

**The Person and Work of the Holy Spirit**  
**Pastor Ty Blackburn**  
**John 16:4-15**  
**May 3, 2015**

Amen. Please turn with me in your Bibles to the 16<sup>th</sup> chapter of John. I mentioned to Brian and Lydia, Patti is home today with Maggie, who was running a fever last night, and so I hope, she was at the tea yesterday. So we pray for all of the people that might have been influenced. She was supposed to keep the nursery today, so we kept her home, obviously. That's a good move. But Patti and Maggie, I wish they could be there to have heard the blessings we received in Sunday school, and hear about what God is doing in Cambodia, but we're looking forward to spending time with Brian and Lydia and the family, Lord-willing. She felt better this morning, so hopefully she's going to be getting well.

But anyway, John 16 is where we are, and we're moving into a new section this morning. We have been looking at John 15:18 to John 16:4, and this morning we are going to start in the last part of Verse 4 and go through Verse 15. This is the next section in this wonderful Gospel and the title of the message this morning is 'The Doctrine of the Holy Spirit'. I chose that title advisedly. So often people today, in the church at large, and we're tempted to think this way, to think doctrine is irrelevant. "Theology, doctrine, you know, why do you worry about that? It's just theoretical, it is speculative, it is not practical. Give me something practical." Well, what you see in this particular passage of Scripture, remember the setting, Jesus is talking to His disciples on the night before He is to be crucified. They don't know what is coming so they are about to enter into the storm that is the circumstantial surrounding of the crucifixion where darkness reigns. They are about to go through that torrent.

Peter is going to deny Christ, the disciples are going to scatter. Then after the resurrection and the ascension, Jesus is also preparing them for the fact that He is going away. He has been telling them that through the night, leading up to these words we're about to read, that He is going away, and where He is going they cannot follow. That has caused great distress for them. He knows what they are going to experience after His ascension, as they go out and take the Gospel into the world. They are going to encounter tribulation and suffering. They are going to encounter persecution. The section we just looked at, we saw that essentially the message in the previous few verses Jesus was teaching, "Listen, the world is going to hate you. It doesn't make sense, you are taking a message of life to a world that is dead, but they are going to hate you. They are going to persecute you. You are

going to have times of discouragement and disillusionment, and I want to give you what you need so that you can stand up in the most difficult and dark times of your life. And what you need, is you need the Doctrine of the Holy Spirit. You need sound theology. You need to understand who God is, who God the Holy Spirit is.”

It is interesting how Jesus, during what we call ‘*The Farewell Discourse*’, from John 13 through John 16, how much time He gives to the ministry of the Holy Spirit, explaining it, and expounding it. Brian read earlier from the verses in Chapter 14, Verses 16-26, those 11 verses where He is basically saying to them, “Listen, I am going away, but I’m going to send the helper.” And then in Chapter 15:26, which we looked at last time, when He is talking about, remember we said that when you encounter persecution, how do you stand up under it? Jesus says, “Remember the words that I said. Remember the one that I sent.” In Verses 26 and 27, He returns to that name for the Holy Spirit, ‘*The Helper*’, ‘*The Spirit of Truth*’, and then He comes again in Verse 4b basically to 15, to again emphasize the presence and ongoing ministry of the Holy Spirit. “This is what you need to know when days are darkest in your life, you need to know about the reality, and the person, and the work of God, the Holy Spirit.” Look with me at these verses. We’ll read Verse 1 of Chapter 16 to help set the context.

***John 16:1-15 ~ “These things I have spoken to you so that you may be kept from stumbling. 2 They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. 3 These things they will do because they have not known the Father or Me. 4 But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning, because I was with you.***

***5 “But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ 6 But because I have said these things to you, sorrow has filled your heart. 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; but if I go, I will send Him to you. 8 And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged.***

**12 “I have many more things to say to you, but you cannot bear them now. 13 But when He, the Spirit of truth, comes, 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. 15 All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose it to you.**

Let’s pray together.

*Our Father, how grateful we are for the opportunity to worship together this morning, You, and the Lord Jesus Christ, and the Spirit. You, triune God. We ask, as we consider these matters, we realize, Lord, the limits of our own abilities to measure these things. How unfathomable are Your judgments, and how difficult it is to consider Your ways, how much more unfathomable is Your being? So we ask You for the Holy Spirit, who inspired these words, to illuminate them, and to work in our hearts to help us understand these things, so that we might be more faithful followers of Jesus Christ. We pray these things in His name, Amen.*

The Doctrine of the Holy Spirit, the person and work of the Holy Spirit, we’re going to begin looking at it today, and then we’ll need to look at it again next time, to continue to unpack what is going on in these verses. We’re going to use this passage as kind of a summing up place to look at the other passages on the Holy Spirit as well, from John 14, and John 15.

The first thing I want you to note though, is that I’m going to do an extended introduction, which comes as no surprise, I do that a lot. But we’re going to talk about the problem and the solution, and then we’re going to move into the meat of the message which is the person of the Holy Spirit, and the work of the Holy Spirit. That is what we are going to be looking at the rest of today and then next time. That is the main thrust of this passage, and what God wants us to have so that we can bear up under whatever circumstances we find ourselves in. But first of all, we need to see the setting, and this shows the relevance of doctrine again, because the problem, and the solution. Look with me in Verses 4-6, you see the problem.

***John 16:4 ~ But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them.***

And here is the transition point to the next section.

***John 16:4 ~ ...These things I did not say to you at the beginning, because I was with you.***

He said, “I didn’t tell you these things because I’ve been with you, but now I’m about to go away and you need to understand these things. So He says in Verse 5:

***John 16:5-6 ~ But now I am going to Him who sent Me; and none of you asks Me, ‘Where are You going?’ 6 But because I have said these things to you, sorrow has filled your heart.***

So the problem is that the disciples are overwhelmed. That is the problem. They are completely overwhelmed, they are discouraged, they are battling some measure of disillusionment, and they are on the verge of despair. They are disillusioned in that they left everything to follow Christ, and now He’s leaving them. Humanly speaking, you can understand that on the surface of it, how distressing that must have been. And they have just really begun to grapple with this reality though Jesus had been telling them this through His ministry. They’ve really begun to understand it just in the last few hours and so they are discouraged. He’s been talking about these trials that are coming and that has furthered their discouragement, and basically, they are overwhelmed. As He said, their hearts are filled with sorrow. ...***sorrow has filled your heart.*** “Sorrow has gone all the way up to the brim of your heart. It is full with this overwhelming sadness.”

They basically are doing what we are all prone to do, they are looking at their circumstances, and though we don’t ever correctly see our circumstances. We are better at looking at our circumstances than we are at understanding our resources. So there is a comparison between their circumstances and their resources, and they realize that their circumstances are bleak, and going to get bleaker. Jesus has just told them, “They are going to make you outcasts of the synagogue. It’s going to be so bad that when they kill you, the people that kill you are going to be the religious people, and they are going to think they are offering services to the God that I have come to make known. It is going to be that messed up, that dark.” And as they hear that, they think about the circumstances, and the trials that are coming. And then they think about their resources, and the thing that is in front of them, looming the largest, is Jesus will not be with them. And so when they consider that, “We’re going to be alone in these circumstances. The circumstances are bleak, and our resources appear to be far too meager.” That is the problem and so they are overwhelmed with sorrow. But their problem is really they don’t understand their resources because He goes right on to say to them, in Verse 7, “But I tell you the truth, it is to your advantage that I go away.” Literally, “It is better for you that I go

away. You think you would like to have Me with you for the rest of your lives, physically, but it is better that I go away.”

Now think about that for a moment. If you could have surveyed the disciples at that point and said, “Look guys, He’s told you what is coming ahead, you have a vote.” Now, of course, we don’t get to vote, the Kingdom of God is not a democracy. We serve a King. But if we did, if there had been a survey taken of the 11, Judas is gone betraying Christ right now, so it is the 11 that remain, and you said, “If Jesus had said, ‘Would you prefer that I stay or I go, it is up to you all?’” Unanimous, “Stay!” Right? Now think about it from our perspective, you know you are going to go through an incredibly difficult time in your life. Maybe you are going to experience persecution, and you knew that it was coming. Or it’s not just about persecution, maybe you’re going to have a trial come into your life that is going to be the most difficult trial you have ever gone through. Perhaps it is an illness yourself, or it is an illness for someone you love, would you rather have Jesus physically present with you, holding your hand, or would you rather have the Holy Spirit?

Now if you are honest, aren’t there times where you really feel like, “I’d rather have Jesus physically with me.”? You really would rather have both, but that is not an option. It is one or the other in the plan of God and the disciples would have chosen wrongly. They would have chosen to keep Jesus physically with them, but what He is basically telling them, “Listen, you don’t understand. It is much better that I go away because by going, I am going to be able to send you the Holy Spirit. And if you understood this correctly, if you could see the difference in resources that are available for my physical presence versus the presence of the Holy Spirit, if you could see the balance sheet, you would change your vote.”

The kind of thing that we’re going to learn in this passage, and the power of the Holy Spirit, the ministry of the Holy Spirit, we should never ever think things that we may have thought. Have you ever thought, “I wish I could have even been Abraham, and had the Lord come down and speak to me directly, face-to-face.”? Remember when the Lord appears to Abraham with the two angels? And He spoke to him a number of times where Abraham knew clearly what God was saying? He didn’t have a Bible. Or, “I wish that I could have had the kind of experience Elijah had on the mountain when he heard the still small voice and God speaking to him in that soft wind. If only then I would really be able to be more faithful to God.” Or, “I wish that I could have walked with Jesus and seen Him manifest His miracles.” Now in one sense there is nothing wrong with us thinking this for a moment, but when you begin to say, “I’d rather that than to live here where I am

now,” that is a problem because Jesus says that it is much better for you and me today, if you know Jesus Christ, if you have repented and placed your faith in Christ, you have far greater resources than the disciples had before the ascension.

Because you see, they had the presence of God with them, right? Jesus is Emmanuel, God with us. They had the presence of God made visible with them, they had the power of God with them. But when you have the Holy Spirit, you have the presence of God in you, and the power of God in you. That is the difference, and that is why Jesus could say, remember when He is questioned about John the Baptist? He is questioned by some of John the Baptist’s disciples. Remember John is in prison? You know John’s ministry was to point the way to Christ, and he knew, “That’s the one. That’s the one,” but he was struggling. He was wavering in his faith because he had been arrested by Herod, and he is wondering, and hears things aren’t going like he expected with the ministry of Jesus. It is not like revival breaking out everywhere like he expected and he is about to die.

He sends word to Jesus and he asks this incredible question, considering, remember John the Baptist, the first time he met Jesus? When he was in the womb of his mother Elizabeth, and Jesus was in the womb of Mary? And John the Baptist, in the womb, recognized Jesus. I mean, that is pretty good recognition skills. “That’s the one,” and remember Elizabeth is filled with the Holy Spirit, and she begins basically to voice the same kind of thing that John the Baptist is going to do in his ministry, “That’s the one.” How can it be that the mother of my Lord has come to me?” She doesn’t know that Mary is the mother of her Lord until the Spirit tells her through the ministry of John the Baptist in her womb.

The first time he laid eyes on Him physically, he is baptizing, Jesus comes down into the water, and he says, “What are You doing? You need to baptize me.” Remember, he’ll be out talking to somebody, and Jesus walks by, “Behold, the Lamb of God who takes away the sins of the world.” He recognized Jesus, but when trials came, when he became discouraged to the point of disillusionment, he sent his disciples to ask Jesus the question, “Are You the one, or are we to wait for another?” You know that is the time where you could see Jesus sending back a stern reply. It would have been appropriate. “Turn back from your unbelief, you foolish one,” something like that. But Jesus basically said, “Look, the sick are healed, the prisoners are set free, the dead are raised. Go back and tell John those things. The answer is of course I’m the one.” But He didn’t send a harsh rebuke, and then rather than comment on how bad it was of John to do this, Jesus turns to His audience that had heard this, and He says, “What do you think about John the

Baptist?” and He goes on into a discussion of his life, and He says basically, “Let me tell you this, that among those born of women, there is none greater than John. He is the greatest man that has ever been born to this point of women. Yet the least in the Kingdom of God is greater than he.” What is He saying? “Once the Spirit has come, the very least believer with the smallest amount of faith, the most timidity, yet if he really possesses the Spirit, he is greater than John the Baptist.”

And so, it is wrong for us to say we want to go back, and this is what Jesus is saying to the disciples, “Listen, if you really saw this, if you understood this, you would never think to keep Me with you. You don’t understand the plan of salvation requires that I must go, so that I can send the Spirit,” but they are discouraged, they are disillusioned, on the verge of despair, and He basically says, “Listen, it is to your advantage, and I want to show you how it is to your advantage.” So the solution really is to see the reality of who we are in Christ, and what it means to have the Holy Spirit, the person and work of the Holy Spirit.

I was listening to a sermon by Sinclair Ferguson this week, a wonderful preacher, somebody great to listen to online if you haven’t yet heard him. He was preaching on the Doctrine of the Holy Spirit, and he pointed out how in conservative and Reformed circles particularly, one of the things that Satan has done to deceive the church is sometimes we’ve overreacted to the extremes in the charismatic movement. You know, to people who are preoccupied with the Holy Spirit from the standpoint of the gifts of the Spirit. Always talking about the Holy Spirit, always talking about tongues, and wanting these things, and we see there is real error there because where the Holy Spirit really is ministering, He is not the number one topic of discussion most of the time. Where the Holy Spirit is really ministering, the number one topic of discussion is Jesus Christ and the cross, because as we read earlier, when the Holy Spirit comes, He will testify of Me. He will glorify Me.” But here you see the beautiful reciprocity in the Trinity, one God in three persons.

The Holy Spirit always wants to talk about Jesus, and Jesus is here talking about the Holy Spirit. We’ve seen Jesus throughout His ministry, He is always talking about the Father. “The works that you see Me doing are the works the Father has given Me to do.” They are always pointing to one another. But having the Holy Spirit, and understanding the wonder of that, is sometimes robbed from us because of an overcorrection against charismatic excess. We don’t want to miss all the riches of what God has for us, so we need to be in the word carefully, and thoughtfully, and receive the true biblical understanding of what the person and work of the Holy Spirit is. I mean, that is exactly what Jesus says, “What you guys

need to understand,” to His disciples, He says, “What you need to understand is the wonder of the helper that is coming. It is going to be so much better for you! The plan of salvation, we’re coming to a new stage in the plan of salvation that is far better than anything that anyone has ever received before.”

So the problem is the disciples are discouraged by their circumstances, they’re discouraged by their perceived lack of resources. And the solution is to understand, no matter what your circumstances are, you have all that you need in the Holy Spirit. You have more than you could ever need in the Holy Spirit. Now that is basically kind of the introduction, and the topic that we want to focus on now is the person and work of the Holy Spirit, the Doctrine of the Holy Spirit, what Jesus teaches us about the third person of the Trinity. I want to first of all look at, our points are, our major points are *The Person of the Holy Spirit* and *The Work of the Holy Spirit*. We are only going to begin to scratch the surface on the second point this morning. We are going to look at *The Person of the Holy Spirit* first.

### 1) The Person of the Holy Spirit:

Now, what we see when we understand the Scriptures clearly is that there are two things about the Holy Spirit, and His person, that we need to understand. First of all, He is fully God. The Holy Spirit is fully God. Secondly, He is distinctly personal. Fully God and distinctly personal.

#### A) Fully God:

Now the first sub-point, *Fully God*. This is one of those things that is assumed everywhere. It is so obvious that it need not be stated. You know there are some things that are so obvious you don’t have to say them again and again? That is really how the Doctrine of the Trinity works in Scripture. You will sometimes hear people say things like the word ‘*Trinity*’ is not in the Bible, and strictly speaking, they are correct. The word ‘*Trinity*’ is not a biblical word, it is a word that Christians basically coined to describe the reality that is clearly taught in the Bible, and that is that there are three in one, there is a triunity, a Threeness about God, and a oneness about God. There is one God, one undivided substance of God. Remember how the Old Testament makes clear from the very beginning there is one God, God is one? The ‘*Shema O Israel*’, the Lord your God, the Lord is one, and that is the emphasis of the Old Testament.

I think that that is there because the Lord knows He is teaching blind sinners, who He’s converting, working in their hearts, He is teaching them, who know nothing about Him, the wonder of who He is, and He starts simple and basic. There is a

sense of progressiveness of revelation. The Bible starts with the foundation building blocks, the same way that you teach someone any subject. You can't teach a subject/verb agreement until you teach your ABC's. If you don't know how to read, I guess you can do it verbally, but let's go to math. I'm much more comfortable there anyway. You can't teach calculus until you know that  $2 + 2 = 4$ . You can't teach trigonometry unless you understand those things. Some people say, "I wish you wouldn't anyway. Why do that?" No, but math builds upon the previous things that you learn, and you start with the more simple things and you work to the more complex. The most important simple fundamental thing is there is one God. I think the reason it was emphasized in the Old Testament so clearly is because of the polytheism around them. The people around Israel worshiped many gods.

We heard from Brian Kane earlier, Brian was sharing with us in Sunday morning Bible study how the dominant religions in Cambodia are Buddhism and animism, and animism is basically kind of a polytheism, it is looking for God everywhere. The spirits animate everything, and so in the same way, you see this is the dominant kind of world religion. I mean, there are tweaks, and changes, and different people have other false religions, but this is the one that you find throughout history that is so often the way that Satan deceives. So the Lord starts off the, "I am one," there is one God, because if He had started off saying, "There is three," we would have never been able to get there was one. So He spends the Old Testament predominantly emphasizing there is one, the oneness of God, but there are some hints and adumbrations that the oneness that God is is something unique and mysterious. There is a plurality about it.

In the very first chapter of the Bible, Genesis 1, in the beginning the Lord God created the heavens and the earth. When you read on through it you see at the end of Chapter 1, you have this phrase, God says, "Let us make man in our image." A careful reader says, "Wait a minute," especially the Jew. I would imagine that through the years the Jews, as they read back through this, emphasizes the oneness of God, they come to that and always sort of puzzle over it, or I guess maybe they forget after a while. First impressions become lost and you forget, but if you stop and think about it, what is that *'let us'*, what is it there for? In Chapter 11 of Genesis, where the Lord wants to come down and deal with the Tower of Babel, and the tragic circumstances there, He says: *...let Us go down...* But even more than that in Genesis 1, and throughout the old Testament the name for *God* itself, *Elohim* (אֱלֹהִים), when it says, "God created the heavens and the earth..." When it says, "God said... God said... God saw... God saw..." over and over in Genesis 1, the word is *Elohim* (אֱלֹהִים), the word *Elohim* (אֱלֹהִים) actually is a plural noun.

Literally, if you just look at the word *Elohim* (אֱלֹהִים), the way that the normal Jew would have read that originally is *gods* plural, but all of the verbs in Hebrew also have person and number. Not all of our English verbs have that. Our *being* verbs do. You say, “I am... We are...” Do you see that? The first person singular is, “I am,” but if I want to change it to *we*, I have to say, “We are.” The verb itself reflects the number of people, right? It’s singular or plural. Well, all verbs in Hebrew have that sense of number, and they’re either singular or plural verbs. And what you have throughout Genesis 1 and the rest of the Old Testament is you have “Gods is...” Every verb is singular. So there’s this plurality in God, and yet it’s a singularity. There it was in the very beginning, all throughout the Old Testament, this sense of Trinity, and yet the emphasis of the Old Testament predominantly is, “One... One... One...” And then in the New Testament, the lights come on and we see that this one God is manifest in three Persons. The Son, the Messiah, is not just a man sent by God. John says in the beginning of this letter, “The Word was with God and the Word was God. Through the Word, all things were created that have been created. The Word become flesh and dwelt among us, and we beheld His glory.” So the Son is God. Glory belongs to God, and the Son is God. Jesus is God. And then the teaching that Jesus gives of the Holy Spirit, we see that the Spirit is God, fully God. He has all the attributes of God.

The Holy Spirit is omnipresent. He’s in you if you’re a believer, and He’s in believers all over the world. Right now in Cambodia, He’s in their heart. The Holy Spirit is there. So He is omnipresent. He’s omnipotent. He has all power. He is holy. Who is holy but God alone? You see all the attributes. We could spend time just unpacking that, but I want to just touch on it briefly to establish that He is fully God. And let me just mention one more thing. In Acts 5:3-4, you can look at this, the story of Ananias and Sapphira, where you see Scripture again just matter-of-factly assuming that the Spirit is God. Do you remember when Ananias and Sapphira, the Lord is doing great things in the church, and people are giving just dramatically? Like they sell a piece of land and they just bring all the money in and give it to the church, because at this point in time, the Spirit has been given, and there are thousands of believers in Jerusalem that live other places that aren’t in their homeland. They need food. They are staying with the disciples to be taught, and so it’s kind of a lodging crisis and a food crisis, and so the church is giving extravagantly.

Well, Ananias and Sapphira want to be a part of that, and so they sell a piece of land, but they lie about the fact that they’re giving all of it. They hold a portion, but they act like they’re giving all of it. I think it would have been fine for them to say, “Hey, we’re giving half,” and people would have said, “Well, praise God.” But

they wanted everybody to think they were just as sacrificial as everyone else, and so they said, “We’re giving all.” Peter is talking to them and he says, “How has Satan put into your heart to lie to the Holy Spirit?” in Acts 5:3, and then basically tells them in Verse 4, “You have not lied to men, but to God.” If you lied to the Holy Spirit, you lied to God. Do you see? It’s assumed. So the Holy Spirit is fully God. The first sub-point is the Person of the Holy Spirit is fully God. Secondly:

B) He is Distinct Personally and He is a Person:

Really the emphasis is on the word *Person*. He’s not a force. He’s not an it. He is a He. You see this particularly in the passage we’re looking at in John 16. You see it everywhere, but here as well. In Verse 8, it says:

***John 16:8 ~ And He, when He comes,...***

Verse 13:

***John 16:13 ~ But when He, the Spirit of truth, comes,...***

Verse 14:

***John 16:14 ~ He will glorify Me,...***

In each of those three verses—8, 13, and 14, the word *He* translates a pronoun in Greek that you would expect, it could mean just *that one* or it could mean *he*. How do you know? Well, the ending. Not only do you have number in the verbs in Hebrew and Greek, but you also have gender. With gender, the verbs and the nouns are either masculine, feminine, or neuter. The word *spirit* in Greek, as it was used throughout history, was a neuter noun. If there was a Greek 11<sup>th</sup> grade professor grading this if this was an assignment, they might mark off and say, “Wait a minute, you don’t have your nouns agreeing properly with your pronouns.” When you said in Verse 8, “And He, when He comes,...” that should say, “And it when it comes,...” because *spirit* is neuter normally. It’s that same thing in Verse 13. “But when it, the Spirit of truth, comes...” In Verse 14, “It will glorify Me,...” But the problem is the Scripture doesn’t say *it*, because it has a nominative ending on a pronoun that you would expect a neuter ending. So what’s happening is John is emphatically saying, “The Spirit is not an ‘it’. It is a HE,” and he says it three times in the passage emphatically. The Spirit is a Person. You see that in the pronouns. You also see it in the name that He’s given, Paraclete, in Verse 7:

***John 16:7 ~ ... if I do not go away, the Helper will not come to you;***

The word *paraclete*, we've talked about this, and we'll talk about it some more next time, but *paraclete* means one called alongside. It's an intensely personal role, the one who's called alongside to help, to give aid. The *paraclete* in the day that John wrote these words, that Jesus spoke these words and John wrote them down, in the day that these things were written, the *paraclete* would be sometimes like someone who would help you in court. Today, if you have somebody that's charged you with something, you get a lawyer, right? The lawyer represents you in court. Well, your lawyer, today's image isn't as good as thinking of it back then. In that day, if somebody accused you of something, what you would do is your *paraclete* wasn't your lawyer. Your *paraclete* was your truest and dearest friend that would come and represent you before the judge and say, "I know him. He is my dearest friend. I can tell you these things are not true." So the word *paraclete* connotes that kind of relationship, a personal, intimate relationship. Remember, the first time he uses this word in this section, was read earlier.

***John 14:16 ~ I will ask the Father, and He will give you another Helper, that He may be with you forever;***

Jesus says ***...another Helper...*** What a precious picture that is. He's saying, "Listen, the Holy Spirit is a Helper just like I am. Everything that I have been to you, He will be to you." The beauty of Jesus Christ, the friendship of Jesus Christ, oh what a Friend we have in Jesus. He says, "The Holy Spirit is coming to do exactly everything that I've ever done for you and ever been to you. That's who He is." He is a Person who loves you and who delights to be with you, and whom we should be delighted to be with as well. So the Person of the Holy Spirit is seen that He's fully God, and also that He's fully and intensely personal. One more thing, there are other examples throughout the New Testament, but you don't grieve a force. You grieve a person (Ephesians 4:30). Now, that's the Person of the Holy Spirit. Let's look at the work of the Holy Spirit just for a few moments here.

## 2) The Work of the Holy Spirit:

To understand the work of the Holy Spirit properly, we're going to see there are four things I think that the passage teaches, and as I said, we're just going to barely touch on the first today. But there are four things that the passages teach about the work of the Holy Spirit, that He does things for us, and basically we're going to see in each one He basically takes what Jesus was to the apostles and what Jesus is to us, and the Holy Spirit continues that same work.

Jesus was the teacher, and now the Holy Spirit is your teacher. Jesus was a Comforter, a Paraclete, a Friend to come alongside you and to walk with you. The Holy Spirit is a Comforter and a Paraclete to come alongside you and to walk with you. But to understand it correctly, what we need to do is step back for a moment and look at the bigger plan of salvation. And to understand the work of the Holy Spirit, we need to understand the economy of the Trinity. Economy is not the way we use the word. Theologians use the word to mean sort of the way your house runs. Actually the word economy is two Greek words, *oikos* meaning house, and *nomos* meaning law. So it's the law of the house, the rule of the house. The economy of the Trinity is a way theologians have said, "This is our understanding of the way the household of God works, the Godhead, the relationships of Father, Son, and Holy Spirit. The way they relate and the way they work together is the economy of the Trinity. To understand the work of the Holy Spirit, we need to understand how the economy of the trinity has been revealed to us in Scripture. What we see are essentially these three things.

The Father administers, the Son accomplishes, and the Spirit applies. This is the way that They work, and we see this whether we consider creation or redemption. The Father administers, the Son accomplishes, and the Spirit applies, and we need to understand this, but we need to understand why it's so important that the Holy Spirit is coming, because He is basically the touch point to bring the blessing of God to us. That's what we're going to see. He's the one who applies everything that God has planned and administered. Everything that God has planned and the Lord Jesus Christ has accomplished will not be real to you until the Holy Spirit applies it to you.

I was visiting my brother-in-law this week in the hospital, Wayne Casalou. Many of you have been praying for him that God will work in his illness to really help clarify his standing with Christ. But anyway, I was visiting him this week, and we were talking, and he was telling me what the doctor had told him about his condition, congestive heart failure, and he was having some kidney problems related to that. He was explaining it to me the best he could, and then his nurse walked in. It was a male nurse, and I happened to notice that he was a young guy, probably 25 or 26, and had RN on it too, so I was like, "Okay, that's even better," right? I mean, any nurse is great, of course. Wayne said, "This is my main man." That's what my brother-in-law said about this nurse. "This is the guy right here. He's been such a blessing, and I'm just so thankful for him." He's talking about him like that. And basically what he did then is, I forget his name, but he asked him, "Please tell him about what the doctor said earlier," because he was in there and he understands. So he explained what was going on. They were sending some

stuff off to the Mayo Clinic, and he explained it carefully. We asked more questions, and he was like right on the money. And while he was doing that, he's sitting there carrying on this great conversation, great bedside manner, and he's sitting there, and he's also administering a shot and putting it in the IV. He's feeling his head and he's doing his pulse all while he's talking, and carrying on this conversation that's greatly comforting to his wife, to me his brother-in-law, and certainly to the patient.

Now, think about that. Who is it that ordered what was put in, in the first place? The doctor is the one who directed that he come in there and give him that shot, right? The doctor is the one who has assessed what's really wrong, what the problem is, and what the solution is, but it's the nurse that's the touch point to make it real and happen. Imagine if that nurse doesn't come and do the job. How good is it what the doctor has said? It's worthless. That's the role of the Holy Spirit. The Holy Spirit takes what the Father has planned or administered, what the Son has accomplished, and He touches you with it and makes it real in your life. Jesus says if you don't have Him, you don't have anything. It would be like having the cure for a disease, sitting there on the bed beside you, but no way to get it into your body. So you perish because you don't have the ability to get that into yourself. But the Holy Spirit comes and He takes everything that Jesus Christ has done, and He puts it not in your body, but He puts it inside your heart, in your soul. That's the role of the Holy Spirit.

He makes this clear. When you think about the economy of redemption, let me just talk about that for a moment. Creation—God creates the world. How does He create? He creates through His word. Psalm 33:6 says, “Through the word of the Lord the heavens were made.” Remember earlier we mentioned John 1, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. Through Him all things were created that have been created, and apart from Him nothing has been created that has been created.” All things were created through Him, through the Word.

When you think back to how God created, how did He create? God said. God the Father sends forth the Son, the Word. He said, “Let there be light.” So the Father is administering and the Son is accomplishing. But remember in Genesis 1, I mentioned how the Trinity is there even though the oneness of God is emphasized? Do you remember what Verse 2 says? “The Spirit was hovering over the waters.” So the Father is creating. He has the plan. He sends forth the Son, and through the Word, everything gets created, and yet the Spirit is the one who is actually the touch point, because it says the Spirit is hovering over the waters. The Spirit is the

closest one to the action. When the Father says, “Let the waters below be separated from the waters above,” the Son goes forth, and yet the Spirit is the one who is also dividing, because it says in Psalm 33:6...

***Psalm 33:6 ~***

***By the word of the Lord the heavens were made,  
And by the breath of His mouth all their host.***

The word for *breath* in Psalm 33:6 is the word רוּחַ (ruach) in Hebrew. That’s the word that’s normally translated *spirit*. So he says literally, “By the word of the Lord the heavens were made, and by the Spirit of His mouth all their host.” So the Father is administering creation, but it’s happening through the accomplishment of the Son, and the application of the Spirit. It’s the same thing in redemption.

***John 3:16 ~ “For God so loved the world, that He gave...***

God the Father looks down and loves the world with such great compassion, that what does He do? He gives the Son. And what does that look like? He sends the Son. In John, over 50 times Jesus speaks of Himself as the one the Father sent. “I’m doing the Father’s bidding. He sent Me. He sent Me. He sent Me.” The Lord Jesus then offers Himself as a sacrifice. In John 10, He lays down His life because the Father sent Him to do it. But He says in John 3:3, “Except you’re born again, you will not see the kingdom of God.” He tells Nicodemus, “Listen Nicodemus, you know a lot about the Scriptures, but what you need more than anything else is you need to be born again.” Nicodemus doesn’t understand, and then Jesus says in Verse 5:

***John 3:5 ~ “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.***

He’s saying, “Listen, the work of the Holy Spirit in salvation, the Father planned salvation, and the Son has accomplished it through His satisfaction on the cross, His atoning death, becoming an offering in our place, standing where we should have stood, taking our punishment, the wrath of God poured out against Him. Yes, He offers Himself. He offers His blood. God receives that offering and raises Him from the dead to show that He’s a worthy Savior. But for it to be real in your life, the Spirit must apply it.” That’s what He’s saying. For you to really be saved, you have to be born of the Spirit. The Spirit has to come and apply it to you. It’s the Spirit who continues to sanctify.

Remember I mentioned earlier, John the Baptist, when he saw Jesus, he said, “Behold, the Lamb of God who takes away the sin of the world!” He identified Him correctly. Later on in Verse 33, he’s speaking of Jesus, and he says, “When I came, I wouldn’t have recognized Him. I couldn’t tell that He was my second cousin (or whatever He was) by looking at Him.” He said:

***John 1:33 ~ I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’***

“That’s the one. So I recognized Him by the presence of the Spirit upon Him.” And look what he goes on to say. “This is the One who is so far greater than me, because I baptize with water. This is the One who will baptize you with the Holy Spirit.” To be saved, you have to be immersed in the Holy Spirit, and if you don’t have the Holy Spirit, you are not saved. The Holy Spirit regenerates. He gives new life. The Holy Spirit is the One who then by regenerating, He takes the work of Jesus and applies it to you. Jesus has taken the sins of everyone who would ever believe, out of the way. He’s given us His perfect righteousness, but the Holy Spirit effects that transaction. He activates it.

It would be like getting a new smart phone. Do you ever feel like your smart phone is smarter than you are? I do all the time. But you know, if you went and bought the newest smart phone, and you just paid for it, and you walked out of the store, and you took it home, and you looked at it, and thought, “How great this is. I’ve got this new smart phone,” and you push the buttons and nothing happens, because it wasn’t activated, you’ve got to have the people activate it. They’ve got to do what has to be done to make that thing really work, otherwise it’s just a dead piece of material. It’s a paperweight. But if it’s activated, you have more power in your hand than apparently, from what I’ve heard, than the computers that they used to send the astronauts to the moon. That’s scary. That’s dangerous. What are we doing?

But the activation, the Holy Spirit is the one who activates all the Jesus Christ has done and makes it real in you to regenerate you, and then He’s the one who continues to be the touch point. Every day of the Christian life, He is the one who continues to point you to Jesus, to keep tell you, “Look at Jesus. Let Me talk about Jesus. Let’s look at Jesus.” But He continues to activate all the work of Christ in your life. So sanctification is the work of the Holy Spirit. It’s all done through the Holy Spirit. This is why Jesus said in John 7, and He’s the one that satisfies you, in

John 7:37-39, you have these little anticipations of all He's going to teach later. Earlier in His ministry at the Feast of Tabernacles, it says in Verse 37:

***John 7:37 ~ Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "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.'"***

Look at the incredible satisfaction that is to know Christ. Are you thirsty? Jesus is what you're thirsty for. He's what you're really thirsty for. You may not even have a clue that that's what you're thirsty for, but once you find Him, you will know, "That's what I was thirsty for." He's the bread of life. Here He's the living water." But 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.***

The Spirit hadn't been given yet, because Jesus had not yet been glorified. He's saying, "I've got to go away so that I can give you the Spirit." What happens with that? Let me just quickly sum up here. Jesus says, "I'm going away, and none of you asked where I'm going." If you're a thoughtful reader, you may have noticed that twice Jesus has been asked where He's going. In John 13:36, Peter said, "Where are You going?" In John 14:5, Thomas says, "How can we know the way? We don't know where You're going." What's going in here? Theologians have debated this a little bit, but it's really simple. D.A. Carson has the great solution. He says, "Look, they ask Him, but they haven't really asked Him." They don't really want to know where He's going. They're like a little child that finds out his dad's not going to take him fishing after he had promised we're going fishing. The little child says, "Where are you going, Dad?" He doesn't really care that he's got to go to work or do a certain thing. He just wants to know, "Why aren't you going with me?"

He says to them, "You really haven't asked where I'm going, because if you had, you would have been listening to all I've been telling you. I've been telling you it's good for Me to go away. If you really understood where I'm going, I'm going away, and I must go away for you to receive the gift of the Holy Spirit," because what's happening? When Jesus goes away, He has to be glorified. That is that the Man Christ Jesus who lived a perfect, sinless life, gave Himself on the cross, He's got to go to Heaven, first of all, to offer His blood in the temple not made with hands, like Hebrews 9 says. That's got to be done. He's got to go away. But not

only that, after He's raised from the dead, He's got to take a glorified human body into the throne room of God. What a day that was, when humanity for the first time walked into the presence of God, clean. All of Heaven took notice. This is what one of the Puritans said. "Now that Jesus Christ became Man, lived a perfect life, died on the cross, and ascended to Heaven in a physical body, now the dust of the earth sits enthroned at the right hand of the majesty on high."

So God has accepted man into His presence. Man is now in the presence of God, therefore, God the Spirit can now come and be in the presence of sinful men who are washed in the blood of Christ. It had to happen that way, and that's the wonder of what Jesus has said, "It's good that I go away, because I'm going to go and finish the work. I'm going to accomplish all that needs to be accomplished, and the Holy Spirit is going to then be able to come down and apply it all to you, and you will have the riches of everything that I have accomplished." You have the Holy Spirit. You have the riches of Christ. There's never a situation where you don't have the resources you need. You're going to go through persecution. Jesus is all that you need, and the Holy Spirit will give you all that you need of Christ. You're going to go through trials and uncertain times. Jesus is all that you need, and the Holy Spirit is there with you to give you all that you need of Christ. He will never leave you. We don't have to be afraid of anything that comes. Like John, the author of this Gospel says in 1 John 4, when he talks about the evil that is coming on the world, the spirit of the antichrist coming, he says, "Listen, you don't need to be afraid, little children. Greater is He that is in you, than He that is in the world."

Let's pray together...

*Father, we thank You for the wonder of what You have done for us in Jesus Christ, the wonder of our salvation, the incredible beauty of Your plan to take sinful people who are unworthy, and to make us worthy by the blood of Your Son, and then to give us the down payment that we will have until we die, of Your presence that can never leave us, in the Person of the Holy Spirit. We pray for those that are here that do not yet know the baptism of the Holy Spirit, have not been saved, that today might be the day of salvation. Give to them Your Spirit without measure. Give them the grace to look to Christ. Bring them to Yourself, that they can know what it is to drink from the fountain of living waters. And for those of us who belong to You, Lord, let us be more and more satisfied with what you give us, more and more overjoyed, and more and more amazed at so great a salvation. We pray this in Jesus' Name, Amen.*

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