

The Gift of the Spirit
Pastor Ty Blackburn
John 14:12-20
November 9, 2014

Amen. Turn with me in your Bibles to the 14th chapter of John, John 14. It was really amazing to see, in a congregation our size, how many people, and I know we didn't get everyone because some of you stood up, and you weren't on the slides. So that means there were a number of others, I'm sure, that we didn't get to see. It was just amazing, wasn't it? How a congregation our size, how many people have been connected to us, and that served our country, and as Paul said, "Wrote that blank check." Praise God for His kindness to us.

Well, the passage we're looking at this morning is John 14. We're moving to a new sub-section. This 14th chapter, as a whole, has kind of one unifying theme which is seen as you consider the fact that Jesus begins the chapter with the exhortation, "***Do not let your heart be troubled;***... in Verse 1. Then near the end of the chapter He repeats that, Verse 27, after He says:

John 14:27 ~ Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

The theme of the chapter is overcoming fear, overcoming being controlled by our troubles, knowing how to bear up in suffering and adversity. We remember that this chapter is part of a larger section, 13-17, these five chapters in John's Gospel are part of what we call '*The Farewell Discourse*'. It's really quite instructive to think about that these five chapters take place in the span of a few hours. A few hours, an evening, into the night, the late hours of the night. Certainly, Jesus praying the '*High Priestly Prayer*' in John 17, beginning with the Passover celebration in John 13, but basically six, seven hours, maybe less. Five chapters, a quarter of the Gospel almost, 21 chapters in the book. In inspiration of the Holy Spirit, John included this many verses, this many chapters to really let us into the heart of God.

'*The Farewell Discourse*', Jesus' heart is heavy. He has the cross before Him, the unspeakable agony, the indescribable physical suffering, the unimaginable, nearly infinite spiritual suffering that He is about to undergo, becoming of the sin-bearer, experienced separation from the Father. So He is about to undergo incredible suffering, and yet behold the Savior's heart, the meekness, and kindness of our

God because His concern is for His disciples. So we have these five chapters of Him encouraging them because they are about to undergo a great storm themselves. They are going to be stunned, and stupefied as they watch the events unfold before them. Though He's told them what's going to happen, they can't comprehend it so they will be blindsided by it.

Then they are about to experience separation from Him. Though He will be resurrected on Sunday, and will make a number of physical appearances to them over the next 40 days, they are about to be separated from Him physically until they die because Jesus, after He is resurrected, ascends to the Father bodily. The God-man, His flesh and body are now enthroned at the right hand of the Father, and would be shortly, so He would be separated from them. This is a great cause of consternation to them because they have spent the last three and a half years of their lives at this point following Him, spending day and night in His presence. So He knows that they are about to enter into a new era of their lives, the difficulty of living for God without His physical presence. They are going to face numerous challenges. Jesus knows at this point that of the eleven, ten will die martyr's deaths, according to early church history. And the eleventh, John, the apostle who writes this Gospel, they attempted to kill him, but God supernaturally kept him alive.

So this theme of how to bear up under trials and tribulation is a key part of the overall flow of the entire discourse, *'The Farewell Discourse'*, and particularly Chapter 14. And he comes, in the verses we're about to look at, Verses 15-17, he comes to what will become, if not *the* dominant theme, one of the major themes in *'The Farewell Discourse'*. I think it is the most important. That Jesus, in seeking to encourage them, unfolds for them in these hours together, the reality of, and the importance of, and the amazing, extraordinary kindness of God in giving the Holy Spirit. That is really what becomes the focus, the gift of the Holy Spirit.

So Chapters 14-16, particularly the doctrine of the Holy Spirit, is on display in John's Gospel. Jesus unpacks for us the wonder of the person, and work of the Holy Spirit. He basically tells them that the way that you can bear up is you need to understand that you are going to have the Spirit with you, and rejoice in that, and realize that, "It is better that I go away." That is really the theme, It is better that I go because in the economy of God's plan, the one God who exists in three persons—Father, Son, and Holy Spirit, equally God each person, equal in glory, in power, and yet in the unfolding of redemption, the Father plans redemption. The Son accomplishes it by becoming, the eternal Son becomes a man, lives as man, dies as man, is resurrected as glorified man, and now inhabits eternity in His

humanity. Still fully God, spiritually, but now man and God. He didn't cease to be God, but added humanity to Himself. He accomplished redemption, and then, in going back, in taking the human flesh back to the throne of God, He has made reconciliation with God, and now the Father and the Son send forth the Holy Spirit, the third person of the Trinity, into the hearts of God's people.

We are going to talk about the gift of the Spirit. That is the title of the message this morning, 'The Gift of the Spirit'. Let's look at, we will begin reading at Verse 12, to get the context from last time, and we'll read on down to Verse 20.

John 14:12-20 ~ Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. 13 Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 If you ask Me anything in My name, I will do it. 15 "If you love Me, you will keep My commandments. 16 I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. 18 "I will not leave you as orphans; I will come to you. 19 After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 In that day you will know that I am in My Father, and you in Me, and I in you.

Let's go to the Lord in prayer.

Our Father, we ask now that the Spirit of truth, the helper that has come forth from You, might open the eyes of our hearts to understand the word which He inspired. That He might now illuminate it, and help us to see the glory of the salvation that you've made available to us through Your Son, Jesus Christ. We pray in His name, Amen.

Now, the gift of the Spirit. Jesus is essentially saying, "You're sad, you're depressed, you're about to go through difficult circumstances, but you don't understand that we are at a moment in history that is earth-shattering." Now here is the Son of God about to go to the cross, and in His humanity, we know that later in the evening we find out from the other Gospel-writers, particularly Luke, that Jesus, in His humanity, is trembling before the cross because He knows that not only is the physical agony going to be incredible, but the spiritual agony, He's going to go as the sin-bearer, and experience the wrath of God, be separated from

the Father on the cross. So He knows that this is before Him, and yet He understands that this moment is necessary, and that what is about to be accomplished is really the opening up of paradise. Then, that for the Christian, the men that He is talking to, and everyone subsequent to them, that what God is doing at this point in history is of the greatest, and most profound source of joy. Because the reality of it, you and I were created to know the living God. We were created to see Him, to worship Him, to experience His presence. That is what it means to be in the image of God, created for worship. Created for, as Pascal said, ‘a God-shaped void, a God-shaped hole, an emptiness.’ We are created with this longing, and yet we are separated from God, we are separated from His presence by our sin, and that separation is something that we cannot possibly overcome. So God sends His Son into the world to live as a man, and to, in His humanity, live a perfect life, and to merit, in His humanity, fellowship with God again. That’s why He is the second Adam, or the last Adam. The first Adam rebelled in the garden. The last Adam is the one who is a life-giving Spirit, Jesus Christ.

He comes into the world to be the inaugurator of a second humanity. That is why He is the last Adam. He is a new humanity, a new group of people. He is going to create for God a race of people that can dwell in the presence of God, and He does that through His cross. As He stands before the cross, He realizes that the cross, and the resurrection, and the ascension are going to bring what every man longs for—true, intimate fellowship with the living God, and it’s going to be even greater than what His disciples experienced with Him. That is where we are like them. I mean, put yourself in their place. Jesus is telling them He is leaving them, and they will not have His physical presence with them again until they die and go to where He is. He says, remember He says early in the chapter, “I go away, but you can’t follow Me now, but you’ll follow later.” And Peter says, “Wherever You go, we’ll follow You. I’ll lay down my life for You.” “You can’t follow. You don’t understand. As you are right now, you cannot follow Me. The separation, in our senses, made it so great, but what I’m about to do is going to enable you to experience the presence of God. I’m going to go and take humanity into the throne room of God, and therefore, those who are attached to Me can have God’s presence.” But we don’t have to wait until then, this is the beauty of it. He gives the Holy Spirit.

So the gift of the Spirit is the great source of joy that God wants us to look at this morning. The doctrine of the Holy Spirit. We are going to look at two points. We’re going to start into the second point, hopefully, and we’ll go as far as we can today. We’re going to look first at ‘The Recipients of the Spirit’, and secondly at ‘The Gift of the Spirit’ itself.

1) The Recipients of the Spirit:

John 14:15-16 ~ 15 “If you love Me, you will keep My commandments. 16 I will ask the Father, and He will give you another Helper,...

Now what He does here at the very beginning, before He starts talking about the other helper, is the Spirit of Truth, is the Holy Spirit that He talks about in Verses 16-17. He puts this conditional sentence before that in Verse 15. ***“If you love Me, you will keep My commandments.*** Then, ***I will ask the Father, and He will give you another Helper,...*** What He is doing here, with this conditional sentence, this *if* and *then*, is He is showing that there is a connection between obedience, there is a connection between loving Christ and receiving the Spirit. “If you love Me, you’re going to receive the Spirit. If you love Me, what is the evidence of loving Me? You keep my commandments, you receive the Spirit.” The only ones who will receive the Spirit are the ones who love Jesus. The only ones who receive the Spirit are those who love Jesus and demonstrate it by keeping His commandments. This means that the only way that we can fill the God-shaped void in our hearts is to come to love Jesus Christ. He is saying again what He said earlier, “There is only one way to God. I am the way, and the truth, and the life. No man comes to the Father but by Me.” That to satisfy the longings of your heart, the needs that you have, you need to worship. You need to be right with God. You need to deal with your sin. You need a Savior. How can you deal with that, but to come to Jesus Christ? That is the only way. And when you come to Jesus Christ, you come to be a partaker of the divine nature. You come to have God live with you in your heart, but you have to repent and believe the Gospel. The recipients of the Spirit are those who have come through faith in Jesus Christ, and they alone receive the Spirit. We’ll see more of this as we continue to look through the chapter, but let’s move to ‘The Gift of the Spirit’, where we want to spend most of our time this morning.

2) The Gift of the Spirit:

What is He promising here? When we receive the Holy Spirit, what does this mean? I want you to look at this second point under three sub-points. The gift of the Spirit we understand by looking first of all at ‘The Promise of the Spirit’. Secondly at ‘The Person of the Spirit’, and finally at ‘The Presence of the Spirit’. The promise of the Spirit, the person, and the presence.

A) The Promise of the Spirit:

Now, the promise of the Spirit. What we want to do, when we interpret a passage of Scripture is always take it in context. When Jesus here begins to really talk about the Holy Spirit, and what is happening now through the cross, resurrection, and ascension, is the gift of the Spirit. But He has been talking about the Spirit before now in John's Gospel. We've seen a number of things in the Gospel of John about the Holy Spirit already, to this point. In Chapter 1:32-33, we were told by John the Baptist, that Jesus, when He comes, what He will do is He will, John was baptizing with water, what did John say about Jesus? "One after me who will baptize with the Spirit." So Jesus would be the one who would bring the Spirit.

In Chapter 3, we are told that the new birth happens by the Spirit. You are born of the Spirit. You must be born again, you must be born of the Spirit. So the Spirit will be given, it gives you a new heart, to give you new birth. In Chapter 4, we ran into the Holy Spirit again when Jesus was talking to the woman at the well. He said it was the Spirit who would make you a true worshipper. "You will worship God in Spirit and in truth." That is what He is looking for. You can't worship until you have the Spirit. You need to be born again. You need the Spirit. You need to worship, you need the Spirit. In John 7:37-39, Jesus stood up at the Feast of Tabernacles and made that statement, "If anyone is thirsty, let him come to Me and drink. He who believes in Me," this is John 7:38, as the Scripture said, "He who believes in Me," as the Scripture said, "from its innermost being will flow rivers of living water." He said, "What you are thirsty for, if you believe in Me, will be satisfied. What you long for, if you believe in Me, will be satisfied." Look what He says in Verse 39:

John 7:39 ~ But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

You see, they haven't yet, the disciples don't know this kind of satisfaction. So here they are, bemoaning the fact, and fearing the fact that Jesus is about to leave them, but He says, "Listen, you don't understand. You think that it has been wonderful to be with Me, and certainly it has, but it is about to get even better because the Spirit is coming." Now in Chapters 14-16, He begins to unfold that, and so let's move to the second point, 'The Person of the Spirit'.

B) The Person of the Spirit:

John 14:16-17 ~ I will ask the Father, and He will give you another Helper, that He may be with you forever; 17 that is the Spirit of truth,...

To look at the person of the Spirit, we have to look at who He is, and what He does. We see this in two key terms in these verses. He is going to repeat these terms over and over in this *'Farewell Discourse'*, but that word, the first term is the word *'helper'*. ...**He will give you another Helper, that He may be with you forever;**... The Spirit is referred to as *'another Helper'*. Some of the other translations, most of the translations—NAS, New American Standard, ESV, translate this word *'Helper'*. Even the New King James translates it *'Helper'*, the New King James. But if you have a King James Bible, you'll find the word *'Comforter'*, or the NIV says *'Counselor'*.

In the Greek, the word is actually (*παράκλητος*) *'paraklētos'*. We transliterate into English, that is a letter-for-letter rendering of the Greek word, would be *'paraklēt'*. You've probably heard that word, or you may have heard that word before. What He says here is He will give you another *'paraklēt'*, that He may be with you forever.

Now the *'paraklēt'*, this is a very interesting term, and one that is very rich. That is why you have this diversity of translation—Comforter, Counselor, Helper. The word *'paraklētos'*, *'paraklēt'*, comes from a verb *'paraklēto'*, which means *'to call to one's side, to come to someone's aid, to be called to their side and come to their aid, to offer assistance, encouragement, help, to exhort, to encourage'*. Sometimes it can refer to a legal advisor, or a counselor, an advocate, but that the root idea is the idea of help. That is that the person who receives the *'paraklēt'* is in great need, and the *'paraklēt'* comes and offers help, assistance. In fact, I think the reason the King James says *'Comforter'* is because of the word *'comfort'* back in the 1600's meant *'closer to help'* than it does today. Comfort today is help but it's more of just emotional help, isn't it? "I need to be comforted. I was down." But the word in English even in the 1600's meant comfort, aid, and help.

We have that expression aid and comfort to the enemy. It doesn't mean that you were comforting or consoling the enemy. It means you were strengthening and helping them. So the word means to help, to offer assistance, to offer aid, to meet need. Jesus is saying, "Listen, you're worried about your weakness. You're worried about what you're going to do. I'm going to ask the Father, and He's going to send you another Helper." That word *another* has some richness about it. He didn't just say, "I'm going to send you a Helper or the Helper." He said, "I'm going to send you another Helper." The word *another*, here, there are a couple of different words in Greek in the New Testament that can be translated *other* or *another*, and this particular word means another of the same kind and quality, not another of a different kind. It's distinct but not different, of the same order and

same kind. “I’m going to ask the Father and He’s going to give you another Paraclete, another Helper.” He’s basically saying, what is Jesus? He’s saying that, “I have been your Helper. I have been your Paraclete. I have come down from God to meet your needs, the great spiritual needs of your soul and your heart. You are in need and I come to your aid.”

Isn’t that the theme of the whole book? All of the things that Jesus has said about Himself, the “*I am*” sayings, they’re saying what? He is our Paraclete. We’re in the dark. Jesus says, “I am the Light.” We’re hungry spiritually. Jesus says, “I am the bread of life.” We’ve lost our way. He says, “I am the way,” and not only is He the way, but He is the door, and He is the Shepherd. Jesus is everything we need, and what He’s saying is the Holy Spirit will be everything you need. “The Holy Spirit will satisfy every longing of your heart in the same way that being in My presence has satisfied every need of your soul.” He is the Paraclete, another Helper.

Secondly, He’s also the Spirit of Truth. Do you see how He goes on in Verse 17?

John 14:17 ~ that is the Spirit of truth,...

To tell us more about the Holy Spirit, He’s going to use this term. In fact, the term Helper occurs four times in the next three chapters (14, 15, and 16) and the term Spirit of truth occurs three times in the larger section. You find Paraclete in John 14:16, John 14:26, John 15:26, and John 16:7. He refers to the Helper. But then He refers to Spirit of truth in John 14:17, the verse we just looked at, and John 15:26, and John 16:13. So He’s telling us about the Holy Spirit. The Holy Spirit, the first thing you know about Him is that He is the Helper. He comes to you, and He is your aid from God. And what’s interesting—a Paraclete normally we think the normal use of it would mean you call for the help. You’re in need, you’re in distress, and you call for the help, and the Paraclete, the advocate, comes, the support, the help. *Paraklēto* means call alongside of, is the breakdown of what the word means. Paraclete comes from *para* (beside) and *klēto* (to call, to call to your side). But the way that we understand Jesus as our Paraclete and the Holy Spirit as our Paraclete, is we did not call. God sent the help. Man wasn’t sitting down here wondering, “I need help. I need God to send a Savior.” No, man was saying, “I’m just fine. I may be miserable, but I’m making my own way, and I don’t want God,” and God sent the Helper, Jesus Christ. He’s the one called by God to our aid. In the same way, the Holy Spirit is the one called by God to our aid. The disciples weren’t saying, “Send us the Spirit.” No, Jesus said, “What you need is the Holy Spirit.

When you have Him, it will be as if your belly were filled with rivers of living water. And then He says He's the Spirit of truth. He is a Spirit who speaks truth. He's the Spirit who will reveal the truth. The reason that He is our Helper is He comes along doing the same thing Jesus did. What you and I need, the one thing that we need is to know God and to know about God, and that is your only real need according to the Scriptures. In fact, every other need is just a window to that. That's what John's been telling us in his Gospel by Jesus saying, "I am the Light. I am the bread," but all of Scripture teaches that.

I love the picture that you have in the Old Testament with the manna coming down from Heaven. In Deuteronomy 8:12, I believe it is, I may be wrong on that, but anyway, it's in Deuteronomy for sure. It's maybe Deuteronomy 8:2. We're going to stop this trying to figure out the verse, and just look it up yourself. It's in Deuteronomy where Moses says, "The Lord taught you through the manna. Why did He give you manna from Heaven? Why was it God took you out into the wilderness and you didn't have anything to eat? Was it bad planning on God's part? He should have had you pack a lunch when you left Egypt. No, of course not. He should have had some grain growing out there so you could have harvested it. No, of course not." God said, "I wanted you to understand that you would live, that your daily sustenance would be the bread that I would give from Heaven, and it wasn't so that you could just have this cool stuff that you call manna," which meant literally in Hebrew: *What is it?* Do you want some more *what is it?* "The reason I gave you this was so that you would know that your only need is to hear the word of God, that it's more fundamental than your need for food." You say, "I'll die if I don't eat." Yes, you will die forever if you don't have the word of God. Jesus came giving the truth. He is the Word, isn't He, of God. To see Him is to see the Father, He's been saying. He came to reveal the Father to us. This is the heart of God.

Do you want to know what God looks like? Look at Jesus. Do you want to know what God's character is? Look at Jesus. And now the Holy Spirit comes to continue the work of Jesus by pointing out the truth, and what He's going to do as we go through the rest of these chapters, we'll see this, He's going to bring to remembrance all that Jesus said and did, and He's going to continue to reveal Jesus. This is the ministry of the Holy Spirit. He's going to continue to reveal the truth about who God is by pointing us to Christ. That's the Person of the Holy Spirit. He is the Helper and He is the Spirit of truth. But the wonder of it is we have the presence of the Holy Spirit. Not just the promise, not just the person, but thirdly under the gift of the Holy Spirit, we have the presence of the Holy Spirit.

C) The Presence of the Holy Spirit:

This is what's extraordinary and new that they haven't yet understood. Look at Verse 16: *...that He may be...* Look at that next prepositional phrase: *...that He may be with you...* He repeats the same thing in Verse 17. Look at the end of Verse 17: *...but you know Him because He abides with you...* The Holy Spirit will be with you. That's what He's saying. You will have the presence of God with you. And He says in Verse 16: *...forever.* That when the Holy Spirit comes, He will never leave, and in Him coming, we find out that later that in reality when you have the Holy Spirit, you have Jesus.

In Verse 18 when He says, "I will not leave you as orphans; I will come to you," He's not talking about post-resurrection appearances. He is going to see them that way. He is saying, "I will not leave you as orphans. I will come to you in the Person of the Holy Spirit. When the Spirit comes, you have Me as well." So you haven't lost anything. "You have gained everything," is what He's saying. The God of the universe is going to take up residence with you.

One other prepositional phrase, look at the end of Verse 17:

John 14:17 ~ ...but you know Him because He abides with you and will be in you.

God will live in your heart. God will live inside of your soul, in your being. This is the most wonderful thing imaginable. Jesus is so excited, and He wants the disciples to be excited, but they can't fully comprehend this, and this is why He says later on in Verse 20:

John 14:20 ~ In that day you will know that I am in My Father, and you in Me, and I in you.

We're going to talk about this more next time, but that day is talking about the day when the Holy Spirit comes upon you. It's not talking about the day of the resurrection. It's talking about the day when the Spirit is given. When they receive the Spirit, all of this will make sense, that now the living God of glory is inside of you, and you are as He says—look at that: *...you in Me, and I in you.* We become, as Christians now by the Holy Spirit, baptized into Christ, we're in Christ and Christ is in us, and this is the most wonderful thing, more wonderful than anything we could have ever hoped for, to be truly in the presence of God and to have God present with us. All of the Old Testament promises—Immanuel, God with us—

fully realized at this point. Jesus is saying, “Listen, I’m going away, but this is everything that we’ve been talking about throughout all the pages of Scripture is about to come to pass. And this means for you and me on this side of Calvary and on this side of Pentecost when God poured out the Spirit, we should never complain or think that we wish we were to be like Abraham, or we wish that we could be like Peter and see Jesus with our own eyes today, that we could hear His voice audibly. Listen, this is why there’s so much nonsense out there. People are actually out there thinking they want to hear His voice, and they convince themselves that they do. Some of it may be psychological in just their brains, or whatever, but I think a lot of it’s spiritual. When you go wanting something like that, Satan is all too happy to oblige.

Why are you striving after finding Jesus? If you have repented and believed the Gospel, the Spirit of God has come into your heart and Jesus is already with you and in you. And how do you hear from Him? Who has the Spirit? It’s people who—in Verse 15—keep His commandments. This is interesting. We’re going to see this as we go through the chapter. He’s going to keep coming back to these same themes over and over, because He’s hammering it home. It’s hard for them to understand. It’s hard for us to understand.

Then He says:

John 14:15 ~ “If you love Me, you will keep My commandments.

Look at Verse 21:

John 14:21 ~ He who has My commandments and keeps them is the one who loves Me;

Verse 23:

John 14:23 ~ ...“If anyone loves Me, he will keep My word;...

Not commandments, but My word. Verse 24:

John 14:24 ~ He who does not love Me does not keep My words;...

The idea is that the one who loves Jesus is the one who receives the Spirit, and the one who loves Jesus is the one who keeps His commandments and His word, His words, not just the ethical commands of God. Apparently He's using interchangeably the words *commandment*, *word*, and *words*, that the one who has the Spirit is the one who loves the word of Christ. The one who truly has the Spirit is the one who guards, in fact, keeps. It's helpful to look at this verb. Verse 15:

John 14:15 ~ "If you love Me, you will keep My commandments.

It's the same verb in all four of the verses I mentioned: 21, 23, and 24. It's *keep*, and it means to watch over, to guard. It comes from a prison guard or a warden watching over a prisoner, attending to, keeping his eye on. The idea is that there's vigilance, attending to the word of God, the word of Christ. What He's saying is that people that have the Spirit, this is their character. They're always attending to the word of Christ. Now, this is why it's important. There are a lot of people who claim to have the Spirit, and what you find out is they don't really attend to the word of God very often, a lot of them. They talk a lot about the Spirit, they talk a lot about power, and wanting the miracles, which we saw in the last couple of messages. They're wanting to go back in time to a lesser day. But the ones who truly have the Spirit, you will know them because they're the ones who keep His word, guard over His word, love His word, and then also live His word. That's clearly part of it. They're brooding over the word. They love the word. They walk in the word. They keep the word. And the people who love Him and His word, and keep His commandments, the Spirit will be with them and in them forever.

It's an amazing reality that God would come and take up residence in a sinner like you or me. Isn't that just the most amazing thing in the world? Think about yourself and think about myself. My heart, even redeemed, still so much sin, so much that is not as it ought to be, and to marvel that God has made a way by the perfect sacrifice of Christ, to wash my sins away in the economy of God, and to justify the ungodly and remain just. He is just and holy, even that He's now made me holy in His presence. I'm not yet what I'm going to be. You're not yet what you're going to be, but in the meantime, we have God dwelling with us as if we were, and He'll never leave us nor forsake us.

If you today are hoping in Jesus Christ, if you are repenting, and believing, and trusting in the sufficiency of His finished work, then you have the Holy Spirit, and you have Him forever. And if you have the Holy Spirit in you, you have Jesus in you and with you, and we're going to see the Father in you. The Father has taken up His abode with you. That's what He says in Verse 23:

John 14:23 ~ Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

You have the Father, the Son, and the Holy Spirit in you, with you. What do you have to be worried about? What do you have to be afraid of? I mean, not just one Person of the Trinity, but you're filled to the fullness of God, through Christ. I was reading a book on prayer the other day, a Puritan, Thomas Brooks. He was saying in the book that we find ourselves in trying circumstances. You have something that just overwhelms you, a circumstance. He said, “Imagine if I were in one room and I were terrified, I were being attacked, or being persecuted and threatened with death to deny my faith, and I felt so alone and so helpless. I don't think I can bear up under this circumstance. I don't think I can do this.” He said, “If I heard the voice of Jesus in the next room, if I could hear the voice of Jesus praying for me, ‘Father, bless Thomas. He's Mine. I paid for his sins. He is mine. Strengthen him with Your grace,’ if I could hear the words of Jesus in the next room, I tell you that my fears would leave at once, and I should find myself strengthened to the task.” And then Brooks goes on to write, “He's not in the next room. He's in me. He's with me. Oh God, give me eyes to see what is truly real.”

That's the wonder of what God has done for us in Christ, the gift of the Spirit. We can bear up under anything because we have the Spirit. He will give us the grace we need. The Holy Spirit is with you, praying for you, aware of what's going on in you. We have nothing to fear, and Jesus Christ has done all of this for us. He has made it possible. That's the wonder of what God has done for us in Christ. Do you know Him? Why would you not receive Him today? Repent, turn from your sins, stop living your life according to your desires and your priorities, and give yourself to His Lordship. Surrender. Place all of your faith and hope in Him. Nothing in my hand I bring. Only to Your cross I cling.

Let's go to Him in prayer right now...

Our Father, we stand in awe of Your plan, the perfect wisdom of Your plan of salvation. We marvel that You, a God who dwell in light inaccessible hid from our eyes because of Your great holiness and purity and perfection, You have found a way to honor Your justice, Your righteous wrath against sin, and at the same time, display the riches of Your grace and mercy and compassion. You did this through the cross, and You now do this in the gift of Your Spirit to us.

Father, help us to press on to know more of the wonder of what You've done, to be less prone to grumble and complain. Forgive us, Lord, for our discontentment, our frustration, and our anger at our circumstances, and help us realize, Lord, the riches of the inheritance that we have, the glorious presence of the living God. We pray these things in Jesus' Name, Amen.

This audio presentation, description, and transcription by Providence Church in Duluth, Georgia, USA, is licensed under a Creative Commons Attribution-NonCommercial-NoDerivs 3.0 License.

 Except where otherwise noted, this work is licensed under <http://creativecommons.org/licenses/by-nc-nd/3.0/>

Attribution:

Based on work at Providence Church, Duluth, GA, USA and found online at <http://www.providenceduluth.org>. Permission for use beyond the scope of this license may be requested by contacting Providence Church, Duluth, GA through their website.