

**The Glorious Ministry of the Holy Spirit**  
**Pastor Ty Blackburn**  
**John 14:25-26**  
**November 23, 2014**

What a blessing! Jeff, Emily, Leila, thank you so much. Our young people are dismissed to your classes now. May the Lord bless you, and cause you to grow in your understanding of Him, and the glory of His Gospel this morning. Music is such a blessing, isn't it? Amazing! I invite you to turn with me in your Bibles to John 14. We're looking at two verses this morning, Verses 25 and 26 of this 14<sup>th</sup> chapter. The title of the message is 'The Glorious Ministry of the Holy Spirit'. One of the things that we have in John's Gospel that is somewhat unique among the Gospels, is that he really works out, and fleshes out the doctrine of the Holy Spirit in a way that the other Gospel-writers do not. God, in His sovereign wisdom, chose to do it that way. Matthew, and Mark, and Luke do talk about the Holy Spirit, but not as much as John does. Really these three chapters—14, 15, and 16, we have significant New Testament revelation of the person and work of the Holy Spirit.

We understand when we think about what John has done, is he really includes for us a real focus on what we've called '*The Farewell Discourse*'. That Jesus, really from Chapters 13-16, is giving a farewell discourse. I've mentioned 13-17, well Chapter 17 is '*The High Priestly Prayer*', so He is praying to the Father in that. In 13-16 He is really addressing the disciples. In these chapters, He is aware of their great need, that they are about to be separated from Him physically, effectively for the rest of their lives. They are going to see the resurrected Christ, they are going to have a few moments, a few opportunities with Him in the six weeks after His resurrection, He makes a number of appearances to them, but basically, He understands that from the time He ascends into Heaven, that they will not be physically present with Him again until they die. And He understands that, as He is sharing this with them, they don't fully get it. They don't fully understand what is about to happen, and He's trying to prepare them, and He keeps telling them, "I'm going away. I'm going. You can't come." One of the great comforts He gives to them, as He tells them, "Listen, but I've got good news. The Holy Spirit is coming." So because we have in John's Gospel, the reason we have so much more about the Holy Spirit in John's Gospel is because he included this, the Spirit inspired him to give us '*The Farewell Discourse*'. The other apostles did not record for us '*The Farewell Discourse*'. God left that for last, John writing last the fourth Gospel, gives us the fullest picture of the person and work of the Holy Spirit.

Now I want us to read, we're going to go ahead and read from Verse 16 all the way through Verse 31 to get the context. We're going to focus in on Verses 25 and 26, looking at the glorious ministry of the Holy Spirit. Jesus says in Verse 16:

***John 14:16-31 ~***

***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. 21 He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." 22 Judas (not Iscariot) \*said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" 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. 24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.***

***25 "These things I have spoken to you while abiding with you. 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. 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. 28 You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. 29 Now I have told you before it happens, so that when it happens, you may believe. 30 I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.***

Let's pray together.

*Our Father, we ask that as we consider Your word, that the Spirit who inspired this word would illuminate it in our minds, and our hearts. And in so doing, He would grant new levels of repentance, deeper faith, greater love, and He would transform us into the image of Jesus for Your glory. We pray this in His name, Amen.*

Verses 25 and 26.

***John 14:25-26 ~ “These things I have spoken to you while abiding with you. 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.***

Major thrust in Jesus’ discussion with His disciples. We’ve seen it in this 14<sup>th</sup> chapter. We saw the inclusion, we talked about last time the ‘*inclusio*’ where he begins the chapter, and ends it with the exhortation to not let your heart be troubled, Verse 1, and also Verse 27, ***Do not let your heart be troubled...*** He realizes that their hearts are being troubled, and will be troubled by their circumstances. The chaotic, confusing circumstances of life, the separation from Jesus, they will feel the great pressures of affliction, and opposition, and persecution, and just general difficulty of living without the presence, the physical presence of Jesus.

I mean, think about what it must have been like to walk with Jesus for over three years. I mean, to have been in His presence 24 hours a day, as they were for more than three years. They heard His voice. To have heard Him teach with such authority and power, to have seen Him minister with love, and compassion, and the miraculous, supernatural works that He did. They have left everything to follow Him, and now He, to their surprise, is leaving them. And He understands that this is troubling to them on the surface, but His basic message is, “Do not let your heart be troubled. Trust Me, believe in Me, love Me, and realize that I know what is best because the reason that you don’t need to let your heart be troubled, one of the major reasons is that the Holy Spirit is coming to you.” The plan of God is so much better than what you or I, if we were there with them, we would feel the same way. “Jesus, don’t go!”

We so often think we know better than the Lord, don’t we? I mean, don’t we find ourselves from time to time, wondering why God allowed a certain thing to happen? “I can’t believe this.” You hear about some tragedy that happens, and then you hear about something else that happens to the same person, and you are like, “What’s going on?” In our hearts we’re questioning God, His wisdom. “I think

You should do it this way.” We’re not always so bold to think it out loud, sometimes we are, but a lot of times it’s more kind of underneath the surface. The thoughts and purposes of our hearts are questioning God. Well they certainly would have questioned Jesus. “We don’t want You to go. We would rather have You stay.” But Jesus is telling them, “Listen, the plan of God is, what you want is not what is best for you. What is best for you is for Me to go, and for Me to send the Holy Spirit.” Which is always the case. Whatever God wants is what is best for His people. We never have any idea of what is best for us. We may have some general opinion, but we don’t see everything, and so we never really have, ultimately really have a clue.

Now, He is saying, “Be comforted, be encouraged, be strengthened because the Helper is coming,” and He uses that word ‘*Helper*’, we’ve said, four times in the passage. We read it twice in the passage I just read for you, Verse 16, Chapter 14:

***John 14:16 ~ I will ask the Father, and He will give you another Helper,...***

And we just read it in our text again, Verse 26:

***John 14:26 ~ But the Helper, the Holy Spirit,...***

And we’re going to see it two other times in this same extended discourse. In Chapter 15, Verse 26:

***John 15:26 ~ “When the Helper comes, whom I will send to you from the Father,...***

And then in Chapter 16, Verse 7:

***John 16:7 ~ But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you;...***

He’s saying, “Listen, I must go so that you can have Him.” He is saying, “It is better for you to have the Holy Spirit than to have Me.” Now what does that mean? “Because if you have My physical presence, if I remain here physically, you cannot have the Holy Spirit. Because if you get the Holy Spirit, you get the spiritual presence of Christ, and the spiritual presence of the Father in that package. So I want better for you than what you want.” He’s teaching us how we should be encouraged no matter what our circumstances are because if you are a Christian, if

you have placed your faith in Christ, if you have repented of your sins, and placed your faith in Jesus, then you have the Holy Spirit living inside of you, and He will never leave you. In having Him, you have more riches than if you had Jesus physically present with you, as the apostles did during the earthly ministry, before the cross, before the resurrection, before the glorification of Jesus.

It's really amazing what He says about the power of the Holy Spirit, and the glory of His ministry. It ought to be something that should bring great confidence and encouragement to us. Now I want to look this morning at three things about the ministry of the Holy Spirit. I said 'The Glorious Ministry of the Holy Spirit', that's the theme because that is what He talks about in Verse 26. I think with Verse 25's lead-in, that focuses on His ministry. There are three main points we're going to look at, but we're going to have a preliminary couple of points. But let me just tell you what the three points that we're going to get to are. We're going to look at 'The Efficacy of His Ministry'. Secondly, 'The Sufficiency of His Ministry'. And thirdly, 'The Consistency of His Ministry'. Efficacy, sufficiency, consistency of the ministry of the Holy Spirit.

But before we do that, I want to just address a couple of preliminary matters before we get to the main outline. The first thing that I want to point out to you, it's not the main point of the text, but it is right there in it, and we can't skip over it. The couple of preliminary matters are we need to see the personality of the Spirit and the deity of the Spirit before we get to the efficacy of His ministry, sufficiency, and consistency of His ministry.

### **The Personality of the Spirit**

Two things about the person of the Holy Spirit. First of all, His personality. He is a person. In fact, Webster defines '*personality*' as '*the quality or state of being a person*'. That is the main meaning of the word '*personality*', the first meaning in the dictionary. That means that the Holy Spirit has personal existence. That is, He is not an '*it*'. He is not a force, an impersonal power. No, He is a person. He is a personality. Just as the Father, and the Son are, so is the Holy Spirit. We see this in a number of ways throughout the whole Bible, but particularly in John's depiction of Jesus' words in John 14:26.

The Helper, the word '*Helper*' itself, we talked about a little bit last time, or the time before last, '*paraklēt*'. '*Helper*' is the translation of the Greek word (*παράκλητος*) '*paraklētos*'. If you translate you go meaning-to-meaning. You know, '*dos*' in Spanish to '*two*'. '*Dos*' in Spanish, transliterated isn't that

interesting because we use the same alphabet, 'd-o-s'. I think I spelled it right. But in Greek, they have a different alphabet, so to transliterate means to take the Greek letters and turn them into English letters. So the word *'paraklētos'*, transliterated transliterates into *'paraklēt'*. It is just taking letter-for-letter rendering, and the *'paraklēt'*, the one who comes alongside, literally. *'Para'*, alongside, *'klētos'*, to be called, to be sent alongside. The *'paraklēt'* is one who comes alongside. The *'paraklēt'* is the one who comes to support, who comes to encourage, who comes to strengthen. *'Paraklēt'* itself is a personal word, filled, overflowing with personal meaning. A *'paraklēt'* isn't someone who comes as a force and just abides by you. He comes and gives His heart to you. So the word itself, for Him to say, "The *'paraklēt'* is coming..." And what did He say in Chapter 14, Verse 16, the first time He used that word translated *'Helper'*? He said, "Another Helper, another *'paraklēt'*..." The Holy Spirit is for the Christian everything that Jesus was for the disciples. Every bit of personal love, affection that Jesus had for the disciples, they will now receive from the Holy Spirit. So the personality of the Spirit.

### **The Deity of the Spirit**

Then the deity of the Spirit. Now this isn't the main point here, it is just assumed that the Spirit is fully God, in the same way that Jesus is fully God, but you see here some attributes that are just taken for granted. This is the way that the New Testament teaches the deity of the Holy Spirit. Basically, it is just taken for granted.

***John 14:26 ~ But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things,...***

Verse 17.

***John 14:17 ~ ...He abides with you and will be in you.***

That is the omnipresence of the Holy Spirit. He is everywhere. He's also omnipotent, He's able to do the things we're going to see in a moment in His efficacy. He is equal to Jesus, He is another *'paraklēt'*. As Jesus was sent by the Father, so He is sent by the Father.

So the personality and deity of the Holy Spirit are really taught here, but that is not the major focus of what is being said there, those things are assumed. But we need not miss those things, we must not miss those things because people go astray in misunderstanding these things, and get distracted, and led astray with all of the

deception that is out there. The Bible teaches clearly that we have one God who exists in three persons. But this one God exists in the three persons—the Father, the Son, and the Holy Spirit. Each are equal in power and glory, equal in being, yet distinct in function, and there is a subordination of function, but not a subordination of being. They are equal in power and glory. When you read the New Testament carefully, and you let Scripture interpret Scripture, there is no other interpretation that reflects what the Bible teaches than that. Many people go astray because they impose their reason upon the Bible, and “I can’t understand how it can be three in one,” and they go astray.

There are places where we have to do what Spurgeon said, where you come to mysteries like this. Spurgeon said that sometimes, one of our problems is, have you noticed someone who is foolish enough when they are given a pill by the doctor. Back in Spurgeon’s day I’m sure they didn’t have the things that we have today. You know, I was taking some Airborne recently, it’s that cold thing that will knock the cold out quickly. It is almost like eating candy. I mean, I get a couple and I’m like, “All right!” You know? It is kind of a citrusy flavor, but that wasn’t the way it was when I was growing up. Even the stuff that had sugar and stuff in it, boy it took more than a spoonful of sugar to make that stuff go down. You know, just cough medicine, stuff like that. But anyway, Spurgeon is talking about before we have any of that, and he says, “Some people approach difficult doctrines like the foolish person who when the doctor gives him a pill to swallow, chooses to chew it.” That is foolishness. Some things are meant to be taken all at once and swallowed down, and there are some elements of doctrine that are like that. Take it all at once, swallow it whole, you’ll understand later, but if you want to chew too much on the front end, you’re going to run into problems. But the thing is, make sure you know what the Bible says, though. Are you seeing clearly what the Scripture says? And when you look clearly at the New Testament, the Bible clearly teaches one God in three persons. That each are equal in power and glory though there is distinction of function.

### 1) The Efficacy of His Ministry:

Now, having said that, let’s look at the glorious ministry of the Holy Spirit under three points this morning. First of all, ‘The Efficacy of His Ministry’. Now the word ‘*efficacy*’ means ‘*power, or capacity to accomplish a desired result*’. It is similar to the word ‘*effective*’, the same root. So the efficacy of the ministry of the Holy Spirit is that He accomplishes exactly what He intends. His ministry is powerful, and there is a sense in which, when He comes, the economy of God, the plan of God, is taken to another level. Now everything that the Holy Spirit does

was accomplished in Jesus' work, the cross and the resurrection, is everything. We're going to see that as we go forward, but it is the Holy Spirit who is able to apply it in such a powerful way.

There are two key verbs in the passage, Verse 26, the Holy Spirit, what does He do? He will teach, that's the first verb, '*will teach*'. And secondly, '*bring to your remembrance*', that's the second verb. "He will teach, He will bring to your remembrance, all that I said to you." Now the great concern of the disciples was, "What will we do? How will we function without our teacher?" I mean, they were following Jesus, they were disciples. That is, they had given themselves to lifelong learning at Jesus' feet. That's what a disciple is, a learner, and their master, their teacher, they yoked themselves to Him, "And we're going to follow You," and now their teacher is leaving, and things are going to be difficult for them. It's not going to be easy, smooth sailing. There are going to be turbulent waters ahead.

How are they going to make it without their teacher? Without their navigator? Without their guide? Without their counselor? Without their '*paraklēt*'? He says, "Don't worry. Don't be afraid. You will have a teacher, and His teaching will be incredibly effective. He will teach you all things. He will impress upon the mind, grant understanding to you of all things that I've said to you." Even see how this is set up. When He says in Verse 25, "These things I have spoken to you, while abiding with you." He is reminding them, "Listen, all that I have said to you so far, these things I've spoken to you while abiding with you." What is in view? "I'm leaving." In fact, that phrase, "These things I've spoken to you..." occurs seven times, this is the first time of seven in '*The Farewell Discourse*'. Next it occurs in 15:11, "These things I have spoken to you..." Chapter 16:1, "These things I have spoken to you so that you may be kept from stumbling." Chapter 16:4, "But these things I have spoken to you so that when the hour comes..." Chapter 16:6, "But because I have spoken these things to you..." Chapter 16:25, "These things I have spoken to you in figurative language..." Chapter 16:33, "These things I have spoken to you so that in Me you may have peace."

Now one of the things He's doing, He uses a particular tense in Greek, the perfect tense, which speaks of completed action with ongoing significance, but it emphasizes that it is completed. "Listen, I have told you..." He is basically saying, "I'm wrapping up My teaching ministry. These things I have said to you. These things I have taught you. My teaching ministry is coming to a close. It is coming to an end. It is going to have ongoing results." "How is that?" "Another teacher is coming to take what I began, and to complete it, and He is going to teach you, actually, all things." Jesus is saying that after the cross there is going to be a more

effective teaching ministry for the disciples than He had with them. Now He is the one who accomplishes it all, of course, in the cross. What He is saying is what we talked about last time, and the time before that, the tremendous distinction between life before the cross, resurrection, ascension, and giving of the Spirit, and life afterwards.

That is the dramatic hinge point of all of history. Everything that came before the cross, resurrection, ascension and giving of the Spirit, and everything that came after—two different epics. Remember we talked about a few weeks ago, Jesus promised here earlier in this passage, “Greater works will you do because I go to the Father.” “What? We’re going to do greater works than Jesus did?” “Yes, you, if you are a follower of Jesus Christ. If you have truly repented and placed your faith in Jesus, you will do greater works than Jesus did in His earthly ministry.” Now the reality is, Jesus is doing them through you. In John 15, He makes this point, “I’m the vine, you’re the branches. Apart from Me you can do nothing. Abide in Me and you’ll bear much fruit.” But what He is saying is that in His earthly ministry, even though He is God incarnate, even though He is the fullness of God, the exact representation of His nature there, there is such a problem on the part of the hearers that His ministry was limited in its effectiveness.

Sin is such a powerful thing, the mind is so darkened, the heart is so blinded that even with Jesus there, the ones who were born again, and who were saved, like the disciples, are still walking around kind of in the dark. Don’t we see that? The radical difference between the disciples before the giving of the Spirit, and after the giving of the Spirit? That’s what He is getting at here. “You will have a teacher who will teach you all things.” I mean, think about it, this is a theme in all of the Gospels, how the disciples just didn’t understand. That is an interesting phrase to look at. They did not understand. In fact, just a couple of pages back, John 12:16, we read this some time back, the story of the triumphal entry of Jesus on Palm Sunday. When He rides the donkey, and they lay the branches down before Him shouting, “Hosanna!” Then it says in Verse 16, “These things His disciples did not understand at the first.” They are sitting there, Jesus has been telling them what is going to happen, but they are sitting there, and they don’t understand what is happening. They’re like, “Why is He riding a donkey?” I mean, I’m sure they were caught up in the moment. They weren’t really just sitting there like this, but they were excited and they were happy, but they didn’t fully understand what was going on.

Something similar is said in John 2:22. That's at the end of Jesus' ministry. And then at the beginning of his ministry, in John 2, when He first has His disciples, and they go to Jerusalem the first time for the Passover, remember He's doing signs there, and then He goes into the temple and He cleanses the temple? And the Pharisees come and say, "By what authority are You doing this? What's going on here?" And Jesus says, "You want to know by what authority I'm doing this? Destroy this temple and in three days I'll raise it." John goes on to say in John 2:22, "Only later after the giving of the Spirit did they understand He was talking about His body." They were sitting there just like the Pharisees, thinking, "Wait a minute. What is He saying?" Turn over to Matthew 16. This is the place where you see this real clearly. They got it but they didn't get it, and the emphasis is on what they didn't get, really. In Matthew 16:6, we read:

***Matthew 16:6 ~ And Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees."***

Now, He had fed the 4,000 the day before, and the Pharisees had come up and were questioning Him, trying to trip Him up, and Jesus looks to His disciples and says, "Listen, beware of the leaven of the Pharisees and the Sadducees." Look what it says in Verse 7:

***Matthew 16:7 ~ They began to discuss this among themselves, saying, "He said that because we did not bring any bread."***

I'm mean like one of them is sitting there saying, "I told you we should stop—a quick trip?"

***Matthew 16:8 ~ But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread? 9 Do you not yet understand or remember the five loaves of the five thousand, and how many baskets full you picked up? 10 Or the seven loaves of the four thousand, and how many large baskets full you picked up? 11 How is it that you do not understand that I did not speak to you concerning bread?"***

"Can you really think that I'm upset about not having any bread? Did you not remember Me making bread for 5,000 men plus the women and children, or Me making bread another time for 4,000 men plus women and children? Do you think we need to be concerned about having bread?" They just didn't understand.

Now, it says in Verse 12:

***Matthew 16:12 ~ Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.***

Now okay, they got it a little bit. Then later in that same chapter, though, remember Jesus asked the question, “Who do men say that I am?” Peter says, “You are the Christ, the Son of the living God.” Jesus says, “Blessed are you, Simon Bar-Jonah.” He got it. “You’re the Christ, the Son of the living God.” Look what it says in Verse 21:

***Matthew 16:21 ~ From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.***

The emphasis of that, “From that time Jesus began to show...” the tense there is a past tense which means ongoing, continuous action in past time. Jesus began showing and kept showing. In fact, the word *show* means to set on display, to display openly. With His disciples, He is displaying openly. He’s telling them clearly, “Listen, what must happen is I must suffer in Jerusalem at the hands of the elders and chief priests, be killed, and raised on the third day.” You would think one time saying that might have jumped out at them, wouldn’t you? I mean, I know we would be just as dumb, but when you look back and you’re like, “Wait, that’s something that I need to know more about,” and He kept on telling them. But turn over to John 20:8.

This is right after Simon Peter and John go to the tomb and they find the tomb empty. The cross has happened, the resurrection has happened, but they just see an empty tomb. They go to the tomb—Verse 8:

***John 20:8 ~ So the other disciple (that’s John) who had first come to the tomb then also entered, and he saw and believed.***

He gets it, but he gets it only after he saw the empty tomb, because why? Look at Verse 9:

***John 20:9 ~ For as yet they did not understand the Scripture, that He must rise again from the dead.***

After Jesus died, they weren't thinking, "When is the resurrection going to happen?" They missed it. But when they saw the empty tomb, "Yes," they understood a little more. But it was this kind of halting, faltering kind of understanding that when the Holy Spirit comes, is radically transformed, and Peter, and John, and the apostles become different men when they have the power of the Holy Spirit in them.

I mean, think about the before and after, what an amazing thing. And you see this even in John's Gospel explained. I mentioned two passages. I mentioned John 2:22. Look what He says there. This is where He was talking about the cleansing of the temple. Jesus said:

***John 2:19 ~ Jesus answered them, "Destroy this temple, and in three days I will raise it up." 20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?"***

John says:

***John 2:21 ~ But He was speaking of the temple of His body. 22 So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.***

See, the Holy Spirit gave them what? He made them remember this, and they believed. And John 12:16, I said that they didn't understand what was going on, but John tells us that in reality, he came to understand it later. Before he wrote these words down, he understood.

***John 12:16 ~ These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.***

You see exactly what He said in our passage. "The Holy Spirit will bring to your remembrance all things that I said to you." So the Holy Spirit has incredible power to change us. He changed them dramatically, and He changes us the same way. If you are a Christian, you have the Holy Spirit living inside of you, and that means that you've been granted the ability now by His sovereign work—you have an enlightened mind. You have an enlightened heart. You have a new mind, a new heart, through regeneration which led to conversion, and now you have power to understand things that you didn't before.

Not just to understand them intellectually, but understand them in a way that brings true spiritual impact, and your understanding of that can be shared with others. There's a wonderful promise He said earlier in John 7. Jesus, at the Feast of Tabernacles, said:

***John 7:37 ~ ...“If anyone is thirsty, let him come to Me and drink. 38 He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’”***

Not only will you be satisfied, but you will have rivers of living water flowing out to others. People who are thirsty will find in you ultimate refreshment flowing out of you to them. Look what He says after that:

***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.***

So He's telling them, “All that I've been telling you before, I must go. I must be glorified so that the Spirit can come. And when the Spirit comes, He's going to change everything for you. You will see what you did not see before, and when you speak to other people, they who are blind suddenly will be able to see, and those who are thirsty, and dying, and not even aware of how thirsty they are, will find refreshment as you preach the Gospel to them.” That's the efficacy of His ministry. The Holy Spirit will do that in you.

## 2) The Sufficiency of His Ministry:

But then the Sufficiency of His Ministry, back to John 14:26. The sufficiency of His ministry I think is seen in the key word *all*.

***John 14:26 ~ ...He will teach you all things, and bring to your remembrance all that I said to you.***

Actually, both times they could translate it *all things*. “He will teach you all things, and bring to your remembrance all things that I said to you.” The emphasis is on the completeness of His ministry. He's not going to come and teach you some things. He's going to come and teach you all things, that is, He's going to give you all that you need. That's what we see in the outworking of the life of the church. When the Spirit comes, He gives them all that they need, and more than they ever imagined that they needed.

I don't think the disciples were thinking, "You know, I really wish I could speak Portuguese," the day they were gathered in the upper room. I don't know if anybody actually spoke Portuguese. I guess that language probably wasn't exactly what it is today, so I just used that as an example. They weren't thinking, "I need a Rosetta Stone. I just would like to learn a new language." But the Spirit gave them new languages so they could go out and share rivers of living water with people from all these different places, and they were hearing the Gospel in their own tongue. The Spirit did that. He gave them all that they needed to know.

Suddenly all that they had seen before, all that they had witnessed of Jesus now had a new power. Peter who had denied Christ before the gift of the Spirit now stands up with boldness and proclaims Jesus in a fearless way. "This Jesus whom you crucified," he says, "God has made both Lord and Christ." There's no hesitancy in Peter at that point. That's not to say that he lived a perfect life after that. No, he sinned and he messed up, and we have that in Galatians where Paul has to rebuke him. But the Holy Spirit is the one who makes us able and adequate for every good work. That's the sufficiency of His ministry. He will give you everything that you need. And for them, the apostles, what He was telling them when He said this, "He will teach you all things, and bring to remembrance all that I said to you," He's actually telling them, "Listen, the Spirit is going to come, and He's going to help you remember everything that you need to remember to write your Gospels down." That's what He did. The Holy Spirit gave them every word that Jesus had spoken that they needed to write down. He gave it to them with perfection so that we have a perfect record. They weren't walking around as Jesus was teaching, with a stenographer. They didn't need one. God doesn't need a stenographer. So the Holy Spirit gives them everything that Jesus said in exactly the way He wants it packaged in the Bible, and so we have a perfect revelation. The Gospels are recorded that way. And then the implications of the Gospels. "He will teach you all things." The Holy Spirit gives us, the rest of the New Testament is His teaching about the impact and ministry of Jesus, and the implications of Jesus' death, His cross, His resurrection, His ascension. He's giving us all of that, and He gives us a perfect and sufficient record of that in the Scriptures.

So for us, that means that you have within you one who will make you sufficient to whatever you're called to do. You can be like Moses and say, "I'm not a good speaker. I can't do this. I don't know if I can share with this person. I don't think well on my feet. I'm not that smart." If you have the Spirit of God inside of you, you're a whole lot smarter than they are. You don't need anything else. And if you have His revelation and you just share some of it, because this is the mind of the Spirit right here—this is the ministry of the Spirit right here. If you share this,

relying upon the Spirit, the Spirit, when He is willing, when He is ready, He will make that word a powerful bombshell in that person's life. They may be the most arrogant, condescending kind of person, and looking down on you, and you just speak the word, "Repent and believe the Gospel. Jesus Christ is the only way to Heaven," and when the Spirit accompanies that, there's nothing they can do but fall on their face and worship Jesus Christ. And there are people that were going one direction, and suddenly are going a different direction. History is filled. You and I are testimony of that same kind of reality. Where were you when Jesus found you? Some of you were going as hard and fast away from God as you could. In reality, everybody was. Even if you grew up in a Christian home, you can be under the teaching of the word, have parents who loved you and are disciplining you, and yet in your heart, until the Spirit works in you, you are running from God. But don't despair. As those who are concerned about those who are lost, rejoice that you have within you the living God who can take the work of Jesus Christ and apply it with specificity and perfection to that person's mind, and heart, and life. The Spirit is sufficient. That means we have all we need for life and godliness. We have all that we need for life and godliness in His word. We've looked at the efficacy of His ministry, the sufficiency of His ministry, and finally the consistency of His ministry.

### 3) The Consistency of His Ministry:

***John 14:26 ~ ...He will teach you all things, and bring to your remembrance all that I said to you.***

It's interesting that the Holy Spirit in His place in the plan of God in salvation is not coming bringing new revelation. He is pointing back to what Jesus said and what Jesus did. That's what He's saying. "He will bring to your remembrance all that I said to you." In fact, in the Greek, the *I* is emphatic. I've mentioned this a number of times as we read through John's Gospel, that John often will—Jesus says He's speaking John recording what the Spirit puts upon his heart will record it with an extra pronoun, ἐγώ (ego), the pronoun for *I*, the first person, personal pronoun *I*. In Greek, the verb has that in it. It already says, "I said to you," but here you have the 'ego' on top of it, the '*I*'. It has the force of: *I Myself said to you*. "He will bring to your remembrance all that I Myself said to you." Jesus is saying, "Listen, everything that the Holy Spirit is going to do is continue what I have done. He's not going to take you off in new directions." How important that is. We see that so many people through the years, through the centuries, have claimed to have the Holy Spirit, and yet they've gone off in all kinds of wacky directions.

No, His ministry is, “To bring to your remembrance all that I said to you, to teach you more about what I have said to you.” In fact, it’s also there when He says, “The Father will send Him in My name. In My name, in thorough accord with all that Jesus is and has done, He will come in My Name, completely consistent with who I am.” In the same way that Jesus came (John 5:43) in His Father’s Name. You see, Jesus said, “Look, when I come, I’m not doing something new. I’m doing exactly what the Father has been doing throughout all of Scripture. I’m giving you a consistent revelation.” Here in the same way, the Holy Spirit comes consistent with all that’s gone before, and He’s saying, “It’s all about Jesus now.”

Look at what the Holy Spirit teaches. Look at John 15:26, another one of the verses where the word *Helper* is used.

***John 15:26 ~ “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me,...***

“He will testify about Me.” What’s He going to do? “He’s going to talk about Me.”

***John 16:13 ~ But when He, the Spirit of truth, comes, He will guide you into all the truth;...***

Now, He’s the Spirit of truth, but who is the truth? Jesus is the truth.

***John 16:13 ~ ... He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 He will glorify Me, for He will take of Mine and will disclose it to you.***

You see the work of the Spirit is to constantly talk about Jesus. J. I. Packer used an excellent illustration in his very helpful book *Keep in Step with the Spirit*. He saw one day as he’s walking to church to preach at evening service, and he said he was walking toward the church, and he just was thinking how beautiful the steeple looked with the floodlights trained on it. He said, “That’s really interesting, because you know, I didn’t see the floodlights at all. I didn’t sit there and, ‘Look, there are the floodlights’ but I saw what the floodlights pointed to, the church.” He says, “The Holy Spirit has a ministry of the floodlight, or the floodlight ministry of the Holy Spirit.” He says, “Think of it this way. It is as if the Spirit stands behind us, throwing light over our shoulder on Jesus who stands facing us. The Spirit’s message to us is, ‘Never look at Me, listen to Me, come to Me, get to know Me,

but always look at Him, and see His glory. Listen to Him and hear His word. Go to Him and have life. Get to know Him and taste His gift of joy and peace.” That is the ministry of the Holy Spirit.

So now that has tremendous implications, because when you hear people talking about Holy Spirit empowered ministry, and they never talk about Jesus, you can know this—the Holy Spirit is the only Person not present there. If He were there, the focus would be on Jesus, because that is His ministry. In the economy of God and the way that the Holy Trinity have planned redemption, this is the way. The Father plans redemption, the Son comes and accomplishes redemption, and the Spirit applies it. The Spirit applies it by saying—He comes personally to live inside of you, and He says, “Look at Jesus. He is everything that you need.” And look what He gives us in the word. He’s the one who inspired these Gospels, and inspired the Epistles in the New Testament, and at every point, His message is, “Look at Jesus. He’s everything that you need.” He works in the heart to give you a new attitude toward yourself, and a new attitude toward Christ.

“The Spirit,” He’s going to say in John 16:8, “comes to convict the world regarding sin and righteousness and judgment,” and He does. He comes to expose and to help the blind begin to see by first seeing our emptiness, our ugliness, our incredible need to be saved, our hopeless condition, and then He throws the spotlight on Jesus, and says, “This is what you need, the one who has come from God. He is all that you need. He is the bread of life. He is the Light of the world. He’s the one who dispenses living water. Look to Him.” You say to the Holy Spirit, “You’re the living water,” and He says, “Yes, but look at the one who gives it to you. Keep looking at Him.”

There is a beautiful and glorious reciprocity in the Trinity, that the more I see it, the more I marvel at it. I mean, we’re talking about the God whose chief attribute is holy, and the word Holy Spirit, holy meaning transcendent, separate. It speaks of purity versus our impurity, yes, but it speaks more of being—transcendent, greatness in distance, and our smallness. So it speaks of majesty and glory, and yet what you find in the Triune God—Father, Son, and Holy Spirit—who are exalted in majesty and glory is this amazing humility, a part of each Person of the Trinity.

Jesus is saying, “Listen, it’s good for you that I’m going away. You’ll be much better off with Him. Rejoice, He’s coming. You’re going to have the Spirit.” And then the Spirit comes and says, “Keep looking at Jesus.” And the Father says, “I’ve given Him a Name that is above every name,” and Jesus is constantly throughout His ministry, saying, “The works that you see Me doing are the works that the

Father is doing.” You see just each one giving glory back and forth to one another in this amazing celebration of glory and majesty, and all of it love. And Jesus is saying, “Listen, you are now invited into that.” The Spirit comes into you and brings you into the oneness of the Trinity. He said this actually in John 14:20.

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

“You will know that I am in My Father, and that you are in Me.” That means that we are in Christ who’s in the Father, and yet He also says He is in us. We’re in Him and He is in us. There’s this spiritual Coinherence of the Christian in God now, yet He remains God. We’re not God. We are never God. There’s always the Creator/creature distinction, but the wonder of it is He invites us into this love that has existed from all eternity past—Father, Son, and Holy Spirit. So Jesus says, “If you only knew! You guys are worried, you’re anxious, you’re confused. If you only knew what lies ahead.” And for us, He’s saying, “Listen, when you feel overwhelmed, when you feel discouraged, when you don’t know where you’re going to find the resources, wait a minute, you’ve forgotten. The living God lives inside of you.” If you have repented and placed your faith in Jesus Christ, if you are trusting in the sufficiency of what He did at Calvary, if you believe that He suffered in your place for your sins, and that He rose again to prove that He is able to wash us, then you have His Spirit living inside of you, and you have nothing to be troubled about, nothing to fear. God is with you, and He will remain with you until the day when—and we all look forward to this day, because it’s going to be better in Heaven. The reality is that the plan of God only keeps getting better.

The Old Testament, it must have been wonderful to be with Moses, and to see the pillar of fire and the pillar of cloud, but what would Moses say to the disciples? “Would I rather have been with the pillar of fire and the pillar of cloud, or have been with you guys walking with Jesus?” Moses would say, “You’ve got it a whole lot better than us.” And then the disciples, if we were talking to them and we said, “Look, I can’t imagine what it would have been like to hear Jesus’ voice and walk with Him every day,” they would have said, “Wait a minute, you don’t have a clue. It was wonderful. Yes, it was wonderful. I wouldn’t trade anything for it except that I wouldn’t go back there. I want what I have now on the other side of Calvary, the other side of the empty tomb, and the other side of Pentecost. It was better by far.” And then when we get to Heaven, we’re going to say there’s no way we’d go back here. It only gets better. Considering the glory of God, the goodness of God, why would you not follow Him and give Him your heart?

Let's go to Him in prayer...

*Father, we give You thanks for the amazing plan, and just the glorious beauty of the salvation which You have made available to us, to take us who were rebels and just hopeless, helpless, utterly unworthy of You, and by the gift of Your Holy Son, to make us able to come into Your throne room, able to dwell with You, and that now we have the Holy Spirit as a down payment of that, that we truly are now in Christ, worthy to stand in Your presence, that the gift of Your Spirit today means that we know we will stand before you not in terror but in incredible joy and acceptance. What a glorious Gospel.*

*We pray for those that are here that have not yet repented and believed. Lord, open their hearts to cry out to Jesus today. Work by Your Spirit to make them look to Him and to turn from their sins, and to give themselves to such a glorious Savior. And for those who are Yours already, Lord, may we be more and more surrendered to You, more and more delighted in what You are doing and what You have done, more and more amazed at the riches of Your grace. We pray this in Jesus' Name, Amen.*

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