#)).

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[2John 1:3](#) Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in **truth** and love.

Please see the note for [2John 1:3](#), within the [Lord Jesus Christ](#) document which separates this sentence according to punctuation and explains it. In this verse we see that promises from God (**Grace...mercy, and peace**) are **in truth and love**. That means they are given **in truth and love** but can not be received unless we also are in God's **truth and love**.

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[2John 1:4](#) I rejoiced greatly that I found of thy children walking in **truth**, as we have received a commandment from the Father.

John **rejoiced greatly that I found of thy children walking in truth** because he wanted these **children** to receive the blessing from God and that blessing is only available when we are in God's **truth**, as we have seen several places within the Bible.

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[3John 1:1](#) The elder unto the wellbeloved Gaius, whom I love in the **truth**.

**Truth** is used five times in this short epistle and **true** is used once. This opening sentence states the subject of this epistle when it says **whom I love in the truth**. It tells us how to act **in truth** and tells us how our Lord Jesus Christ, Who is **truth** manifested in flesh, will act. When John says **whom I love in the truth** he is saying the same thing as saying '*whom I love in the Lord Jesus Christ*'. Please see verses that use phrases like **in Christ** in the [Lord Jesus Christ](#) document. As we have seen so many places, **men of truth** conform their lives to God's **truth**, which is part of being **in Christ** and **in the Lord Jesus Christ**. Just as we have seek **truth** linked to **judgment**, this epistle praises those who **walk in truth** and promises judgment upon those who refuse to **walk in truth**.

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[3John 1:3](#) For I rejoiced greatly, when the brethren came and testified of the **truth** that is in thee, even as thou walkest in the **truth**.

**Truth** is used five times in this short epistle and **true** is used once. This opening sentence states the subject of this epistle when it says **whom I love in the truth**. Please see the note for [3John 1:1](#). This sentence starts with **For**, which means it gives the reason for the blessing found in the prior sentence. John doesn't wish blessings upon all that are in the church, as show just a couple of sentences further in this epistle. However, he did **rejoiced greatly** when **Gaius walked in the truth** to such an extent that **the brethren came and testified of the truth that is in thee**. It is one thing for us

to claim something about ourselves and another for us to live it so much that others talk about it. **Gaius** lived a life that proved that he **walked in the truth** and was a **man of truth**.

**3John 1:4** I have no greater joy than to hear that my children walk in **truth**.

**Truth** is used five times in this short epistle and **true** is used once. This opening sentence states the subject of this epistle when it says **whom I love in the truth**. Please see the note for **3John 1:1**. John has just said that he loved Gaius in **truth** (in the Lord Jesus Christ) and wished him blessings because he **walked in truth** to the point that people were talking about it and now he says that this is the source of greatest **joy** after someone gets saved (**my children**). One of the major problems in the church today is the doctrinal error taught by so many people. This starts with people emphasizing **love** to the point that error is not corrected and those who teach error are allowed to rise to positions of power within the church. This was a problem even in John's time, as we see in **3John 1:9-10**. However, John's response, as stated in this epistle, was not the same as the response that we see today. Further, John is known as the '*disciple of love*', which means that we should follow his example if we are to act in **love**. Therefore, what is taught as '*love*' today is not Biblical **love** because it denies God's **truth**. Today men live in lies because they are taught that the circumstances demand such. However, **men of truth walk in truth** regardless of circumstances.

**3John 1:8** We therefore ought to receive such, that we might be fellowhelpers to the **truth**.

**Truth** is used five times in this short epistle and **true** is used once. This opening sentence states the subject of this epistle when it says **whom I love in the truth**. Please see the note for **3John 1:1**. This sentence has a **that** in the middle of it which gives us a condition. If we **receive such** we will **be fellowhelpers to the truth**. If we do not **receive such** we will not **be fellowhelpers to the truth**. The **such** refers to the prior sentences (**3John 1:5-7**) where John recognized that Gaius acted **faithfully** ('With strict adherence to allegiance and duty; With strict observance of promises, vows, covenants or duties; without failure of performance; honestly; truly; without defect, fraud, trick or ambiguity; exactly; confidently; steadily; [Webster's 1828]). Those who were truly spreading the gospel (doing true missions work) were helped financially by Gaius even though they were cast out of the church. Further, they could rely upon help from Gaius because he was **faithful** even when the church leaders said to act differently. **Men of truth walk in truth** regardless of circumstances.

**3John 1:12** Demetrius hath good report of all men, and of the **truth** itself: yea, and we also bear record; and ye know that our record is **true**.

**Truth** is used five times in this short epistle and **true** is used once. This opening sentence states the subject of this epistle when it says **whom I love in the truth**. Please see the note for **3John 1:1**. It is not known if this **Demetrius** is the **Demetrius** of **Acts 19:4-24** who was converted or if he is another **Demetrius**. However, God has John recognize him, and say **ye know that our record is true** so that we could be assured that God will also recognize those who **walk in truth** because we **know that (God's) record is true**. If we are to be **men of truth** then the record of our life must match God's record.

## Verses-True

[Genesis 42:11](#) We are all one man's sons; we are true men, thy servants are no spies.

Please the notes for [Genesis 42:16](#) and [Exodus 18:21](#).

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[Genesis 42:19](#) If ye be **true** men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

Please the notes for [Genesis 42:16](#) and [Exodus 18:21](#).

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[Genesis 42:31](#) And we said unto him, We are **true** men; we are no spies:

Please the notes for [Genesis 42:16](#) and [Exodus 18:21](#).

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[Genesis 42:33](#) And the man, the lord of the country, said unto us, Hereby shall I know that ye are **true** men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

Please the notes for [Genesis 42:16](#) and [Exodus 18:21](#).

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[Genesis 42:34](#) And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are **true** men: so will I deliver you your brother, and ye shall traffick in the land.

Please the notes for [Genesis 42:16](#) and [Exodus 18:21](#).

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[Deuteronomy 17:4](#) And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be **true**, and the thing certain, that such abomination is wrought in Israel :

This verse is part of a complex sentence within the Mosaic Law which calls for a death sentence when someone commits idolatry. The sentence (in [Deuteronomy 17:2-3](#)) can be broken down as:

1. What must be done when there is a charge of idolatry. Each of these steps needs to be verified individually and all requirements must be met to prove that the charge is **true**.
  1. If there be found among you,
  2. within any of thy gates which the LORD thy God giveth thee,
  3. man or woman,
  4. that hath wrought wickedness in the sight of the LORD thy God,
  5. in transgressing his covenant,
  6. And hath gone and served other gods,
  7. and worshipped them,
  8. either the sun, or moon,
  9. or any of the host of heaven,
  10. which I have not commanded;

2. For a second step, the person judging must do each of these steps in order to render a **true** judgment.
  1. **And it be told thee,**
  2. **and thou hast heard of it,**
  3. **and inquired diligently,**
  4. **and,**
  5. **behold,**
  6. **it be true,**
  7. **and the thing certain,**
  8. **that such abomination is wrought in Israel:**
3. What must be done when a charge of idolatry is **true**.
  1. **Then shalt thou bring forth that man or that woman,**
  2. **which have committed that wicked thing,**
  3. **unto thy gates,**
  4. **even that man or that woman,**
  5. **and shalt stone them with stones,**
  6. **till they die.**

Notice that there are a lot of steps that have to be performed in order to verify that something is **true** according to God. In addition, the next verse says **At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death (Deuteronomy 17:6)**. So, several people are involved in determining what is **true**. **2Peter 1:20** tells us **Knowing this first, that no prophecy of the scripture is of any private interpretation** and is a New Testament result of this requirement for **At the mouth of two witnesses, or three witnesses** in order to verify that something is **true** according to God. A lot of people claim to know that something is **true** according to God but they are not willing to meet God's requirement to be **diligent (Hebrews 11:6)**. When people are too lazy to do all that is required in this sentence (and in other places of the Bible) where God tells us how to verify that something is **true** according to God, we end up with error being taught as doctrine.

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**Deuteronomy 22:20** But if this thing be **true**, and the tokens of virginity be not found for the damsel:

As explained for the verse above (**Deuteronomy 17:4**), the Mosaic Law had a death penalty for certain sins. This verse and the next are a single sentence and part of a larger sentence where God pronounced a death sentence for any non-virgin female that presented herself as a virgin when she was married. Again we see that God's requirement to be **diligent (Hebrews 11:6)** when we try to verify that something is **true** according to God.

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**Joshua 2:12** Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a **true** token:

This is the story of Rahab the harlot hiding the two spies that Joshua sent into Jericho before Israel conquered it. This verse and the next are a single sentence separated by a colon. In the second (equivalent) verse Rahab asks for the lives of her family. Notice that she says **swear unto me by the LORD** as part of her requirement of knowing that they gave a **true token**. The only way to know that something is **true** is when it completely matches what comes from **the LORD**. Please also see the note for **Joshua 2:14**.

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[Ruth 3:12](#) And now it is **true** that I am thy near kinsman: howbeit there is a kinsman nearer than I.

In this part of Ruth, Ruth has just asked Boaz to marry her. They both wanted to get married but they wanted to do exactly what God wanted more than that. Notice that Boaz is talking about being a **near kinsman** which comes from the Mosaic Law ([Leviticus 25:25, 48-49](#)). In this situation (both wanted to get married) people are tempted to do what they want and justify it later. However, if Ruth and Boaz had done that then God could not rely upon them to raise their children to obey God exactly and have faith that God would take care of problems. We probably would not have had king David without the obedience to God that was taught to children in this family starting with Boaz and Ruth. When Boaz says **howbeit there is a kinsman nearer than I**, he is acknowledging a problem that requires God to take care of through dealing with the heart of another person. Again we see **true** associated with what is according to God's Word.

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[2Samuel 7:28](#) And now, O Lord GOD, thou art that God, and thy words be **true**, and thou hast promised this goodness unto thy servant:

This verse and the next are the last sentence in the chapter where God promised **And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever** ([2Samuel 7:16](#)). In response to God's promise, David worships God and acknowledges Him as the most powerful being in all of existence. God has proven that He can turn promises from devils (gods of other nations) into lies while all of the devils combined can not keep the true God from keeping His promises. David recognizes this truth, which is why he says **And now, O Lord GOD, thou art that God, and thy words be true...** God's words are **true** because they are backed by the character of the most powerful Being in all of existence Who also **never** lies.

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[1Kings 10:6](#) And she said to the king, It was a **true** report that I heard in mine own land of thy acts and of thy wisdom.

This verse starts out saying **And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions** ([1Kings 10:1](#)). This verse is dealt with in the paper called **Prove**. As pointed out in that paper, in order to **prove** something (according to the Bible / **the LORD**) you have to show it to be **true** in each and every case. As we see in the first few verses of this chapter, **the queen of Sheba** did everything she could to prove the report to be not **true**. It was only after she tried **everything** that **...there was no more spirit in her** and she accepted that **It was a true report**.

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[1Kings 22:16](#) And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is **true** in the name of the LORD?

This story is also dealt with in the papers on **Spirit** and **Worship**. In this chapter we read that **Jehoshaphat the king of Judah** decided to visit Ahab **the king of Israel**. Ahab convinced Jehoshaphat to help him try to take **Ramoth in Gilead**. Ahab gathered 400 false prophets to promise victory. Jehoshaphat wanted to hear from **prophet of the LORD besides** what these false prophets lied about. Ahab brought **Micaiah the son of Imlah** and he was warned to agree with the 400 liars. So he did, but (apparently) did so mockingly so that it was obvious that he was lying. Ahab said this verse and **Micaiah the son of Imlah** told them the truth and was thrown in jail for it. Meanwhile, Ahab went to **Ramoth in Gilead** where he was killed exactly as **Micaiah the son of Imlah** prophesied. He ended up suffering for telling the truth, but the truth had to match exactly what **the**

LORD said it was.

[2Chronicles 9:5](#) And she said to the king, It was a **true** report which I heard in mine own land of thine acts, and of thy wisdom:

Please see the note for [1Kings 10:6](#) above. This verse is seen twice, which makes this truth a basis for doctrine.

[2Chronicles 15:3](#) Now for a long season Israel hath been without the **true** God, and without a teaching priest, and without law.

Israel had abandoned God and followed false gods (idols) and suffered judgment for it. At the start of this chapter, the king of Israel decided to seek **the true God** and was rewarded for it.

[Nehemiah 9:13](#) Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and **true** laws, good statutes and commandments:

After returning to Jerusalem and rebuilding the walls and finding and reading the Word of God that had been lost, the people worshipped God. This verse is part of their praise for all that God had done for them. By **true laws** they meant laws that could be relied upon to always be right in all situations because they reflected the character of God.

[Psalms 19:9](#) The fear of the LORD is clean, enduring for ever: the judgments of the LORD are **true** and righteous altogether.

This psalm starts out with **The heavens declare the glory of God; and the firmament sheweth his handywork** and continues the same way through [19:6](#). The next 3 verses, including this verse, tell us the rules that all creation follow which are declared by all of creation, as said in the first 6 verses. Then the last 5 verses tell us how these rules are to be applied to our lives. The specific rules that the psalmist mentions are:

1. **The law of the LORD**: We are told that it
  1. **is perfect**
  2. and that the main function of it is for **converting the soul**.
2. **The law of the LORD** involves far more than just God's Word and requires the Holy Spirit to receive it.
  1. **the testimony of the LORD** is simply the things which men have seen God do which reveal His character. We are told that the main characteristic of God's **testimony** is that it **is sure** because God does not change ([Malachi 3:6](#); [Hebrews 13:8](#)).
  2. The main purpose of it is **making wise the simple**.
3. **The statutes of the LORD are right**.
  1. These are the rules for being **righteous** according to the Bible and include having a **right** attitude along with **right** actions. Their main function is **rejoicing the heart**: when we obey them.
4. **the commandment of the LORD is pure**.
  1. Pure means 100% and there is no conflict within God's commandment because it

reflects God's character. The main purpose of it is [enlightening the eyes](#). Please look at how the Bible uses the word [vision](#) and you will see that the Bible usage does **not** match the popular usage but the Bible usage is when God shows His [truth](#) to someone.

5. [The fear of the LORD is clean](#).

1. We use clean water to remove filth and the main purpose of [the fear of the LORD](#) is to remove sin from our lives. The attribute of it that we are told here is that it is [enduring for ever](#). That means that when God removes sin it will remain gone so long as we continue to apply [the fear of the LORD](#) to our lives. Please see the paper on [Fear The Lord](#).

6. [the judgments of the LORD are true and righteous altogether](#) is the final thing we are told.

1. [The judgments of the LORD are...righteous](#) because they match exactly with [the statutes of the LORD](#) which we were already were told [are right](#).

This is the final (summary) of these rules that are listed here and every one of these things give testimony to what God says is [true](#).

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[Psalms 119:160](#) Thy word is [true](#) from the beginning: and every one of thy righteous judgments endureth for ever.

This note is one of five because [truth](#) occurs five times in this Psalm. Please see all other notes for this Psalm. In this section we see [salvation](#) linked to [quicken](#) (made spiritually alive) which shows that true Biblical [salvation](#) changes our present life and causes God's life to show in our present life ([quicken](#)). Since God does not give a religious '[salvation](#)' (which supposedly abandons us after the religious ceremony), His true [salvation](#) is one of His [righteous judgments \(that\) endureth for ever](#). Further, God's true [salvation](#) was [true from the beginning](#) and still [is true from the beginning](#), as the psalmist says in this verse.

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[Proverbs 14:25](#) A [true](#) witness delivereth souls: but a deceitful witness speaketh lies.

Please also see the note for Proverbs 14:22. This Proverb is providing a contrast between the wise Godly person and the foolish worldly person. [Proverbs 14:22](#) told us that those who [devise good](#) (find ways to get what comes from God to other people) will reap [mercy and truth](#). Now this verse tells us that these people [delivereth souls](#) because that is the best way to [devise good](#) and the [truth](#) that these people receive make them a [true witness](#).

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[Jeremiah 10:10](#) But the LORD is the [true](#) God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

In this chapter God is speaking through Jeremiah to tell the people their foolishness for choosing man made '[gods](#)' over Him. What He says about these '[gods](#)', in this chapter can be summed up by [Jeremiah 10:15](#) which says [They are vanity, and the work of errors: in the time of their visitation they shall perish](#). Compare that to our verse here. Where their [god](#) is dead wood, as Jeremiah says in this chapter, we are told [the LORD is the living God](#). Where their wooden '[god](#)' will burn or rot we are told [the LORD is an everlasting king](#). Where their wooden '[god](#)' lets them do whatever they want, and suffer the consequence, we are told [the LORD](#) Who is [an everlasting king](#) gives us His [truth](#) which brings good results. Further we are told, in our verse, [and the nations shall not be able to abide his indignation](#). God allows error to appear to win for awhile to test people and see who will

choose error when given a choice. However, He eventually destroys the error with His **truth**. He is **the true God** because all other beings combined can not match His power.

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**Jeremiah 42:5** Then they said to Jeremiah, The LORD be a **true** and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

After Babylon had taken most of the people captive (in the multiple times of carrying away) the few remaining came to Jeremiah and asked him to pray to the Lord for direction. And, they added this verse. God told them to stay where they were at and God would prosper them but if they went to Egypt God would bring their worst fears upon them. They refused to believe Jeremiah and took all of the people to Egypt where God did exactly as He said He would do. When we call upon God as our witness in an oath, especially when we acknowledge that God is **a true and faithful witness**, then we guarantee God's judgment if we fail to keep the oath. If someone is going to be a liar, they just compound their punishment by calling God as a witness.

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**Ezekiel 18:8** He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed **true judgment between man and man**,

**Ezekiel 18:5-9** is a single complex sentence which basically says that if a man keeps God's **truth** and His Law (but says so in more detail) then **he shall surely live, saith the Lord GOD**. This chapter is completely about God's people claiming that God forced people to sin because their father did a certain sin. God does not take away anyone's free will. A more modern version of this lie is the doctrine that God '*predestines*' some people to go to Hell. The truth is that, in the Bible, **sin** is used for a particular incident of violating God's Law and for a class of incidents that violate God's Law the same way. When a person repeatedly does acts which fall within class of incidents that violate God's Law the same way (tells a multitude of lies) and then justifies those sins, they teach their children that the children can do the same class of sins and justify them with the parent's excuse. This is a Law of God which is expressed by God as **Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments** (**Exodus 20:5-6; 34:7; Numbers 14:18; Deuteronomy 5:9; 23:8**). Notice that the same command promises **mercy** and which someone receives is dependent exclusively by their own actions and attitudes. Yes the children will inherit a weakness towards doing the same class of sin as their parents, but they receive either **mercy** or judgment based exclusively upon if they **hate** or **love** God. Our sentence and verse are talking about those that **love** God and receive His **mercy** because they do the acts which show that they **love** God. Those acts include **hath executed true judgment between man and man** which means that **judgment** is based upon God's Law and what God says is **true** regardless of any other circumstances.

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**Daniel 3:14** Nebuchadnezzar spake and said unto them, Is it **true**, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

This is part of a very familiar story whereby these three men ended up in the fiery furnace with the Son of God there to protect them. They knew the consequence of this question before it was asked and their answer showed that they were more concerned about what God thought about their answer than they were concerned about the king or consequences. They knew that what is **true** has to match exactly with what the God of Heaven says is **true** and their answer shows this

knowledge. The miracle that they received as a result shows that the God of Heaven honors those who stand for His **truth** regardless of circumstances.

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**Daniel 3:24** Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, **True**, O king.

Please see the note above.

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**Daniel 6:12** Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is **true**, according to the law of the Medes and Persians, which altereth not.

This is part of the story where Daniel ended up sleeping with the lions. Notice that this decree is not declared to be **true** according to the Law of God but **true according to the law of the Medes and Persians, which altereth not**. They took one aspect of the Law of God (**which altereth not**) but did not have God's **truth** because they did not take every aspect of God's **truth**. Man's version of **Truth** is not real **truth** unless it matches exactly to God's **truth**. In the end, God's **truth** wins out over man's version of **Truth**, as we see in the remainder of this story.

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**Daniel 8:26** And the vision of the evening and the morning which was told is **true**: wherefore shut thou up the vision; for it shall be for many days.

This verse and **8:12** are in the same chapter and the notes of both verses should be considered together. This chapter is about a vision that Daniel had of the future. Part of it is fulfilled and part will not be completed until the last 3.5 years of the Great Tribulation. This verse and **8:26** are part of that 3.5 years. Therefore, the complete interpretation of them can not be known until God makes it come to pass. Even though Daniel did not understand this vision, and no one else understood it, they knew that it was **true** because it came from the God of Heaven.

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**Daniel 10:1** In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Beltshazzar; and the thing was **true**, but the time appointed was long: and he understood the thing, and had understanding of the vision.

This verse and **10:21** are in the same chapter and the notes of both verses should be considered together. This verse starts the chapter and **10:21** ends it and both tell us that the prophecy is **true**. Since it is said twice, it is established by God and can not be changed. The message of this chapter is simple: Daniel received his visions from God and they can be relied upon to come about exactly as he reported them. God's **truth** matches exactly what God says will be.

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**Zechariah 7:9** Thus speaketh the LORD of hosts, saying, Execute **true** judgment, and shew mercy and compassions every man to his brother:

In this chapter Zechariah is speaking **in the fourth year of king Darius**, which is at the end of the

Babylonian captivity. This verse and the next are a single sentence divided by a colon, which make the two equivalent. In order to **execute true judgment, and shew mercy and compassions** men must **oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.** These were all things that God's people refused to do which brought God's judgment upon them. To end the judgment, they must return to God's **true judgment** and **mercy.** Once more we see God's **truth** joined to **judgment.**

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**Luke 16:11** If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the **true** riches?

Luke **16** is all about faithfulness. In Luke **16:1-9** we have the parable of the unfaithful steward. Many people wonder about Luke **16:8** saying **...the lord commended the unjust steward ...** but the key is the fact that the Bible uses a lower-case **lord** throughout this parable. **Lord** is used in this parable for a human ruler. When you look at the rest of the chapter, you see Jesus making a distinction between those that the world calls wise (**lord's**) and God's (**Lord's**) wisdom. Simply put, this human **lord** did the opposite of what God would do and commended this steward where God would condemn him. The reason that this human **lord commended the unjust steward** is so that he would be hired by one or more of those who had worked with **the unjust steward.** We see this explanation within this section in Luke **16:10** which says **He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.** This human **lord** was sending **the unjust steward** to steal from one of those who stole from him because he knew that **the unjust steward** would also be **unjust** to his new masters.

Meanwhile, our **Lord** was continuing His lesson about the **Pharisees and scribes** from the prior chapter. (Please see the note for **15:11** in the **Lord Jesus Christ** document.) **The unjust steward** represented **Pharisees and scribes** who minimized peoples' sin debt to God while increasing their religious debt to the **Pharisees and scribes** so that the lost people **may receive me into their houses (16:4)** when God put them out and no longer provided for them. Jesus said "who will commit to your trust the true riches?" meaning *'Who will give you rewards (true riches) that only come from God?'*. Once more we see that the Bible uses **true** for things that come from God.

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**John 1:9** That was the **true** Light, which lighteth every man that cometh into the world.

The New Testament uses **light** as a type of manifestation of the spirit within us that is supposed to be God (**Matthew 4:16; 5:14-16; 6:22-23; 10:27; 17:2; 24:29; Luke 1:79; 2:32; 8:16; 11:33-36; 16:8; John 1:4, 5, 7, 8, 9; 3:19, 20, 21; 5:35; 8:12; 9:5; 11:10; 12:35, 36, 46; Acts 9:3; 12:7; 13:47; 22:11; 26:13, 18, 23; Romans 2:19; 13:12; 1Corinthians 4:5; 2Corinthians 4:4, 6; 6:14; 11:14; Ephesians 5:8, 13-14; Colossians 1:12; 1Thessalonians 5:5; 1Timothy 6:16; 2Timothy 1:10; 1Peter 2:9; 2Peter 1:19; 1John 1:5, 7; 2:8, 9, 10; Revelation 21:11, 23, 24; 22:5**). However, some of these verses warn us of Satan providing a lying false '**light**'. John tells us that Jesus is the **true Light** and the way that we verify that the **light** in us is from God is to compare our **light** to the **true Light.**

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**John 3:33** He that hath received his testimony hath set to his seal that God is **true.**

This is part of the message of John the Baptist that we read in **John 3:22-36.** **Luke 3:15-17** tell part of this same story. In this short message John the Baptist is trying to make it very clear that there is a major difference between a message from Heaven and the message of this world. Since Jesus is the Son of God, He was born with the Spirit of God. All of us since Adam have been born with a

sinful (dead) spirit of man. We understand the things of this Earth but need someone from Heaven to explain the Heavenly. We also see Paul teach this in [1Corinthians 15:34-58](#). God did use Angels as His Heavenly messengers, but as [Hebrews 2](#) explains, Jesus is better than any angel or message from an angel. Back in our text of John, the next verse starts with **For** and gives us the reason for what John says here. That verse says **For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him** ([John 3:34](#)). In this verse we see that John says that He **speaketh the words of God**, which explains **He that hath received his testimony**. Jesus received **the words of God his testimony**. When John says **hath set to his seal** he means that Jesus had the **seal** of approval from God, which is related to ([Matthew 3:17](#); [17:5](#); [Mark 1:11](#); [9:7](#); [Luke 3:22](#); [9:35](#); [20:13](#)) where God said **This is my beloved Son: hear him**. We know this **seal** means that because the next verse also tells us **for God giveth not the Spirit by measure unto him** and ([2Corinthians 1:22](#); [Ephesians 1:13](#); [4:30](#)) tells us that we are **sealed with that holy Spirit**. Therefore, this verse is telling us that Jesus came from Heaven and has the Holy Spirit and testifies that **God is true**. John says this because Jesus fulfilled the prophecies to prove that He was/is God's Christ and John the Baptist was the fore-runner for God's Christ. John did not know that Jesus was God's Christ until the Holy Spirit descended upon Him ([Matthew 3:16](#); [Mark 1:10](#); [Luke 3:22](#); [John 1:32](#)). John said that **His testimony hath set to his seal that God is true** because His life on Earth (**testimony**) proved that God's promises through the prophets were **true** because He fulfilled the prophecies about God's Christ.

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[John 4:37](#) **And herein is that saying true, One soweth, and another reapeth.**

This verse is part of the story about when Jesus dealt with the Samaritan woman at Jacob's Well ([John 4:5-45](#)). Please see the note for [John 4:25](#) in the [Lord Jesus Christ](#) document for more details on this story. After Jesus dealt with the woman, and before He dealt with the other Samaritans that she brought, He dealt with His disciples who had returned from seeking food in [4:31-38](#). We see the same message in Matthew. Please see the notes for [Matthew 9:38](#) in the [Lord Jesus Christ](#) document. In [Judges 6:3](#); [Micah 6:15](#) and [Luke 19:21](#) we read of people reaping where they did not sow and it was called theft. However, in God's kingdom it is called cooperation and is dealt with in [1Corinthians 3:5-9](#). Since we are seeing a difference between how the world perceives (one sowing and another reaping) and how the same thing is perceived spiritually, we (once more) see that what is **true** matches what is perceived spiritually when it disagrees with what is perceived physically.

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[John 5:31](#) **If I bear witness of myself, my witness is not true.**

John 5:31-33 all go together and need to be considered as a group. John 5 starts with Jesus going to Jerusalem for a religious feast day of the Jews. While there, He healed a man who had an infirmity for 38 years. The religious leaders were offended because He healed on the Sabbath. [John 5:16](#) tells us **And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.** [5:17-47](#) has the answer from Jesus whereby He clearly tells them that He is the Son of God. Several religious of today deny that Jesus ever said He was God. In addition, this is one of at least 5 places where the Gospel of John tells us that Jesus provided at least two witnesses when required. If the Son of God had to follow this rule to establish all things with **two or three witnesses** ([Deuteronomy 17:6](#); [19:15](#); [Matthew 18:16](#); [2Corinthians 13:1](#); [1Timothy 5:19](#); [Hebrews 10:28](#)). In this case, Jesus called God the Father and John the Baptist as His witnesses. John the Baptist actually spoke the truth that the Holy Spirit showed him. Thus, every use of **truth** in this section is a spiritual truth that goes against what the Jews perceived physically.

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[John 5:32](#) There is another that beareth witness of me; and I know that the witness which he witnesseth of me is **true**.

[John 5:31-33](#) all go together and need to be considered as a group. Please see the note for [5:31](#).

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[John 6:32](#) Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

All of John [6](#) is related. Please see the note for John [6:1](#) (in the [Lord Jesus Christ](#) document) for context and links to verses and notes that are related to this chapter. After a couple of different events in this chapter, including Jesus walking on water, the Jews followed Jesus and He taught about Himself being the **Bread of life**, which includes this verse. Near the end of the chapter we read **From that time many of his disciples went back, and walked no more with him** ([John 6:66](#)). Many people could not accept the spiritual **truth** He was teaching them. Please see the note for John [6:32](#) (in the [Lord Jesus Christ](#) document) which explains this. Jesus uses **true bread** in this verse in contrast to the **manna** that the Jews ate in the wilderness. This **true bread** is a spiritual truth that can not be perceived physically.

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[John 7:18](#) He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is **true**, and no unrighteousness is in him.

All of John 7 is related and many details are in the notes of the [Lord Jesus Christ](#) document. Please see them as those details will not be repeated here. In particular, please see the notes of [John 7:16](#), [7:21](#), [7:26](#), [7:27](#), [7:28](#), [7:31](#), [7:41](#) and [7:42](#) which provide critical explanation needed to understand the use of **truth** in John 7. In addition, please see the note for [John 7:40](#) in this document. In this verse Jesus is applying a principal that comes from God about **truth**. That is why He says **the same is true** in this verse.

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[John 7:28](#) Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is **true**, whom ye know not.

All of John 7 is related and many details are in the notes of the [Lord Jesus Christ](#) document. Please see them as those details will not be repeated here. In particular, please see the notes of [John 7:16](#), [7:21](#), [7:26](#), [7:27](#), [7:28](#), [7:31](#), [7:41](#) and [7:42](#) which provide critical explanation needed to understand the use of **truth** in John 7. In addition, please see the note for [John 7:40](#) in this document. In this verse Jesus is applying a principal that comes from God about **truth**. That is why He says **the same is true** in this verse.

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[John 8:13](#) The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not **true**.

This is another of the times when the religious leaders challenged Jesus and He (as the Son of God) provided proof to back His mouth. As said elsewhere, God requires that we provide **two or three witnesses** to **establish** something as **true**. Each place that the Gospel of John tells us that Jesus was challenged, He provided at least two witnesses. Therefore, we also need to do the

same.(Please read all of the notes for John 8 in the [Lord Jesus Christ](#) document (especially those for the note for [John 8:11](#) and [John 8:12](#) and [John 8:14](#) and [John 8:34](#) and [John 8:54](#)) for a more detailed explanation of the argument going on in this chapter.This chapter has some of the most extensive notes on the Gospels within the study because of the importance of this subject.This note for our study on [truth](#) focuses on the use of [truth](#) within the argument.) This is another of the times when the religious leaders challenged Jesus and He (as the Son of God) provided proof to back His mouth.As said elsewhere in my notes, and in the context of these verses, God requires that we provide [two or three witnesses](#) to [establish](#) something as [true](#).(Please see the note for [John 5:1](#) in the [Lord Jesus Christ](#) document for verses which explains this in detail and provides many verses in support of its.) Each place that the Gospel of John tells us that Jesus was challenged, He provided at least two witnesses.Therefore, we also need to do the same.This whole chapter is about the differences between spiritual perception and physical perception.(Please read the note for [John 8:11](#) in the [Lord Jesus Christ](#) document for the context of this chapter.) It starts out with [the Pharisees](#) dragging a woman before him and accusing her of adultery. (Please see the study on [Adultery](#).) Most people focus on the missing man, which is what Satan wants because it makes people ignore the bigger issue.Satan wants people focusing on the missing man and the sexual use of adultery so that they miss the spiritual perception.Adultery is not limited to improper sex with/by a married person but is any violation of a covenant agreement and this is the true spiritual perception because a covenant is a spiritual contract that can only be understood spiritually.What Jesus wrote on the ground was how [the Pharisees](#) violated their covenant agreement with God because while they focused on the physical aspects of their religion they ignored and violated the spiritual aspects of their relationship with God. [8:9](#) says that they left Jesus when they realized that they lost the argument, but when Jesus said [I am the light of the world:...](#) ([8:12](#)), they came right back and started arguing again and calling Him a liar (in this verse).(Please read the note for [John 8:12](#) in the [Lord Jesus Christ](#) document for a more detailed explanation of this verse and concept.) [Light of the world](#) must be understood spiritually.In [8:14-18](#) Jesus clearly states the rule I mentioned at the start of this note and says that it is part of their Law.Therefore, they can not reject His using it as a basis to show that He is not lying, as they accuse Him of.Then he says that God the Father and Himself are His witnesses.Since they can't argue the legal matter, they start attacking His claim that God the Father is His witness.Jesus returns to the spiritual perception of the relationship between a son and father.In [8:38](#) and [8:41](#) and [8:44](#) He accuses them of being sons of Satan and they don't understand until [8:41](#).This argument continues for the rest of the chapter with Jesus saying things that must be understood spiritually and with [the Pharisees](#) misunderstanding because they insist upon perceiving the matters from the flesh. [Truth](#) comes up several times in this chapter because, as liars, [the Pharisees](#) keep insisting that the physical perception is [Truth](#)and Jesus keeps telling them that their claims don't match their actions (making them liars) and that [truth](#) is seen from the spiritual perception.

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[John 8:14](#) Jesus answered and said unto them, Though I bear record of myself, yet my record is [true](#): for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

Please see the note for [8:32](#) below.Every use of [truth](#) in this chapter shows that the spiritual perception is [true](#) and the physical / religious perception claims to be true but is a lie.

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[John 8:16](#) And yet if I judge, my judgment is [true](#): for I am not alone, but I and the Father that sent me.

Please see the note for [8:32](#) below.Every use of [truth](#) in this chapter shows that the spiritual

perception is **true** and the physical / religious perception claims to be true but is a lie.

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**John 8:17** It is also written in your law, that the testimony of two men is **true**.

Please see the note for **8:32** below. Every use of **truth** in this chapter shows that the spiritual perception is **true** and the physical / religious perception claims to be true but is a lie.

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**John 8:26** I have many things to say and to judge of you: but he that sent me is **true**; and I speak to the world those things which I have heard of him.

Please see the note for **8:32** below. Every use of **truth** in this chapter shows that the spiritual perception is **true** and the physical / religious perception claims to be true but is a lie.

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**John 10:41** And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were **true**.

Please read all of the notes for John 10 in the **Lord Jesus Christ** document (especially those for the note for **John 10:24** and **John 10:32**) for a more detailed explanation of the argument going on in this chapter. The end of John 9 starts another report of a conflict between Jesus (Who provided the spiritual view of matters) and the religious Jews who insisted upon the physical / religious view of matters. Two more incidents are reported in John 10 and the chapter ends with Jesus leaving because the religious Jews tried to kill Him and it was not yet time for Him to die. Then this verse and the next report that many acted differently than the majority of the religious Jews because they spiritually perceived that **all things that John (the Baptist) spake of this man were true**. (Please read the note for **Luke 1:5** in the **Lord Jesus Christ** document for all of the references to John the Baptist.)

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**John 15:1** I am the **true** vine, and my Father is the husbandman.

Back in **Genesis 49:8-12** Jacob gave a prophecy about Christ, as the descendent of Judah, while he gave prophecies about the descendents of each of his sons. I believe that is the prophecy that Jesus is the referring to here when He says **I am the true vine**. Many places in the Bible the **vine** is used to illustrate God's people. It is also associated with grape juice and with wine, which are types of the spirit that people have (**Ephesians 5:18**; **Revelation 17:2**; **18:3**). Alcoholic wine has been corrupted and is a type of a corrupted spirit from a devil while non-corrupted grape juice is used as a type of a pure spirit. Many people argue about the miracles in John 2 where Jesus turned the water into wine. I have quite an extensive note about this in the note for **John 2:1** in the **Lord Jesus Christ** document. As I explain in that note, in this miracle, which introduced Him as Christ, Jesus did a new thing. He gave them the '**wine**' (spirit) that he will serve in Heaven at His own wedding. The results of it will be that people will **believe on Him** (**John 2:11**). All of this might seem deep but it is simple. A vine is the source of the **fruit of the vine**, which is used as a type of religious spirit (**Hosea 10:1**; **John 15:4**). Until Christ gave the Holy Ghost, people only knew a corrupted spirit (from a devil) or a pure spirit. Today people confuse a pure spirit (no one can see them sin) with the Spirit from Christ, but they are not the same. Jesus introduces this chapter with this verse and ends it with 15:26-27 (single sentence) where He says **when the Comforter is come' even the Spirit of truth**. He also says that because of the Holy Spirit **ye also shall bear witness**. This is an action verb and all

through this chapter we see actions that we are to do but which can not be done with just a '*pure spirit*'. We need the addition of the Holy Spirit and when Jesus says **I am the true vine** He is saying that He is the source of the Holy Spirit in our lives.

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**John 17:3** And this is life eternal, that they might know thee the only **true** God, and Jesus Christ, whom thou hast sent.

Fix note for John 17:1 in LJCinJohn and add quotes to Christ for 17:3.

Please see the note for **John 17:1** and **John 17:3** in the **Lord Jesus Christ** document..As pointed out in those notes, the word **know** (in this verse) is a personal and intimate knowledge that is only available to saved people and goes far beyond '*head knowledge*' or '*religious knowledge*'. Because of this type of **knowledge**, truly saved people can tell the difference between a doctrine that comes from a devil or from the flesh and a doctrine that comes from **the only true God**. Usually, that doctrine that comes from **the only true God** goes against the doctrine from the physical / religious view. Once more we see the distinction made between the spiritual view and the physical / religious view with the spiritual view matching what comes from God and is declared by the Bible to be **true**.

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**John 19:35** And he that saw it bare record, and his record is **true**: and he knoweth that he saith **true**, that ye might believe.

This verse is added (**And**) to the prior verse which tells us **But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water**. I am not a medical person but more than one such expert has said that this testimony proves that Jesus (physically) died from a broken heart and not from anything else that He suffered. John makes a point of emphasizing the testimony of the prior verse because it is doctrinally important and is the basis of people believing God's truth that leads to salvation. God gives us **truth** so that we might be saved.

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**John 21:24** This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is **true**.

This verse tells us that the Gospel of John **is true**. It gives us a picture of the Son of God, Who is the **Truth**.

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**Acts 12:9** And he went out, and followed him; and wist not that it was **true** which was done by the angel; but thought he saw a vision.

This is part of the story when God sent an angel to get Peter out of prison. It says that Peter **wist not** (didn't know) **it was true which was done by the angel** (that God had the angel do this thing) **but thought he saw a vision**. Peter **thought he saw a vision** because he did not know / believe that this thing was done by God. It was **true** because it was done by God.

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**Romans 3:4** God forbid: yea, let God be **true**, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Please see the note for [Romans 3](#) in the [Lord Jesus Christ](#) document..It gives an overview of the entire chapter and references to further notes in this chapter. This verse tells us [let God be true...That thou \[God\] mightest be justified in thy sayings, and mightest overcome when thou art judged](#). When people claim that God isn't fair or something else like that, God's Word proves that He did exactly what He said. When people try to [judge](#) God, God [overcomes](#) them with the truth that He said what would happen and He did exactly what He said He would do. Thus Paul says [let God be true, but every man a liar](#) because God does exactly what is written in His Word and men claim to do God's [truth](#) but they are [liars](#) when their actions don't match what is written in God's Word.

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[2Corinthians 1:18](#) But as God is [true](#), our word toward you was not yea and nay.

Please see the note for [2Corinthians 1:19](#) in the [Lord Jesus Christ](#) document which explains the consistency and reliability of God the Father and of the Son of God.This subject starts in [1:17](#) and goes through the end of the chapter.Like often happens with many people, Paul had promised that he planned to visit [if the Lord permit](#) ([1Corinthians 4:19](#) and [16:7](#)).Some people ignored Paul's [if](#) and claimed that he made a promise then didn't keep it.They used that claim to challenge Paul's authority and claim that they were a better authority.If God was not [true](#) and consistently reliable, then all of creation would cease to exist ([And he is before all things, and by him all things consist](#). [[Colossians 1:17](#)]).Paul says that [God is true](#) in this verse because neither God ([Malachi 3:6](#); [Hebrews 13:8](#)) not God's [truth](#) change.

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[2Corinthians 6:8](#) By honour and dishonour, by evil report and good report: as deceivers, and yet [true](#);

Please see the note for 6:7 which deals with this sentence.As stated there, Paul uses [true](#) twice in this sentence, which makes it a basis for doctrine to be applied to all of God's people.God wants His people to be [men of truth](#) and (once more) we see that [men of truth](#) conform their lives to the facts of reality as presented by God.

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[Ephesians 4:24](#) And that ye put on the new man, which after God is created in righteousness and [true holiness](#).

[Truth](#) is used 4 times in this chapter.Please consider all occurrences together.This verse is part of the complex sentence [4:20-24](#).Please see the [note](#) for this verse in the [Lord Jesus Christ](#) document which gives a good explanation of this sentence and context.As explained there, part of being [in Christ](#) is acting like [Christ](#) which includes [put on the new man, which after God is created in righteousness and true holiness](#).Please see all of the verses and notes related to being [in Christ](#) by following this [link](#).Paul uses the phrase [true holiness](#) to separate it from the false '[holiness](#)' of religion.As this verse tells us, [true holiness](#) comes from God.

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[Philippians 4:3](#) And I intreat thee also, [true yokefellow](#), help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

The International Standard Bible Encyclopedia defines [yokefellow](#) to be: [yok'-fel-o](#) ([sunzugos](#),

'yoked together'). The word is used by Greek writers of those united by any bond, such as marriage, relationship, office, labor, study or business; hence, a yoke-fellow, consort, comrade, colleague or partner.

Paul had mentioned being in one spirit several times (using different phrasing) throughout this epistle. In the verse before this, he names two people and says **I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.** To further provoke them to set aside their disputes, and in keeping with the theme of this epistle (be **in Christ**), Paul reminds these two that they are **yoked** together with each other and with Christ in a personal relationship that is like marriage. Sometimes married people will hurt their partner worse than they would do to anyone else. As pointed out in the note for **Philippians 4:1** within the **Lord Jesus Christ** document, Paul switched from God's role as **Christ** to God's role as **Lord**. As **Lord**, God judges according to His Law and His Law does not allow divorce or our refusing to do our responsibilities. Paul is subtly reminding them that they can't get away from each other so they need to stop hurting each other and act in true Christian love towards each other. This verse is basically saying '*stop fighting like two old married people that can't get along and start working in Christ like two married people who have grown in love during their marriage*'. It is all about helping **with other...fellow labourers, whose names are in the book of life** and doing it with a Christ-like spirit. They are **true yokefellow** because while they are not married according to the physical view, they are according to the spiritual view of being **in Christ**.

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**Philippians 4:8** Finally, brethren, whatsoever things are **true**, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

In this verse Paul lists several things that we are to **think on** starting with **whatsoever things are true**. If our basis is God's **truth** then everything that we build upon it will be reliable. However, if our basis is a lie then what we build will crash down upon us at the worst possible time. Our lives need to be based upon God's **truth**. In the next sentence Paul tells us **Those things do** in the first part of the sentence. The second part is separated by a colon (making the two parts equivalent) and says **and the God of peace shall be with you**. Simply put, if we want **the God of peace** to be **with** us then we need to **do those things** starting with **think on' whatsoever things are true**. If we don't **do those things** then **the God of peace** will not be **with** us.

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**1Thessalonians 1:9** For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and **true** God;

**1Thessalonians 1:9-10** are a single sentence. Please see the note for **1Thessalonians 1:10** within the **Lord Jesus Christ** document which divides this sentence by punctuation and gives an explanation of it. In this sentence we see the distinction made between **idols** and **the living and true God**. Many people today believe that they serve **the living and true God** because a religion tells them that they do while they actually serve **idols**. In the rest of this epistle Paul makes it clear that the life someone lives proves if they actually serve **the living and true God** or if they serve **idols**. As we have seen elsewhere, **men of truth** conform their lives to the facts of reality (as presented by God) even when the consequences do not provide the greatest personal comfort or pleasure.

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**1Timothy 3:1** This is a **true** saying, If a man desire the office of a bishop, he desireth a good work.

Paul uses **truth** several times in this epistle. Please see all of the notes together. This verse starts

chapter 3 where Paul details the requirements for pastors, deacons and their wives and children. We also see Paul end the chapter with **true**. (See the note for [3:15](#)). A **good work** is a '*work from God*' because the Bible uses **good** only for things that come from God ([Matthew 19:16](#); [Mark 10:17](#); [Luke 18:18](#)). Since God is the source of all **truth**, and the **good work** is a '*work from God*', this is (obviously) a **true saying**.

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[Titus 1:13](#) This witness is **true**. Wherefore rebuke them sharply, that they may be sound in the faith;

**Truth** is used three times in this chapter and is strongly linked to **sound doctrine** by Paul. Please also see the note for [Titus 1:11](#). The other reference is also in the sentence which starts in [1:13](#) and finishes in [1:14](#). As noted in the Book Study, a minister has to consider the people in his ministry and deal with the particular sin problem that they have. The sin problem that people have to deal with varies between people and between groups of people. Prior to this sentence Paul says that there are **many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake** ([Titus 1:10-11](#)). The people of Crete were lazy ([Titus 1:12](#)), and, therefore, would believe any convenient lie instead of putting in the effort required to find the **truth**. (See the general outline at the top of this study and it will be obvious that many places in the Bible tell us that effort is required on our part in order to find God's **truth**.) That is why Paul is warning Titus about the particular sin problem that he has to deal with when he says **This witness is true**. In addition, Paul follows this statement with **Wherefore rebuke them sharply, that they may be sound in the faith**. People might not like it when we **rebuke them sharply** but that is better than letting them suffer the consequences of believing a lie. That is why we see that **men of truth** conform their lives to God's truth even when it makes themselves or others uncomfortable.

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[Hebrews 8:2](#) A minister of the sanctuary, and of the **true** tabernacle, which the Lord pitched, and not man.

[Hebrews 8:1-2](#) is a single sentence which is divided by punctuation in the note for [Hebrews 7:22](#) within the [Lord Jesus Christ](#) document. The details of that note also provide some details and references related to this sentence. As mentioned there, God gave Moses the pattern for the Tabernacle in Exodus [25](#) through Exodus [28](#) and [Hebrews 8:5](#) tells us that the Tabernacle on Earth was not the **true tabernacle** but a copy. We know that Jesus Christ is in Heaven. Therefore, the **true tabernacle** is also in Heaven. In this sentence **Lord** is God the Father and, once more, we see that things which are **true** come from God.

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[Hebrews 9:24](#) For Christ is not entered into the holy places made with hands, which are the figures of the **true**; but into heaven itself, now to appear in the presence of God for us:

[Hebrews 9:24-26](#) is a single sentence which is divided by punctuation in the note for [Hebrews 9:24](#) within the [Lord Jesus Christ](#) document. The details of that note also provide some details and references related to this sentence. As mentioned there and in the note above, the **true tabernacle / true holy place** is in Heaven and come from God.

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[Hebrews 10:22](#) Let us draw near with a **true** heart in full assurance of faith, having our hearts

sprinkled from an evil conscience, and our bodies washed with pure water.

Please see the note for [Hebrews 10:19](#) within the [Lord Jesus Christ](#) document. It provides the separation by punctuation of the complex sentence that goes from [10:19](#) through [10:22](#). That note also explains the three steps to [draw near to God with a true heart in full assurance of faith](#). As explained there, we first have a [true heart](#) because God gave it with our salvation and what is [true](#) came from God. The second way that we have a [true heart](#) is by having [bodies washed with pure water](#) which means that we stop our physical sinning through the power of Jesus Christ in our lives. As seen many other places, [men of truth](#) conform their lives to God's [truth](#). That note also points out that we have a [true heart](#) by being able to [draw near \(to God\)...in full assurance of faith](#). Those who do not have a [true heart](#) will not [draw near](#) to God because doing so causes God to point out sin that needs correcting. However, those who have truly obeyed God by faith can [draw near](#) to God with full expectation of receiving reward.

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[1Peter 5:12](#) By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the [true](#) grace of God wherein ye stand.

We saw Peter mention [truth](#) in the start of this epistle and now he is mentioning it again at the end. In the note for [1Peter 1:22](#) we saw that Peter said there **must** be results evident if someone is to be [true](#) in their claim of being [born again](#). Now at the conclusion of his epistle, Peter tells us that the reason he wrote and [testified](#) was to say [that this is the true grace of God wherein ye stand](#). Obviously, there must be some false thing which people claim is [the grace of God wherein ye stand](#). In order to know that it is [true](#), our lives must conform to all that Peter wrote and [testified](#). [Men of truth](#) conform their lives to God's [truth](#).

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[2Peter 2:22](#) But it is happened unto them according to the [true](#) proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

This verse concludes this chapter. The general outline, and Peter's use of [truth](#) in it, is explained in the note for [2Peter 2:2](#). (Please see that note earlier in this paper.) Peter is referencing [Proverbs 26:11](#) in this verse and providing a Biblical basis for his claims.

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[1John 2:8](#) Again, a new commandment I write unto you, which thing is [true](#) in him and in you: because the darkness is past, and the [true](#) light now shineth.

Forms of [truth](#) are used 11 times in 1John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In addition, all of the notes for [1John](#) within the [Lord Jesus Christ](#) document should also be considered. John started this chapter telling us [My little children, these things write I unto you, that ye sin not](#). He then went on to tell us what to do when we do sin, and that was covered in the note for [1John 2:4](#). Basically, in order to [sin not](#) we need to obey His [commandments](#). Now John is telling us how to know if a [commandment](#) comes from God. First John says [Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning \(1John 2:7\)](#). Then John immediately follows that sentence with our current verse which starts out with [Again, a new commandment I write unto you](#). This causes many people to say '*Wait a minute! Is he writing a new commandment or not?*' Basically, the [new commandment](#) is that we obey the Holy Ghost which we have in us that people did not have before the resurrection. Thus, this is a [new](#) thing and a [new](#)

source of [commandments](#). However, the Holy Ghost does not change anything that is in the [old commandment which ye had from the beginning](#). The [old commandment is the word which ye have heard from the beginning](#). The Holy Ghost adds further clarification, and personalizes, [the word which ye have heard from the beginning](#). Thus it is not [new](#) in that it is still [the word which ye have heard from the beginning](#) but it is also [new](#) in that the further clarification and personalization are [new](#). We see this explanation in the breakdown of this sentence which has a colon in it (making the two parts equivalent). In 1 John John explained the difference between [light](#) and [darkness](#) and basically explained that those who are saved and [walking](#) according to God's [truth](#) are in the [light](#). God uses the Holy Ghost (that he gives to all saved people since the resurrection) to guide us in how to [walk in the light as he \(God\) is in the light](#). Now John says [the darkness is past, and the true light now shineth](#) because where people did not have the indwelling Holy Ghost ([the darkness is past](#)), they now have the Holy Ghost ([the true light now shineth](#)). We know that John is talking about the indwelling Holy Ghost because the equivalent part says [which thing is true in him and in you](#). The [truth](#) that is in all saved and that is [new](#) is the indwelling Holy Ghost and our personal relationship with God through [Christ](#).

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[1John 5:20](#) And we know that the Son of God is come, and hath given us an understanding, that we may know him that is [true](#), and we are in him that is [true](#), even in his Son Jesus Christ. This is the [true](#) God, and eternal life.

Forms of [truth](#) are used 11 times in 1 John. All of these notes should be considered together and within the context of the entire epistle in order to get a proper perspective on these verses. In particular the note for [1John 1:6](#) should be read. Further, all of the notes for [1John](#) within the [Lord Jesus Christ](#) document should also be considered. This is the second last sentence in this epistle with the last telling us to stay away from the most obvious outward manifestation of error.

This verse has two sentences, each of which contains the word [true](#). In the second sentence we read [This is the true God, and eternal life](#). John uses [this](#) to mean what he has said in the prior sentence, what he said in this verse and what he said in this epistle. [God is a Spirit \(John 4:24\)](#) and John has given us a spiritual view of our God. What's more, the Devil is a spirit and spiritual beings influence the physical. John has told us how to let [the true God](#) reveal His influence in our lives. That is what John is summarizing in the first sentence of our verse. John starts his first sentence with [And we know that the Son of God is come](#). This is a summarization of all that John said in this epistle about Jesus being '[God in human flesh](#)' and the truly saved acknowledging His humanity while the lost deny it. Part (but only a part) of acknowledging the humanity of Jesus is what is taught in [Hebrews 4:15](#) ([For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.](#)) Jesus literally lived like a weak human being even though He was/is God (Please see the paper called [Jesus Used the Power of the Holy Spirit](#).) Since He lived like we are, [yet without sin](#), He is our example of how to live in this flesh by the power of the Holy Spirit. There is good doctrine in the statement '[What would Jesus do?](#)' but we need to find out what He would really do and not just what some liar claims He would do. That's what the next phrase of this sentence says. He not only came in the flesh and set an example for us but He [hath given us an understanding](#). Within this epistle John has given us several ways to tell if someone is really following the Spirit of God (and the true example of Jesus) and several ways to tell if they are following an example from a devil. However, we have to have God's Spirit and be listening to God's Spirit in order to understand the examples from John. However, the number one way to know that we are listening to God's Spirit is given in the next phrase of John's sentence where we read [that we may know him that is true](#). If our main purpose of seeking God and of reading / studying God's Word is to get to know God, we will be in complete agreement with God's Spirit because God gave us His Spirit so that we could get to know Him. However, if we seek God or His Word for any other reason, we will not be in complete

alignment with God's Spirit and could be led into error. However, it's not just enough to want to get to know God because John adds to that requirement with his next phrase which is **and we are in him that is true, even in his Son Jesus Christ**. John tells us how our life is to be different when **we are in him that is true**. When **we are in him that is true** our life will look like (even) **his Son Jesus Christ**. Please see [John 6:56](#); [10:38](#) and [15:5](#). This is explained more in the notes for [1John 5:20](#) within the [Lord Jesus Christ](#) document. Summing it all up we have that we are to know that Jesus Christ has come in the flesh to be our example and we are to live a life which shows that He is **in us**. If we do that, we have **true God** in us. If our life is not like that then we do not really have **understanding** from Him and we do not really **know Him that is true**. As we have seen so many other places in the Bible, **men of truth** conform their lives to God's **truth** and people who don't have a life that shows God's **truth** are not **in Him that is true**.

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[3John 1:12](#) **Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.**

**Truth** is used five times in this short epistle and **true** is used once. This opening sentence states the subject of this epistle when it says **whom I love in the truth**. Please see the note for [3John 1:1](#). It is not known if this **Demetrius** is the **Demetrius** of [Acts 19:4-24](#) who was converted or if he is another **Demetrius**. However, God has John recognize him, and say **ye know that our record is true** so that we could be assured that God will also recognize those who **walk in truth** because we **know that (God's) record is true**. If we are to be **men of truth** then the record of our life must match God's record.

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[Revelation 3:7](#) **And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;**

**True** is used 10 times in Revelation and no other form of this word is used. All notes for **true** in Revelation are grouped together. This verse and the next form a single sentence. Here our Lord Jesus Christ is dealing with one of the seven churches addressed in this epistle. He identifies Himself as **true** to only two churches, this one and **the church of the Laodiceans**. (Please see the note below.) Here our Lord Jesus Christ promises reward to those who have personally (**thou**) **hast kept the word of my patience** despite the fact that there are **them of the synagogue of Satan** within the church. In addition, He promises to punish **them of the synagogue of Satan** and to **make them to come and worship before thy feet, and to know that I have loved thee**. Finally, He promises **I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth** because they have personally (**thou**) **hast kept the word of my patience**. The **word of my patience** is the **word of truth** because it is **my word** this sentence starts out identifying the speaker as **...he that is holy, he that is true...**. In this sentence we see God promise judgment based upon if we remain **true** or not.

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[Revelation 3:14](#) **And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;**

**True** is used 10 times in Revelation and no other form of this word is used. All notes for **true** in Revelation are grouped together. This verse and the next form a single sentence. Here our Lord Jesus Christ is dealing with one of the seven churches addressed in this epistle. He identifies Himself as **true** to only two churches, this one and **the church in Philadelphia**. (Please see the note

above.) Here our Lord Jesus Christ promises [I will spue thee out of my mouth](#) because [thou art lukewarm, and neither cold nor hot](#). Once more we see our Lord Jesus Christ using personal pronouns ([thou](#)) when dealing with judgment. We will each be personally judged for the acts of our personal life and not for the acts of others. As so many have preached, this church was a church of compromisers that God hated more than out-right enemies. Once more we see judgment promised by God based upon if we live in God's [truth](#). Those who do are rewarded, as we saw above, and those who do not (compromisers) will be punished.

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[Revelation 6:10](#) [And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?](#)

[True](#) is used 10 times in Revelation and no other form of this word is used. All notes for [true](#) in Revelation are grouped together. This verse and the prior form a single sentence. The two verses are separated by a colon, which makes them equivalent. This sentence tells us what they said to God and the prior tells us why they could get away with saying this to God. Many people claim that this sort of prayer isn't '[loving](#)' and therefore is not '[Christian](#)'. However, these saints prayed it in heaven and received a promise that their request would be done soon. Further, this request matches what we see in Psalms and other places within the Bible. Not everyone can get away with praying this way. These people had remained [true](#) even when they knew that they would be martyrs for it. When we conform our lives to God's [truth](#) regardless of circumstances, and suffer for it with a Godly attitude, then we can approach God's throne with boldness. However, it needs to be noted that they prayed this way to God, but it does not indicate that they spoke this way to lost men. Please also see the note for [Revelation 6:10](#) within the [Lord Jesus Christ](#) document.

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[Revelation 15:3](#) [And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.](#)

[True](#) is used 10 times in Revelation and no other form of this word is used. All notes for [true](#) in Revelation are grouped together. This chapter is relatively short. It starts out with John saying [...seven angels having the seven last plagues...](#) and then describes how all of Heaven worshipped God and saw evidence of His power before He executed judgment. As part of their worship of God for His coming judgment they sang [just and true are thy ways, thou King of saints](#). Once more we see God's [truth](#) linked with judgment and to worship. Please also see the notes for [Revelation 15:3](#) and [15:4](#) within the [Lord Jesus Christ](#) document.

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[Revelation 16:7](#) [And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.](#)

[True](#) is used 10 times in Revelation and no other form of this word is used. All notes for [true](#) in Revelation are grouped together. This sentence starts with [And](#), which adds it to the prior sentence. That sentence started with [For](#), which tells us why what was done in the prior sentences was done. In the prior chapter (see note above), we saw that it starts out with John saying [...seven angels having the seven last plagues...](#) and then describes how all of Heaven worshipped God and saw evidence of His power before He executed judgment. Now in this chapter we see that judgment being executed. In the first four verses we read about the first three [vials](#) being [poured out](#) and the consequences of that judgment. Each [vial](#) was [poured out](#) upon something different ([earth / sea / rivers and fountains of waters](#)) and there was a different judgment in each case. I will not go into the

details of these judgments but we read in [16:5](#) ...Thou art righteous, O Lord'because thou hast judged thus, which directly relates to our verse where we read [Even so, Lord God Almighty, true and righteous are thy judgments](#).Further, in [16:6](#) [For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy](#).Thus our present verse is restating what was said in the prior two verses with [righteous](#) being in our current verse and in [16:5](#) and the [true](#) of our current verse being related to God giving judgment deserved ([for they are worthy](#)) in [16:6](#).We also see that this is established (more reliable than laws of science) since it is said twice within these three verses.Anyone can read about the coming judgment in these verses.When God does exactly as He says He will do, no one will be able to deny that what is [true](#) is exactly what God says is [true](#).Please also see the note for [Revelation 16:7](#) within the [Lord Jesus Christ](#) document.

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[Revelation 19:2](#) [For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.](#)

[True](#) is used 10 times in Revelation and no other form of this word is used.All notes for [true](#) in Revelation are grouped together. [Revelation 19:1-2](#) is a single sentence that is divided by punctuation in the note for [Revelation 19:2](#) within the [Lord Jesus Christ](#) document.That note also explains how [true and righteous are his judgments](#) is equivalent to [for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand](#) and it is also equivalent to the worship that people give for that judgment.As we saw in the note above, and in many places within Revelation, worship is strongly linked to judgment and [truth](#).As also noted above, anyone can read about the coming judgment in these verses.When God does exactly as He says He will do, no one will be able to deny that what is [true](#) is exactly what God says is [true](#).

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[Revelation 19:9](#) [And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.](#)

[True](#) is used 10 times in Revelation and no other form of this word is used.All notes for [true](#) in Revelation are grouped together.This sentence starts with [And](#) and the prior sentence starts with [And](#) which means both are added to [19:7](#) which tells us [Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready](#).Right after Revelation 19 tells us about [the marriage of the Lamb](#) it talks about [the Lamb](#) and how He returned to Earth and conquered.In most traditions, the honeymoon follows the marriage feast and the 1,000 year reign of Christ is His honeymoon.Returning to our verse we see [Blessed are they which are called unto the marriage supper of the Lamb](#). This implies that there are some who will **not** be [called unto the marriage supper of the Lamb](#).In the prior verses, which this one is added to, we read [And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints \(Revelation 19:8\)](#).Now many preach that we don't have any [righteousness](#) of our own, which is true, but saints do have [righteousness](#) which God gives them when they let Christ work through their lives ( [Romans 3:21-26](#); [5:13-17](#); [1Corinthians 1:30-31](#);[Galatians 2:20-21](#); [Philippians 1:9-11](#);[3:8-11](#); [2Peter 1:1](#)).There are a lot of people who claim to be saved and are planning upon receiving all of the promises of God while ignoring the conditions that God puts upon those promises.Have you ever heard of a naked bride? If someone does make it to Heaven without letting Christ work through their life, then they will have no [righteousness of saints](#) to be clothed in.There are other places in the Bible which also teach that there will be saved people who make it to Heaven but miss out on the blessings because the Bible links [true](#) to judgment and we

already saw in this book (as well as other places in the Bible) where [true](#) judgment matches the reward or punishment to the actions which are judged. Please also see the note for [Revelation 19:7](#) (within the [Lord Jesus Christ](#) document) as it provides many details related to this verse.

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[Revelation 19:11](#) And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and **True**, and in righteousness he doth judge and make war.

**True** is used 10 times in Revelation and no other form of this word is used. All notes for **true** in Revelation are grouped together. This verse literally tells us that the Son of God is called **True** and that as part of that role [in righteousness he doth judge and make war](#).

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[Revelation 21:5](#) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are **true** and faithful.

**True** is used 10 times in Revelation and no other form of this word is used. All notes for **true** in Revelation are grouped together. In this verse we are literally told that what is written in the Word of God is **true and faithful**. Our reward, just like the punishment of others, is because God gives **true** judgment and this entire epistle was written to reveal that [Jesus Christ](#) is **Lord** and that he executes **true** judgment.

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[Revelation 22:6](#) And he said unto me, These sayings are faithful and **true**: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

**True** is used 10 times in Revelation and no other form of this word is used. All notes for **true** in Revelation are grouped together. In this verse we are literally told that what is written in the Word of God is **true and faithful**. Our reward, just like the punishment of others, is because God gives **true** judgment and this entire epistle was written to reveal that [Jesus Christ](#) is **Lord** and that he executes **true** judgment.

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## Verses-Truly

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[Genesis 4:24](#) If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Here Lamech made a claim that was '*according to the principal of truth*'.

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[Genesis 24:49](#) And now if ye will deal kindly and **truly** with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

This is part of what Abraham's servant said to Laban and his wife when asking to take Rebekah to Isaac as a wife. Abraham had sent him to find a wife for Isaac. He had asked God for specific signs to show what woman was the correct wife for Isaac. He had met Rebekah at the well and she had done all of the requested signs. The servant was now asking her parents for her so that she could

be a wife to Isaac. Laban was a relative of Abraham and knew God. By asking them to personally (ye) deal kindly and truly with my master after telling them that he was led there by God, this servant was asking them to base their decision on their relationship to God and to Abraham. As we have seen elsewhere, men act truly when their actions match the truth of God.

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[Genesis 47:29](#) And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

This phrase (deal kindly and truly) is the same as used in [Genesis 24:49](#) and explained in the note above. The Bible uses Israel when he acted like a prince of God and uses Jacob when he acted like a 'trickster'. Here, he is acting like a prince of God and asking Joseph to act like God wants him to act. That is why he uses the phrase (deal kindly and truly).

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[Genesis 48:19](#) And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

In this chapter Joseph brings his sons to Israel for a final blessing. Joseph tries to correct Israel over the placement of his hands because Joseph believes that the greater blessing should go to the older son. Thus we have this verse in the answer from Israel and we see that what is true must match what God says and not what we want it to be.

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[Numbers 14:21](#) But as truly as I live, all the earth shall be filled with the glory of the LORD.

This verse and the prior form a single sentence and need to be interpreted together if we are to have God's truth. God had brought the people out of Egypt and showed them His power several times. He led them to the Promised Land and the 10 spies said they could not take it in their own might while Joshua and Caleb said that God could take it in His might. The people chose to not trust God and God showed up and said that he would kill all of them and make another nation from Moses. Moses prayed for the people and God answered the prayer of Moses in [Numbers 14:20-21](#). There is a colon in this sentence followed by a But, which makes these two verses polar opposites. In [Numbers 14:20](#) we read And the LORD said, I have pardoned according to thy word: The people were pardoned but the glory of the LORD did not come from them for the rest of their lives. After this they tried to go up into the land by their own power and were defeated. Then they spent the next 40 years wandering in the wilderness, and complaining, while God killed off the entire adult generation. This verse says all the earth shall be filled with the glory of the LORD but the glory of the LORD can not come through religious people making their own decisions and doing what they think is right. God's truth must match exactly with what God says it is and But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned ([1Corinthians 2:14](#)).

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[Numbers 14:28](#) Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

This verse is part of a sentence that goes from [14:28](#) through [14:30](#). As explained in the note

above, God's people refused to have faith in God's word and He killed them for it. All of [Numbers 14](#) is about this one truth and needs to be considered together to understand the meaning of [truth](#) in these verses. Twice we find God saying [as truly as I live](#), which makes it a doctrinal truth that the rest of the story shows happened exactly as God said it would happen.

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[Deuteronomy 14:22](#) Thou shalt **truly** tithe all the increase of thy seed, that the field bringeth forth year by year.

This chapter tells the Jews what they can eat and can not eat. Supposedly, keeping the diet in the Mosaic Law avoids a lot of serious lifestyle medical problems. After giving them a healthy diet, God tells them to [truly tithe](#) as part of their worship service. Notice that God deliberately included [truly](#). This sentence makes sense without the word [truly](#). Therefore, it is an important qualifier that the natural / religious man will not keep. In fact, most religious people insist that they [tithe](#) but they do not do what the Bible means by [truly tithe](#). Notice that this sentence further qualifies [truly tithe](#) with [all the increase of thy seed](#) and with [year by year](#). Part of [the increase of thy seed](#) could not be eaten but had to be kept in order to produce a crop the next year. It was what we call a '[business expense](#)'. Further, the Mosaic Law said that a field owner could not glean their own field but had to leave it for the poor. Thus, they were [tithing](#) on crops that would go to someone else. Further, the Mosaic Law said that they had to leave the field unplanted every 7 years and could not harvest what came up naturally. Yet the phrase [year by year](#) means that in order to [truly tithe](#), they had to [tithe](#) in a year that they received nothing. There are several examples of these type of things today including benefits that are beyond the gross pay which the employee does not use or want but which the employer provides anyway. Those who want to [truly tithe](#), according to the Biblical standard, will [truly tithe](#) on these things that they can not use and do not want. True Biblical [tithing](#) is all based upon honoring God for His provisions. Sometimes we do not think that we need some of the things that he provides, and really resent them, but the Biblical definition of [truth](#) includes everything that God says it includes and it does not matter what we believe.

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[Joshua 2:14](#) And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and **truly** with thee.

This is the spy's answer to Rahab for the question that we find in [Joshua 2:12-13](#). Please also see that note. As mentioned there, she asked for a [true token](#) that matched what was [by the LORD](#) and they agreed with her request. They understood this because their answer included [when the LORD hath given us the land](#).

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[Joshua 2:24](#) And they said unto Joshua, **Truly** the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

This verse and the prior one form a single sentence that is divided by a colon at the end of 2:23. Once more we see in this chapter that what is God's [truth](#) matches what comes from [the LORD](#). [The LORD](#) had promised to deliver the land and to make the inhabitants in terror of Israel and these two spies found that it was **exactly** as [the LORD](#) had promised.

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[Judges 9:16](#) Now therefore, if ye have done **truly** and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to

the deserving of his hands;

See the note for [Judges 9:15](#) (above).

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[Judges 9:19](#) If ye then have dealt **truly** and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

See the note for [Judges 9:15](#) (above).

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[1Samuel 20:3](#) And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but **truly** as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

This chapter starts with David telling Jonathan that Saul was trying to kill him and Jonathan not believing because he thought Saul told him everything. This verse is the response from David. David was a prophet and could say **truly as the LORD liveth** where it would not be proper for a non-prophet to do so. David could say this because he had received it from **the LORD**.

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[Job 36:4](#) For **truly** my words shall not be false: he that is perfect in knowledge is with thee.

This chapter holds the religious opinion of Elihu. Notice that he says that God is with Job (**he that is perfect in knowledge is with thee**) and then claims that **truly my words shall not be false** even though he does not say that God is with him. Elihu makes the classical religious mistake: he declares his '*partial-true*' opinion as God's truth. However, God's **truth** requires that we match all that God says is true and that we leave nothing out and not add to God's word ([Deuteronomy 4:2](#); [12:32](#); [Jeremiah 26:2](#)).

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[Psalms 62:1](#) **Truly** my soul waiteth upon God: from him cometh my salvation.

**Truly** means according to the principals of God's **truth**. The colon in this sentence breaks it into two equivalent parts. That is, **waiting upon God** in our **soul** is true Biblical **faith** and is equivalent to (how we obtain) **salvation** from God. **Salvation** is used 4 times in the 12 verses of this Psalm. **Rock** (Son of God / Saviour) is used 3 times and **God** is used 5 times. As we have seen elsewhere, **truth** and **salvation** come only from God.

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[Psalms 73:1](#) A Psalm of Asaph. **Truly** God is good to Israel, even to such as are of a clean heart.

The psalmist uses **truly** to mean means '*according to the principals of truth*'. Following this verse he talks about how the wicked appear to have everything going for them and how the Godly appear to suffer. He continues this way until [73:17](#) where he says **Until I went into the sanctuary of God; then understood I their end**. From this verse through the end of the psalm he compares the difference in eternal rewards and supports his conclusion that is in the first verse. God is good to us even while it appears as if we have it bad for a short time.

[Psalms 116:16](#) O LORD, **truly** I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

This psalm was written by someone who was delivered when [sorrows of death compassed me \(116:3\)](#). It may have been the death of his parent(s) because he says [thou hast loosed my bonds](#) in this verse and death of a parent frees us from obligations to the parent. Regardless of the exact circumstances of the psalmist, many people in similar circumstances can relate to the feelings expressed here. As with other psalms, this psalm talks about [salvation \(116:13\)](#) and related it to [truly \(according to the principals of truth\) I am thy servant](#). As part of his [cup of salvation](#) the psalmist says [I will](#) (call, walk, take, pay, offer, call, pay) several times in this psalm. He also says several other action verbs (love, call, live, found, beseech, walk, spoken, render, am) about his relationship to the Lord. This shows that true [salvation](#) is an ongoing personal relationship with our Lord whereby we are God's personal ([thy](#)) [servant](#). In order to say [O LORD, truly I am thy servant](#) we must be doing the ongoing actions of [salvation](#).

[Proverbs 12:22](#) [Lying lips are abomination to the LORD: but they that deal truly are his delight.](#)

Three verses in this Proverb use [truth](#). Please see all three notes. Almost every sentence in this Proverb has a colon followed by [but](#), which makes the two sides of the sentence polar opposites. This entire Proverb is showing the contrast between a Godly wise person and a worldly fool. In this particular verse, we see the contrast between [Lying lips](#) and [they that deal truly](#). This verse tells us that if we want to be God's [delight](#) (and receive His blessings), we need to [deal truly](#).

[Ecclesiastes 11:7](#) [Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:](#)

This verse and the next make a single sentence that is separated by a colon and a [but](#), which makes the two verses polar opposites. In this verse Solomon is comparing physical light and darkness to spiritual light and darkness in the next verse. Solomon says [Truly](#) in this verse because the sun light is a thing to enjoy and that enjoyment matches what God (our Creator) intended. However, that [truth](#) is contrasted to the spiritual darkness that did not come from God and that we will have to answer for because no matter how much pleasant physical light God gives, men still seek spiritual darkness.

[Jeremiah 3:23](#) [Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel .](#)

As we have seen elsewhere, [truly](#) means according to the principals of [truth](#). As we have also seen many places in the Bible, [salvation](#) is linked to God's [truth](#). That means that [salvation](#) requires doing exactly what God's [truth](#) says to do. We see in this chapter that God's people claimed to have His [salvation](#) but they were not doing what He said was required to have His [salvation](#). They were [truly](#) hoping for [salvation from the hills](#) (false gods) which did not prevent their going into captivity. That shows that [Truly in vain is salvation hoped for from the hills](#) and that the only true [salvation](#) comes from [the LORD our God](#). However, His [salvation](#) requires us to obey Him and do exactly what He says to do.

[Jeremiah 10:19](#) [Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I](#)

must bear it.

As we have seen elsewhere, **truly** means according to the principals of **truth** and we have seen that **truth** does not change under any circumstances. Even God can not change **truth** but must accept the **hurt** when staying with the **truth** requires Him to cast off His children like He had to.

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**Jeremiah 28:9** The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath **truly** sent him.

In this chapter we read how another prophet named Hananiah claimed to speak for the Lord and prophesied exactly opposite of what Jeremiah had prophesied. Jeremiah answered that he hoped the Lord would do what Hananiah said but reminded all of the people (in this verse) that a true prophet was known by the Lord doing what the prophet prophesied. Jeremiah did not say, but implied, God's commandment in Deuteronomy 13 to kill the false prophet. Hananiah died within the year according to the end of this chapter. Yes, **the prophet be known, that the LORD hath truly sent him** if the Lord does what he prophesied. However, it is pretty clear that the prophet is false when the Lord kills him. Once more we see God's **truth** tied to judgment.

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**Ezekiel 18:9** Hath walked in my statutes, and hath kept my judgments, to deal **truly**; he is just, he shall surely live, saith the Lord GOD.

**Ezekiel 18:5-9** is a single complex sentence which basically says that if a man keeps God's **truth** and His Law (but says so in more detail) then **he shall surely live, saith the Lord GOD**. This sentence is explained in the note for **18:8**. Please see it. As we have seen elsewhere, **truly** means '*according to the principals of truth*' and those principals, that apply in this sentence, are explained in the other note.

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**Micah 3:8** But **truly** I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

In this chapter we read that the leaders had perverted justice. Instead of caring for the people they destroyed them. Meanwhile, the prophets said there would be peace. Therefore, God spoke through Micah and warned of coming destruction, especially to the bad leaders and false prophets. Notice that we see God's **truth** equated with judgment one more time.

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**Matthew 9:37** Then saith he unto his disciples, The harvest **truly** is plenteous, but the labourers are few;

Matthew **9** tells about Jesus doing a series of miracles in His home town and country, yet they refused to accept him as the **Christ**. In spite of their reaction, the chapter ends with Jesus having compassion on them and preaching to them. Then in the next chapter, Jesus sends out the 12 to preach the kingdom while He went to their personal towns and families. After Jesus showed His disciples how to preach and win the lost, He told them to pray about winning the lost (Matthew **9:37-38**) and then sent them out to win the lost (Matthew **10:1-42**). This verse and the next are the statement of Jesus after **he was moved with compassion on them** (9:36). It uses **truly** because while the physical harvest was not necessarily **plenteous** at that time, the spiritual harvest was. **Truly**

relates this statement to the spiritual because what is **true** matches what God says is **true** and that often is a spiritual view that does not match the current physical view.

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**Matthew 17:11** And Jesus answered and said unto them, Elias **truly** shall first come, and restore all things.

After the Mount of Transfiguration, the disciples asked Jesus **Why then say the scribes that Elias must first come?** This verse and the next have the answer from Jesus and 17:13 gives the explanation. As with the prior note, **truly** is used in this statement because what is **true** matches what God says is **true** and that often is a spiritual view that does not match the current physical view. Physically, **John the Baptist** was not **Elias** but spiritually he was.

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**Matthew 27:54** Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly** this was the Son of God.

Matthew **27:31-66** and Mark **15:20-47** and Luke **23:26-56** and John **19:16-42** contain the gospel accounts of the crucifixion and burial of **Jesus Christ**. This verse is part of those accounts. Please read all of them together with all of the associated notes. Notice that the centurion and his men were sent out to watch the death of three men, one of which was Jesus. Until he saw the signs, the centurion regarded Jesus to be just another man. However, this verse records that when he saw signs, that were less than those seen by many Jews, he chose to believe that Jesus was '*God in human flesh*' and the **Son of God**. Notice also that while his Roman background would have trained him to believe in many gods (devils), he didn't say that **this was the son of a god** but **truly** recognized that there is only one God that is far above all false gods. Once again we see that **truly** is used in this statement because what is **true** matches what God says is **true** and that often is a spiritual view that does not match the current physical view.

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**Mark 14:38** Watch ye and pray, lest ye enter into temptation. The spirit **truly** is ready, but the flesh is weak.

Matthew **26:36-56** and Mark **14:32-52** and Luke **22:39-53** and John **18:1-11** tell us about events that happened while Jesus was in the garden called Gethsemane. Again, there is much said about this section, and much of that is wrong. I will not go into that but will say that the physical man named Jesus surrounded Himself with His spiritual friends while he went through the greatest temptation of His physical life. Please see the note for Mark **14:21** (in the **Lord Jesus Christ** document) for references to other verses that speak about the betrayal of Jesus. Jesus showed His followers how to deal with great temptation while living in this flesh. The very words of this verse tell us that there is a difference between spiritual perception and fleshly perception with **truly** attached to the spiritual.

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**Mark 15:39** And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly** this man was the Son of God.

Matthew **27:31-66** and Mark **15:20-47** and Luke **23:26-56** and John **19:16-42** contain the gospel accounts of the crucifixion and burial of **Jesus Christ**. This verse is part of those accounts. Please

read all of them together with all of the associated notes in the [Lord Jesus Christ](#) document. Within this section, Mark [15:35, 37](#) and Luke [23:46](#) and John [19:30](#) tell us that Jesus chose the time of His death. He [cried with a loud voice, and gave up the ghost](#). No ordinary man can choose the instant of his death. John [10:15, 17](#) says [I lay down my life for the sheep](#). Please see the note for Matthew [1:20](#) (in the [Lord Jesus Christ](#) document) for a cross-reference of all miracles that I have found in the gospels. While there is much said about this section of scripture, we are limiting notes to the use of the word [true](#). According to human perception, Jesus was just another man and this centurion saw Him that way before this. However, God gave him spiritual sight, which led to this statement. Once more we see that the Bible attaches the word [true](#) to the spiritual point of view when the spiritual and physical views are in conflict.

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[Luke 10:2](#) [Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.](#)

Luke 10 starts the instructions to those sent out as [labourers in his harvest](#). It is those people that are doing the work who see how few there are actually doing the work. However, too many have the attitude of James and John just before this (Luke [9:49-50](#)). They want to tell everyone [Do the work the way I do it or don't do it because my way is the only right way](#). Jesus rebuked them and he will do the same to all who try to take His place in the disciples' lives. As [Lord](#), he sends out the laborers and instructs them how to go and what to do. He did not say to recruit workers yourself but to pray for the [Lord](#) to send them. Here, the [Lord](#) gives instructions about how to enter the field that are different than instructions that He gives at the '[Last Supper](#)'. Lots of people have made a lot out of the change. I just see it as our need to get daily instructions every time we go into the field. As we go, we should pray for the [Lord](#) to send other workers and, after being sure that they know how to do the basic job, leave the daily instructions to the [Lord](#). As seen many other places, this verse attaches [truly](#) to the spiritual point of view and we are to take the Lord's view instead of our fleshly-religious view about this matter.

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[Luke 11:48](#) [Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.](#)

This entire chapter in Luke is about conflicts between the spiritual point of view and the fleshly-religious point of view. It starts with the disciples asking Jesus to teach them to pray and His model prayer recognizes different concerns of this life while looking at them from a spiritual view. Then when He cast out a devil the religious crowd accused Him of acting by the power of [Beelzebub](#) because He didn't do it in the approved religious fashion. Jesus taught them so that they could see things from the correct view and some woman interrupted Him to say [Blessed is the womb that bare thee, and the paps which thou hast sucked](#). There is more to a mother than her body and He corrected her. Then He [...began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet "](#) ([11:29](#)). He taught more about this sin and the Pharisees tried a different tactic. They invited Him to lunch to try to buy His cooperation and He said [But woe unto you, Pharisees!](#) " when they judged Him for not doing the correct religious thing. We read in [11:45](#) [Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also](#) and the answer from Jesus includes our verse. Hopefully the reader can see that this is just one more attempt by the religious crowd to get Jesus to agree with their version of '[right](#)'. We see Jesus use [truly](#) in this verse because this is the judgment that these religious sinners will receive from God.

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[Luke 20:21](#) And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God **truly**:

This verse is part of a section in Luke [20:20-40](#) and has parallel passages in Matthew [22:15-46](#) and Mark [12:12-34](#). Please see the note for [Matthew 22:16](#).

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[Luke 22:22](#) And **truly** the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

[Luke 22:21-23](#) and [Matthew 26:24](#) and [Mark 14:21](#) all tell us about Jesus telling the twelve that he would be betrayed. These verses happened at the Last Supper just before Satan entered Judas and Jesus told him to go do what he had to do. [John 17:12](#) tell us that Jesus saved all of the twelve except the son of perdition (Judas). As with all lost people, God will save the willing but God will literally let someone go to Hell and the lake of Fire before he takes away their free will. Please see the note for [Mark 14:21](#) (in the [Lord Jesus Christ](#) document) for the prophecies of [Jesus Christ](#) being betrayed. Also notice that there is a colon in this verse. The **woe** is equated to **as it was determined [prophesized]**. People are willingly ignorant of the Bible and willingly receive false teachings and lies that justify their sin. They think to claim ignorance when they stand before God but this verse clearly states a principal from the Bible. We will be judged (**woe**) based upon what is written in the Bible (**as it was determined [prophesized]**) and God will **NOT** accept ignorance as an excuse. This verse uses **truly** because God determined that the Son of man would die for our sins before He became flesh. Again we see God's **truth** associated with the spiritual when the spiritual view does not match the physical view.

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[John 4:18](#) For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou **truly**.

This verse is part of the story about when Jesus dealt with the Samaritan woman at Jacob's Well ([John 4:5-45](#)). Please see the note for [John 4:25](#) in the [Lord Jesus Christ](#) document for more details on this story. With this statement, Jesus demonstrated spiritual knowledge that was not physically evident. This reaction by this woman ([Sir, I perceive that thou art a prophet](#)) shows that she also understood this difference and that Jesus could perceive spiritual **truth** from God.

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[John 20:30](#) And many other signs **truly** did Jesus in the presence of his disciples, which are not written in this book:

This verse and the next are a single sentence that is dealt with in the note for [John 20:31](#) in the [Lord Jesus Christ](#) document. That note provides a lot of detail that will not be repeated here. This verse says **...many other signs truly did Jesus'** because the Jews looked for signs ([John 2:18](#); [1Corinthians 1:22](#)) in order to believe that the person represented God. These **signs** are **truly** because they came from God.

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[Acts 1:5](#) For John **truly** baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Please see the note for [Luke 1:5](#) in the [Lord Jesus Christ](#) document for references to all of the

verses that deal with '*John the Baptist*'. As explained in those notes (especially the ones for [Acts 19:4](#) and [Acts 19:5](#)), John verily baptized with the baptism of repentance, but his baptism was not the same as being baptized with the Holy Ghost. We also see this truth with the use of **but** in this sentence. John's baptism of repentance was truly from God because the evidence of repentance which he required came from God and was far more than religious people demand at any point in history. However, even that level of repentance is not enough to get someone saved and does not give them the Holy Ghost, as shown in the story and notes for [Acts 19:4](#) and [Acts 19:5](#).

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[Acts 3:22](#) For Moses **truly** said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Acts 3 is a single story and there are several notes in the [Lord Jesus Christ](#) document. ([Acts 3:6](#), [13](#), [19](#), [20](#), [22](#), [26](#)) that explain a lot of the details. Peter and John healed a man in the name of Jesus and, as a result, they were arrested by the religious leaders. Before their arrest, Peter preached to the crowd that this healed man gathered and about 5,000 men (not counting women and children) believed ([Acts 4:4](#)). In this verse we see Peter tell the crowd that ...Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren... because Moses prophesied what God told him what to say and God made the prophecy come true in Jesus Christ.

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[Acts 5:23](#) Saying, The prison **truly** found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Acts 5 tells us how the war between God and Satan intensified with the religious leaders arresting the apostles and God sending an angel to free them. Please see the note for [Acts 5:19](#) in the [Lord Jesus Christ](#) document for more details. This verse is the statement from the prison guards to the religious leaders when questioned about the missing apostles. They use **truly** meaning that their statement is what they would testify before God because losing a prisoner could cost them their life and make them appear before God for judgment.

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[2Corinthians 12:12](#) **Truly** the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

This is a continuation of the subject that Paul started in chapter 10 and that was mentioned in the other notes within this study for these chapters. In chapter 10 Paul started talking about **false apostles** who were teaching doctrine from Satan. He continued this teaching through the end of chapter 13. Thus, it is a complex subject that needs to be considered in the entirety to avoid error. In this verse we see that Paul had **the signs of an apostle** and showed them **the signs of an apostle** but did not use them as a basis to brag (**glory**) like the **false apostles** did. As we saw in other notes, the **glory** does not go to the messenger but to Christ because He is the source of the message. Paul uses **Truly** here to mean '*according to the principals of truth*' because he used **the signs of an apostle** to prove that he spoke the **truth** that came from Christ and he did not use **the signs of an apostle** for personal **glory**.

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[Hebrews 7:23](#) And they **truly** were many priests, because they were not suffered to continue by reason of death:

Various forms of [truth](#) are used 8 times in this epistle. [Hebrews 7:23-24](#) is a single sentence which can be divided by punctuation as:

1. The Leviticus priesthood was temporary.
  1. [And they truly were many priests,](#)
  2. [because they were not suffered to continue by reason of death:](#)
2. [Jesus](#) has an eternal [unchangeable](#) priesthood.
  1. [But this man,](#)
  2. [because he continueth ever,](#)
  3. [hath an unchangeable priesthood.](#)

This sentence is divided by a colon and, as we have seen everywhere examined, when a sentence has a colon followed by a [but](#) the two sides are polar opposites. Even though [Jesus](#) is a man, He is '[God in human flesh](#)' and that makes all of the difference in the world when talking about priesthood and comparing '[God in human flesh](#)' to a regular human man. In addition, this sentence starts with [And](#), which adds it unto the prior sentence. That sentence is divided by punctuation, and explained, in the note for [Hebrews 7:22](#) within the [Lord Jesus Christ](#) document. The details of that note show how all of Hebrews 7 is united in a single subject. In addition, the prior sentence also quotes [Psalm 110:4](#), which links in the teaching from there.

This verse uses [truly](#) to mean '[according to the principals of truth](#)' or '[according to the principals that God set up](#)'. God knows men and knew how much men would think their priests and religious ceremonies were impressive. God deliberately made the Leviticus priesthood impressive but used men so that men would see the inconsistency of it. Some were good priests but most were not. Then God introduced the priesthood of [Jesus](#) so that we could see how truly lacking anything done by man is.

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[Hebrews 11:15](#) [And truly](#), if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

This verse uses [truly](#) to mean '[according to the principals of truth](#)' or '[according to the principals that God set up](#)'. This is the '[Faith Chapter](#)'. The people mentioned before this lived ([confessed](#)) as [strangers and pilgrims on the earth](#). When you are a [strangers](#) you do not have access to things offered to '[citizens](#)'. When you are a [pilgrim](#) you don't want things that will tie you down and prevent you from completing your pilgrimage. This verse tells us that they [might \(probably\) had opportunity to have returned](#) but they didn't even consider it because they saw [promises](#) from God [afar off](#).

One of the principals that God established in His [truth](#) is that we receive future reward only if we give up the rewards of this world which are close at hand. The people in this chapter followed the principal from God and rejected [that country from whence they came out](#) in order to receive the [promises](#) from God that are only received according to God's principals established in His [truth](#).

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[1John 1:3](#) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and [truly](#) our fellowship is with the Father, and with his Son Jesus Christ.

[Verses 1:1 through 1:3](#) are a single sentence which is divided by punctuation and explained in the note for [1John 1:3](#) within the [Lord Jesus Christ](#) document. There is also a note under [Son](#) which has additional information and is linked to the general note for [1John](#). This verse uses [truly](#) to mean '[according to the principals of truth](#)' or '[according to the principals that God set up](#)'. God the Father established that [no man cometh unto the Father, but by me](#) ([John 14:6](#)). The main message of this

sentence is that those who submit to [the principals of truth that God set up](#) can have fellowship with the Father, and with his Son Jesus Christ and with other saints.

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## Verses-Truth's

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[Psalms 115:1](#) Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy **truth's** sake.

This psalm is written to compare what we can rely upon receiving from the Lord to what is unreliable and (supposedly) comes from idols or men. If God gave [glory](#) to even the best of men it would make His [mercy and truth](#) appear to be unreliable because even the best of men are unreliable. However, the Lord's [name](#) (power and authority) are reliable. That is why this verse is phrased like it is.

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[2John 1:2](#) For the **truth's** sake, which dwelleth in us, and shall be with us for ever.

[2John 1:1-2](#) is a single sentence which opens this short epistle that very clearly says that we are to walk in God's [truth](#) and not have any fellowship with those who reject God's [truth](#) because their influence can cause us to loose our reward. John uses [truth's sake](#) to mean the sake of our [Lord Jesus Christ](#), Who is [the truth](#) ([John 14:6](#)) and [dwelleth in us](#). (Please see the [verses that use prepositions](#) within the [Lord Jesus Christ](#) document which gives all the verses about us being [in](#) Him and Him being [in](#) us.)

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