

## CHAPTER SIXTEEN

In chapter fourteen Jesus promised the person of the Holy Spirit to the apostles, both in a miraculous outward manifestation which would be given according to the purposes and will of the Father and an indwelling presence received conditionally and in proportion to the love, obedience and spiritual growth of each disciple. In chapter fifteen Jesus elaborated on the relationship of the disciple to the Master and the indwelling help of the divine Helper. And now, in chapter sixteen, Jesus speaks of the work of the Holy Spirit in the world convicting and convincing and completing the revelation of God's plan of redemption.

The key to the entire discourse of these three chapters is found in 14:18, "I will not leave you desolate, I will come to you." These last precious hours of the Passover midnight are filled with heart-tugging emotion as a Father attempts to strengthen and prepare His bewildered and childish children for the coming hours of despair, shame, separation and persecution. He must leave the little flock and they will become sheep among the wolves. But they will not be left desolate and without help. They will soon know and feel His divine presence among them again in the Personality known as the Holy Spirit.

The Spirit of Christ living in them and working through them in the Word will be equally as powerful and real as the Incarnate Word was among them and will bring to glorious completion and perfection what the Incarnate Word was not commissioned to do!

The private, personal instruction of the Master to the disciples is coming to an end. The appointed time for His voluntary sacrifice is imminent and He must commune with the Father. His final instructions pertain to the revelatory work of the Spirit. He introduces this work by speaking of what He had already taught them. He then proceeds to speak of the progressive nature of God's revelation. When the Spirit comes He will reveal even more than the Son has been able to tell them—not because of the inability of Son, but because of the incapability of the disciples.

As A. B. Bruce puts it, when Jesus leaves them and goes to His Father, two elements of essential importance for the success of their work as apostles will be supplied. They will then have *receptive bearers*, and they, themselves, will be made *competent to preach*. Neither of these elements exist for the present. The world has rejected Him and His words; and they, though sincere, are very ignorant, and understand not what He has taught them. After His ascension, there will be a great alteration in both respects: the world will

be more ready to hear the truth, and the disciples will be able to declare it intelligently.

Chapter sixteen might be titled, "The Revelational Veil Will Be Rent." We believe the important message of this chapter for us today is that we may understand that what Jesus taught (which is recorded in the Gospels) was not the completed and perfected revelation of God's plan of salvation. What He taught before "his going away" could not be completely understood unless the "going away" be completed and the Spirit come to reveal what it all meant!

We continue in our outline of this great fourth gospel, the "Gospel of Belief:"

### III. The Word Manifested to The Disciples And Their Acceptance of Him, 13:1—20:31

#### A. Private Instructions and Encouragements, 13:1—17:26 (cont'd).

#### 4. The Revelational Veil Will Be Rent, 16:1-33

##### a. He is Teaching Them This Night Many Dark and Foreboding Things, 16:1-11

- (1) To warn them and keep them from falling by showing His omniscience, v. 1-4
- (2) To show them that the darkness is necessary to bring the greater blessing of the Spirit, v. 5-7
- (3) To tell them what the work of the Spirit will be, v. 8-11

##### b. He Is Withholding Many Things Which He, in The Spirit, Will Reveal Later, 16:12-24

- (1) There were many things they could not now understand, v. 12
- (2) The Spirit would later reveal to them the complete glorification of the Father and the Son, v. 13-15
- (3) The Spirit would later reveal to them the perfected plan of God which would make their joy full and complete, v. 16-24

##### c. He Is Speaking in Veiled Figures But Will Speak Plainly Later, 16:25-33

- (1) Soon they will have free access to the Father Himself, v. 25-28
- (2) Now they show their failure to comprehend, v. 29-32
- (3) Soon they will know that He has overcome the world, v. 33

## TEACHING WHICH IS DARK AND FOREBODING

*Text: 16:1-11*

- 1 These things have I spoken unto you, that ye should not be caused to stumble.
- 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.
- 3 And these things will they do, because they have not known the Father, nor me.
- 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how, that I told you. And these things I said not unto you from the beginning, because I was with you.
- 5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou?
- 6 But because I have spoken these things unto you, sorrow hath filled your heart.
- 7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.
- 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement:
- 9 of sin, because they believe not on me;
- 10 of righteousness, because I go to the Father, and ye behold me no more;
- 11 of judgement, because the prince of this world hath been judged.

*Paraphrase*

I have spoken to you in these last hours many dark and foreboding things concerning the persecution which is to come your way in order that you may not be caught unawares. They will excommunicate you from the synagogues. They will even go so far as to kill you. And the astounding thing is that those who kill some of you will even believe they are worshipping God and serving Him by such deeds. They will do these things because they have conceived of God as one who would delight in destruction of the followers of Jesus and they have never known the true nature of the Father or of Me. But these things I have spoken to you ahead of time so that when they come to pass you may remember my prophetic revelation and recognize my omniscience. And these things I did not need to tell you so plainly before because when I was with you the world's hatred was directed almost exclusively to-

ward me; but when I am gone that hatred will be directed toward you and so I forewarn you now. And I am about to leave you and return to him that sent me yet none of you are asking me any questions. You were full of questions before but now you do not even ask me where I am going because you are so full of sorrow. Sorrow has filled your hearts but even the most childish question would be better than the gloom of speechless despair. Nevertheless, in spite of your gloom, I am telling you the truth of the matter: It is an advantage for you that I return to the Father for if I do not return to Him the redemptive work of the Father will not be completed and therefore the Comforter will not come and perfect all this redemptive work into one completed message for your sakes; but if I return to the Father, having completed the work, then I will send the Spirit to you with the completed message. And when the Comforter comes He will publicly expose the guilt of the world and call it to repentance by convicting the world of sin and of righteousness and of judgment: the Spirit will convict the world of sin in all its terribleness by showing that to reject Me is to reject the Lord of glory; He will convict the world of righteousness by showing that in My return to the Father I have completed the plan of salvation for man and there is now available a God-imputed righteousness; He will convict the world of judgment by showing the world the judgment of its own ruler, Satan, teaching the world thereby an ultimate separation between Me and all who persist in unbelief.

### *Summary*

The many foreboding things which Jesus has spoken to the disciples has filled their hearts with sorrow. They are so filled with sorrow that they have lost all interest in what the Master is trying to tell them of the coming Messianic redemption. He tells them plainly that His going will be to their advantage for the Spirit will return to them with the completed Messianic redemption.

### *Comment*

What Jesus had told them previously concerning the world's hatred and what He shall teach them subsequently about this hatred He teaches in order that they not be *skandalizo*, i.e., caught unawares, tripped-up, ensnared. They must be warned that following Him means they will be enduring the same persecution and hatred which the world meted out to Him. And when these dark and tortuous days come upon them they will know that their Master is not only sympathetic with their plight and is aware of it but that it all falls within His omniscient plan for the redemption of mankind. Their faith will not be tripped-up, they will not stumble.

Jesus prophesies that they will be excommunicated from their synagogues due to their following Him. For a Jew to be excommunicated from his synagogue then meant a great deal more than what we think of excommunication today. For the Jew of old, excommunication from the synagogue carried with it ostracization from social, economic, political and fraternal ties with their society as well as religious. They were the same as "dead" to all their contemporaries. In fact even some Jewish families today go through the form of a mock funeral for any member of their family who leaves Judaism and takes up Christianity!

Not only so but Jesus warns these disciples in verse 2 that the hour is soon coming when they will be killed for their Christianity and the almost unbelievable part of it is, their murderers will justify their crimes by thinking they are offering worshipful service to God. Of course the Old Testament taught that blasphemers were to be stoned to death (cf. Lev. 24:10-16) and the Jewish rulers had already accused Jesus (though it was unproven and unjustly pronounced) of this crime. If He was sentenced as guilty then His followers and those who preached His doctrines would also be sentenced as blasphemers. So the Jews in their ignorance and hardness of heart killed Jesus and His disciples convincing themselves that they were doing God a service. Paul the apostle, formerly Saul of Tarsus, the Pharisee of the Pharisees, was convinced that he was doing God a service by persecuting and imprisoning Christians (cf. Acts 22:3-5; 26:9-11; I Tim. 1:12-16). The Roman Catholic Inquisitions and the inquisitions instituted by John Calvin and his followers in Geneva followed the same line of bigotry and perversion.

These murderous acts the Jews (and others since then) did because they did not know the true nature of God. They failed to behold that God is love, even when Jesus, the Son of God, came to reveal His perfect love. Their sin darkened, materialistically greedy hearts were hardened against the revelation of God in Jesus Christ. Their concept of God and His promises in their Old Testament was one of a God who was going to restore their gloriously prosperous kingdom of worldly blessings. They had made their own God from the thoughts of their own minds like the pagan world around them and like the world of unbelief today. The kingdom of salvation and redemption and regeneration which Jesus preached was not their idea of the kingdom of God. Therefore their God, they believed, would count it a service for them to kill anyone who dared to claim any other type of kingdom. One has only to read the Old Testament Prophets to get a background for the materialism of the Jews of Jesus' time. The people of that day were not, for the most part, interested in righteousness,

justice, regeneration—they were interested in an earthly king and an earthly kingdom of material goods. They were interested in religion only as traditions and outward rituals. They did not even know the meaning of their own prophets of the O.T., let alone the perfect revelation of God in His Son (cf. Jn. 8:34-47).

So Jesus (v. 4) prophesied all these things beforehand so that when they came to pass the disciples would remember that He had foretold them and they would be strengthened in their faith in Him as the omniscient Son of God. Prophecy has always been a tower of strength. When men in the finite limitations can know historically and experientially that future events have been foretold and have been fulfilled they may know historically, empirically and experientially that the Author of such prophecies is omniscient. If the prophecies of judgment and persecution come to pass we know that the prophecies of salvation and victory shall come to pass also. Fulfilled prophecy is perhaps the greatest evidence we have that the Bible is a supernaturally inspired book containing a supernatural revelation from a supernatural God.

Jesus had prophesied persecution for His disciples before (cf. Matt. 5:10-12; 10:16-39) but never quite so plainly as now. And the reason He did not need to reveal them so plainly and openly before was that when He was with them the world's hatred was directed almost exclusively toward Him and they did not feel the brunt of it. But from now on all that will be changed. They will feel all the force of the opposition of evil which He felt. Hendriksen has an interesting note: "One is reminded of Rev. 12:4, 13, 17: first the dragon seeks to devour the child; next he pursues the woman who had borne the child. Angry with the woman, he makes war on the rest of her seed. The book of Acts shows that this prophecy (15:18—16:4) was fulfilled in every detail." Mr. Hendriksen in his commentary on Revelation "More Than Conquerors" believes that the dragon is Satan; the child is Christ; the woman is the early church; and the rest of her seed is the church for the remainder of time.

There was a darkness and foreboding character in all the events and words of the night which caused a perceptible sorrow to fill the hearts of these disciples. The thought of His leaving them and the persecution that was to come to them had so filled their hearts with sorrow and depression that they scarcely heard His promise of the Comforter who was to come at His departure. They were so filled with grief they had not even thought to ask questions. They had asked plenty of questions before when He had spoken of preparing "mansions" for them, but now they were so overwhelmed with sadness at

the *fact* of His leaving them they forgot to be concerned with *where* He was going and *what* His going would mean to them.

But in spite of their gloom and despair Jesus tells them (v. 7) that what they judge to be darkness in His leaving them is, in truth, to their advantage. If He does not return to the Father the Holy Spirit cannot come to them. If He does not complete the redemptive plan in atoning death and victorious resurrection, the Holy Spirit (whose work is that of giving the written revelation and substantiating it with miracles and signs) cannot come. The Holy Spirit was not to be sent to every believer until redemption had been completed (cf. our comments on Jn. 7:37-39). The "greater works" of planting the regenerating word of God in the hearts of men could not come as long as the Word was limited in the Incarnation and as long as the good news had not been consummated in the atonement and resurrection. These "greater works" could only begin when the good news was completed and was preached by mouth and by printed page unto all nations. Thus it was expedient that He return to the Father.

And now in verses 8-11, Jesus gives in essence, the work of the Holy Spirit as it relates to the commission of the disciples to preach the gospel in the whole world. This is what the Spirit will do in assisting these men to regenerate those lost in sin. He will publicly expose the guilt of the world and call it to repentance by convicting the world of sin and of righteousness and of judgment.

The Holy Spirit will come and convict the world of sin because of its rejection of the Savior. A man is not convicted of sin until he is convinced there is a standard between right and wrong and he is not convinced of any standards except his own until he is convinced of the Divine Person who has authority to set a Divine Standard. This is exactly the approach the Holy Spirit used through Peter on the day of Pentecost (Acts 2) when he proved the deity of Jesus from O.T. prophecy and from eyewitnessed facts of the resurrection. It was only then that the crowds were convicted of their sin in rejecting the Savior and cried, "Men and brethren, what shall we do?" So the Holy Spirit, working through the Word, oral and written, when the deity of Jesus is preached—when the divine standard is preached, convicts men of their sin. Especially does the Spirit convince men of their utter lostness if they reject Jesus, the only hope of salvation, for "except ye believe that I am He, ye shall die in your sins." Unbelief in Christ is the greatest of all sin for such unbelief leaves men dead in their sins. This is what the Holy Spirit was to come and convict the world of through the disciples, (cf. Acts 4:12, etc.).

He is to come and convict the world of righteousness because Jesus

"goes to the Father." What did He mean by this? We think He was referring to the world being convicted of righteousness relative to His completing the redemptive work of the Father on earth and then returning to the Father as man's Eternal High Priest. He will convict the world of righteousness by showing that in His return to the Father He has completed the plan of salvation for man and there is now available through covenant relationship to Him a God-imputed righteousness (cf. II Cor. 5:14-21). He died the atoning death for our sins upon the cross, thus all who by faith accept His death for theirs have their sins forgiven there. When we come into covenant relationship to Him by obedience by burial in baptism we are promised by the Word of God that His death is appropriated to us and also His resurrection and so we become new creatures (cf. Rom. 6:1-11). The Holy Spirit, upon the basis of the deity of Jesus, convinces men of the availability of this God-imputed righteousness. The Spirit also tells man of the terms of God's covenant in order that men may obey the terms and come into saving relationship to Christ.

The Holy Spirit comes to convict the world of judgment because the prince of this world has been judged, (cf. Jn. 12:31; 14:30). At the death of Christ sin was paid for and its penalty erased. At the resurrection the victory over death and the grave was won. Christ triumphed over the principalities and powers openly and spoiled them (cf. Col. 2:15). He destroyed him that had the power of death over men (cf. Heb. 2:15) and delivered men from this bondage of fear. Satan has been bound, he has been cast into the abyss (see Hendriksen's commentary on Revelation, "More Than Conquerors"). He came into the "strong man's house" and bound him (cf. Matt. 12:22-30).

Now if the devil is judged, conquered and despoiled by Christ men must be aware that Christ has won the victory over the world and that the world and all who are children of the devil will some day be judged.

One may turn just a few pages in his New Testament, to the 2nd chapter of Acts and he will see an amazing fulfillment of this prophetic promise of Jesus in action. Three thousand souls were convicted of their sin because of their unbelief in Christ; convicted of a God-imputed righteousness through His redemptive work and accepted a covenant relationship with Him by being immersed in water for the remission of sins; and were convicted of the judgment upon the "perverse generation."

### Quiz

1. Why did Jesus have to speak so plainly about persecution that was to come to these disciples?
2. Why would some think they were offering service to God by killing followers of Christ?
3. Why would they do such a terrible thing?

4. Why did He not speak to them before this of the terrible persecutions they would have to endure?
5. Why was sorrow upon the hearts of the disciples?
6. Why was His going away to be advantageous to them?
7. How does the Holy Spirit convict the world of:
  - (a) sin
  - (b) righteousness
  - (c) judgment

THE SPIRIT WILL REVEAL LATER MANY  
THINGS WITHHELD

*Text: 16:12-24*

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

14 He shall glorify me: for he shall take of mine, and shall declare it unto you.

15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

16 A little while, and ye behold me no more; and again a little while, and ye shall see me.

17 Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? We know not what he saith.

19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.

22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.

23 And in that day ye shall ask me no question. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

### *Queries*

- a. Why could the disciples not "bear" other things which Jesus desired to speak to them?
- b. How would He be seen by them again in a little while?

### *Paraphrase*

- c. How would their sorrow be turned into joy?

There are yet many things I need to say unto you concerning the work of the Spirit and the whole scheme of redemption but because the work of redemption is not yet completed and because of your spiritual immaturity you are not able to bear them just yet. But when the One I have spoken to you about comes—the Spirit of truth—He will guide you into all the truth. And He will not be all by Himself in this speaking but He will be speaking what the Father, Son and the Spirit communicate to one another. He will also give you a message of that which He hears is to come in the future. He will glorify Me because He will take from the Divine Mind all that pertains to Me in the redemptive work and declare it unto you in message form. All that which is Mine is the Father's and all that which the Father has is Mine. It is for this reason—the perfect unity of possession and purpose between Father, Son and Spirit—that I said unto you the Spirit takes of Mine and gives it unto you. In a little while you will not see Me any longer and yet in a little while you will see Me! Some of the disciples, when they heard this, began to say among themselves, What is this riddle He is speaking now—A little while and you will not see Me and yet in a little while you will see Me—and—I am going to the Father? What is this Little While that He talks about? We simply cannot understand Him! Jesus, knowing they wanted to ask Him what He meant, said to them, Are you trying to find out from one another the things I said concerning, A little while and you will not see Me and yet in a little while you will see Me again? I tell you most solemnly that you are going to be so sorrowful that you will sob and wail and all the while the world will be rejoicing! Yes, you will be deeply distressed but your distress will be turned into joy! When a woman gives birth to a child she certainly knows pain when her hour to deliver has come. Yet as soon as she has given birth to the child she forgets her agony for the joy of bringing a man-child into the

world. Now you are similarly going to go through a brief time of pain but I will see you again soon and your Little While of pain will be turned into rejoicing and this rejoicing no one shall ever be able to take away from you. In the day when I am seeing you again I will by the Spirit so teach you all things that you shall no longer be perplexed and wishing to ask Me questions. As regards the knowledge of the truth, asking will not be necessary for the Spirit of truth will attend to that. But as regards petitions of all kinds for all the necessities of life I say to you most truly, the Father will give them to you if you abide in My name. As of yet you have not asked anything in My name because all authority has not yet been associated with My name. You must keep on asking the Father, but in a little while you will ask by authority of My name in order that your joy may be completely fulfilled.

### *Summary*

Jesus turns from His previous (16:1-11) discourse on the work of the Spirit in the world, to the specific work of the Spirit in relationship to the disciples as individuals. The Spirit will reveal to them all the truth and He will turn their sorrow into joy.

### *Comment*

Jesus had spoken only a few things in the three years of His earthly ministry and for the most part the disciples were unable to comprehend and bear up under very little of it. Primarily it was because of their Jewish prejudices and presuppositions of a temporal Messiah and a temporal Messianic kingdom that they were unable to comprehend even the few teachings Jesus gave them concerning His work. They refused to accept the prediction of His death (cf. Matt. 16:21-23; cf. Lk. 24:17-27;) and even as late as His ascension they were still wondering about the establishment of an earthly kingdom in Israel (cf. Acts 1:6-7).

Besides their spiritual immaturity making them incapable of bearing the immeasurable riches of all that Jesus wanted to sell them, the work of redemption had not yet been completed and the other things which Jesus had to tell them would have to await the coming of the Spirit.

Although verse 12 has specific reference to the apostles and the forthcoming miraculous revelation of the Spirit the principle holds true for us today. The principle is that revelation of the nature and work of Christ is measured by the moral and spiritual capacities of men to receive it. Paul the apostle had to speak to the Corinthians as babes because they were spiritually and morally incapable of being spoken to as spiritual grownups. They were carnal. They still thought of Christ

and the church as fleshly and worldly. The more we know intellectually and experientially of the Person of Christ from His Word, the Bible, the more we will grow to be like Him and the more prepared we will be to bear the profound and sublime riches of His Word. The more we abstain from the worldly the better prepared we are to receive His revelation of the spiritual.

Jesus lovingly and wisely withholds what can most beneficently be revealed by the Spirit. When the redemptive work is finished, the Spirit will come to them and lead them into all the truth. This promise of Jesus to the apostles concerning *all the truth* is most important! There have been theologians, church councils, latter day prophets in all ages rise up and challenge this promise. Even in our day some who claim to be conservative, Bible-believing people have taught that the Holy Spirit has more truth than that which was delivered to the apostles to give to men and that He is giving new truth even today. If human language means anything at all, we believe the Bible teaches that what the apostles recorded was all the truth the Holy Spirit was to deliver to mankind for man's redemption and for man's temporal existence. In other words, the Bible itself claims that it is sufficient to lead man to saving relationship to Jesus Christ and is sufficient to guide man in all his relationship to living in this world. Compare the following scriptures with what is taught by those today who claim the Holy Spirit has new truth to reveal:

- a. Many things which Jesus did and said were not recorded but enough was recorded to bring men unto saving faith in Him (Jn. 20:30-31)
- b. The miraculous gifts of the Spirit prophecy, etc. in revealing Christ's Word to the early church (before they had the completed New Testament in writing) were to be done away when *that which* (neuter gender in the Greek and cannot refer to Christ's second coming) is perfect (completed written word) came (cf. I Cor. 13:8-13).
- c. No Word of Christ was to be preached (not even by latter day angels) other than that which the apostles delivered and wrote upon the penalty of being accursed from Christ (cf. Gal. 1:6-10).
- d. The scriptures are capable of making the man of God complete and no other revelation is needed (cf. II Tim. 3:14-17).
- e. The Word which brings us into a new birth abides forever and this eternal word is that which was preached by the apostles (I Pet. 1:23-25).
- f. He has granted unto us *all* things that pertain to life and godliness through the knowledge of Christ and that knowledge comes

through the promises of Christ contained in the apostolic truth (II Pet. 1:1-4; 1:16-21).

- g. The apostles are of God and those that know God do so by hearing the apostles. Those that do not know God do not listen to the apostles. **AND BY LISTENING TO THE APOSTLES IS THE ONLY WAY WE KNOW THE DIFFERENCE BETWEEN TRUTH AND ERROR!** (cf. I Jn. 4:1-6).
- h. Who ever goes beyond the teaching of the Christ in the apostolic writings does not have God and those who go beyond the apostolic doctrine are not to be received as brethren in Christ (II Jn. 9-11).
- i. The faith (the complete body of doctrine necessary for salvation and christian living) was once for all time delivered unto the saints in the apostolic books of the New Testament (Jude 3) and that certainly means the apostles were led into all the truth the Holy Spirit deemed necessary for all time!
- j. The book of Revelation was the last book of the New Testament to be written. The last warning and the last invitation is given in this book. The admonition of this book is that nothing shall be added or taken away from what has been written by the apostles lest the judgement of God come upon the usurper.

Christians are commanded to judge between true and false doctrines for many false teachers are constantly teaching false doctrines in the world (I Jn. 4:1). **THE ONLY DIVINE CRITERIA BY WHICH JUDGMENT BETWEEN TRUE AND FALSE DOCTRINE MAY BE MADE IS THE FINAL AND COMPLETE REVELATION OF CHRIST MADE IN THE WRITTEN DOCUMENTS OF THE APOSTLES, INSPIRED BY THE HOLY SPIRIT, WHICH WE KNOW AS THE NEW TESTAMENT!**

Furthermore, what the Spirit shall teach the disciples will not be something completely different from what Christ has taught and will teach when He finishes His work. What the Spirit will do is take all that the Incarnate Word accomplished and make it plain and give it in specific commandments in order that men may understand and obey it. In bringing Christ to dwell in the hearts of men by faith the Spirit would cause them to apprehend what is the breadth and length and height and depth and to know the love of Christ which passes knowledge and be filled with all the fulness of God (cf. Eph. 3:14-19). In so doing the Spirit would glorify the Son and the Father. Thus the Acts and the Epistles become divine commentaries on the Gospels.

Verses 14 and 15 are to remind the disciples again of the oneness of Father, Son and Spirit. The Jewish mind tended to separate the

work of the Father from the Son and both from the work of the Spirit.

And now, in verses 16-24, we hear Jesus speak to His disciples a riddle concerning His return that was made plain only after the Spirit came at Pentecost. The disciples were completely perplexed as to the meaning. To them it sounded as if Jesus were talking in circles—contradicting Himself. Soon they will not see Him any more, yet soon they would see Him again. What does He mean? There are a number of things to be considered in interpreting His meaning: (a) the context—the close connection in what He is saying to what He has said before about the coming of the Spirit; (b) Jesus uses two different words for "see" *theoreite* and *hopsesthe* which may indicate two different manners of vision (physical vs. Spiritual); (c) all believers in Christ are to be the ultimate recipients of the full joy promised first to the disciples; (d) their second vision of Christ was to remain with them. The Christ who should return to their vision after His going away no doubt began with the resurrected Christ (but even then He was difficult for some to see, (cf. Lk. 24:17-27), but was primarily the Christ who returned to them in the Spirit. The Christ who filled them with joy is the same Christ seen by all believers today—the Christ of the Spirit who shows Himself to men through His Word.

Jesus can make it no plainer than he does. But the disciples will not know what He means until He is resurrected, ascended and returns in all the power and truth of the Spirit. They will fall into the depths of sorrow but will be lifted to the heights of joy. Could their faith rest solely in His promises they would not sorrow but rejoice knowing that the cross was not the end. But their faith was not that complete (and ours neither, had we been there, I'm sure). Nevertheless, when He should return in a little while from the tomb and in power on Pentecost, their sorrow would be turned to joy.

The parable Jesus gives to describe the complete change that will take place in their lives is beautifully descriptive. One has only to be a parent, and especially a mother, to know it. The disciples will come from the agony of pain to the sublimity of joy. This is all the parable is intended to teach—the contrast between sorrow and joy of the disciples. One need only see the contrast between the disciples at the crucifixion and the resurrection and Pentecost to see the fulfillment of Jesus' prediction.

Verse 23 shows that this whole discourse concerns the coming of the Spirit. In the day that Christ comes to them again *all* their questions will be answered. There were many questions they had concerning all that Jesus had taught and done while they companied with

Him. Their minds were undoubtedly filled with questions. After His victory over the tomb and the coming of the Spirit the meaning of all they had seen and heard would become clear. They would then see that in Christ are hidden all the treasures of wisdom and knowledge (Col. 2:3) and that in Him God chose to consummate all things and fulfill all things prophesied and typified in the Old Testament. They would see that in Him all of history—every question of mankind finds its answer. They would see that by faith in Him who conquered all there would be no more questions to ask—no more answers needed.

In verse 23 we have the promise stated again that every prayer for help in the exigencies of life asked according to the will and name of Christ will be granted (cf. our comments on Jn. 14:13-14; 15:7, 16). Verse 24 is a veiled statement (veiled to the apostles before the resurrection and pouring forth of the Spirit on Pentecost) that soon He will bring in a New covenant and henceforward all requests to the Father must be made according to the will and by the authority of the name of Jesus. Those who expect to gain the Father's ear henceforward must abide in the teaching of the Son. Before Pentecost, of course, the disciples prayed to the Father under the Mosaic dispensation and gained the Father's ear as they, by faith, abode in the Mosaic teachings. But after Pentecost the Christian dispensation, the fulfillment of all the promises—the reality of all that had before been only shadow—would make their joy full. Christ would be able to do for them exceeding abundantly above all they ask or think.

May this section be an admonition to us that the Christ we have seen by the Spirit in the Word is more to be desired than the Christ seen with the physical eye. The Christ of the Spirit is the Christ who brings "joy unspeakable and full of glory," because He is the Christ in us, the hope of our glory (cf. II Cor. 3:12-18, 4:16-18; Col. 1:27, etc.).

### *Quiz*

1. Why could the disciples not bear what Jesus had to say later in the Spirit?
2. Is what the apostles taught and wrote (the New Testament) all the truth which the Spirit reveals concerning salvation? Prove your answer!
3. Would the Spirit teach anything new—anything other than what Christ had already taught? If not, what would He teach?
4. How would their sorrow be turned to joy?
5. Why would they ask no questions after the coming of the Spirit?
6. What lesson is there in this discourse for believers today?

## HIS VEILED SAYINGS WILL SOON BE MADE PLAIN

*Text: 16:25-33*

25 These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.

26 In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;

27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.

28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

29 His disciples say, Lo, now speakest thou plainly, and speakest no dark saying.

30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

*Queries*

- a. What are the "dark sayings" and when were they made plain?
- b. Was Jesus critical of the belief of the disciples (v. 31)?
- c. Why would they soon scatter and leave Jesus alone?

*Paraphrase*

I have spoken to you during My ministry, and especially these last hours, in veiled and disguised sayings. But the time is coming very soon when I shall come to you again no longer speaking in this veiled way but reporting to you plainly concerning the Father. When that time comes I shall no longer have to treat you as children who do not know how to pray to the Father for themselves as they ought, but you will have matured and know to pray in My name—in accord with My will and purpose for you. And you will have your requests answered by your loving Father and He has such love toward you because you have loved Me and have believed that I came from the presence of the Father. It is indeed true that I came from the very presence of the Father and came into the world to accomplish My mission. Now, hav-

ing almost completed My mission, I am about to leave the world and return unto the presence of the Father. His disciples then said, Ah, now you are no longer speaking to us in veiled sayings but in plain words. Now we know that every hidden thing is known by you and you have no need of anyone to ask you a question before you know what he is thinking. Because of this demonstration of omniscience we believe you have come from God. Jesus replied, Are you now so sure of Me as you think—do you now really believe? I say to you the time is very nearly here when you shall all be scattered, each going to his own interests, leaving me alone. However, I shall not really be left alone at all for My Father is with Me. I have told you all of these things so that your faith in Me may be strengthened and thus you may have peace in Me. In the world you have anxiety and pressure but be courageous for I have conquered the world and all its fears and anxieties.

### *Summary*

Jesus promises that the time is coming very soon when all His dark sayings will be made plain. The disciples will not be able to endure the brutal frankness of some of it and will be temporarily scattered.

### *Comment*

The "these things" of v. 25 refers especially to what Jesus had been teaching His disciples that very night concerning His "going away" and "coming again." And, as a matter of fact, He had been speaking the truth of God to them with a veil upon it all through His public ministry (cf. Matt. 11:25-30; 13:10-17). In Matt. 13:10-17 Jesus quotes Isaiah 6 and gives one reason it was necessary for Him to speak in riddles, parables and veiled sayings—the hardness of the hearts of those who listened. Another reason is given in Matt. 11:25-30 and that is the concern of the Lord for the spiritually immature. The disciples fell into one or the other of these categories practically all of their days with Jesus before the resurrection. They had cluttered their minds with thoughts of an earthly kingdom and they were not prepared to be taught plainly (although Jesus did speak plainly with them at times) all the things Jesus had to teach them concerning His relationship to the Father and the Kingdom of God. Of course, Jesus was also prevented from speaking plainly about the whole work of redemption because the whole work of redemption had not yet been accomplished. He had spoken previously in veiled sayings concerning:

- a. His resurrection—"raising up the temple in three days."
- b. His crucifixion—"lifted up as Moses lifted up the serpent in the wilderness."

- c. Partaking of His divine nature—"eating His flesh and drinking His blood."
- d. The indwelling of the Holy Spirit—"the water of life which flows out from future believers."

And in these last hours He had spoken of the "resting places" He was going to prepare; of seeing the Father in Him; of abiding in Him as branches in the Vine; of His going away and coming again by sending the Comforter; of the hatred of the world but His conquest of the world. All the truth represented by these parables and allegories would have been even less comprehensible to the disciples had it been spoken bluntly and plainly. Their immature but growing faith in Jesus might have been wounded beyond healing had He spoken openly. It is highly possible that they would have been so offended (cf. Matt. 16:21-28) at continued plain teaching about His death and the spiritual kingdom as to leave Him never to return.

But Jesus knew just how plain and just how veiled to be with these men and thus fan the spark of faith within their hearts into a fire that would endure. And this fire, after being refueled with the power of the resurrection and the Holy Spirit, would radiate and empower them to spread the flame of the gospel to the whole world.

One only need turn from the parabolic teachings of Jesus in the Gospels to the plain and unveiled teachings of Jesus (through the apostles) in the epistles to see the fulfillment of the promise in v. 25. The atonement, justification, the church, godliness—all are made plain in the epistles. When the Spirit came He led them into all truth. He made the way so plain that even the wayfaring men would not err therein (cf. Isa. 35:8). The way to come into covenant relationship with the salvation provided by Christ is plain enough for children to understand in the book of Acts. Exhortations on living the christian life are just as plainly stated in the epistles. Someone has said that the epistles are amplifications and interpretations by the Spirit openly of all that Jesus taught parabolically and in guarded form in the gospels. There seems to be some justification for this idea in a comparison of the gospels with the epistles.

Be that as it may, one of the important points to notice here is that the One who is going to make the "dark sayings" to become "plain" is none other than Jesus Himself returned to the disciples in the Spirit.

Besides the fact that upon His return in the Spirit will they have the hidden made plain, they will also pray with a new frankness and openness. Before they did not know how to pray as they ought (cf. Luke 11:1-4ff). Jesus had to teach them the things that were within the scope of His purpose and will for which they should pray. He had

to teach them how to pray—persistently, humbly, and forgivingly. And so He informs them that in "that day" (the day when He should come in the Spirit) they would not only know how to pray and what to pray for "in His name" (according to His will), but they would also enjoy a new relationship to the Father through the atonement which Jesus would accomplish for them. Jesus will be their High Priest, constantly interceding on their behalf, but they will approach the Father directly through Him. All barriers would be removed. By prayer they, themselves, might henceforth come into the very presence of God their Father, whereas before His atonement all men were prohibited from the presence of God and approached Him only through an earthly priest.

This new relationship of the disciples with the Heavenly Father is founded upon the Father's love for them because of Jesus. It is interesting to see the "eternal love triangle" worked out here in verse 27. God sent His Son Jesus and loved us first that we might be drawn to love Him. When we then love His Son and believe that He came forth from God, God loves us even more because of our love for His Son, (cf. I Jn. 4:9-10).

In one concise statement (v. 28) Jesus sums up the central act of redemption. He relinquished the glories of heaven for a season to become the obedient servant (cf. II Cor. 8:9; Phil. 2:5-11). He came into the world in flesh incarnate and revealed the love of God. He is about to leave the world by the cross, the resurrection and the ascension. This statement is direct and clear. It is more direct than the statement in v. 16 which caused so much consternation among the disciples (v. 17). So the disciples are highly pleased that He is now speaking plainly. Their pleasure turns into amazement and then into a profession of increased belief of the deity of Jesus as they realize that Jesus did not need to ask any man anything. In verses 16-18 we find them discussing what Jesus had said in verse 16 which was such a puzzle to them. Beginning in verse 19 Jesus begins to answer their questions without asking them what their questions were. Jesus read their hearts like an open book. Suddenly it dawned on them that they were in the presence of One who had truly come forth from God and so they said, "Now we believe . . ."

What did Jesus mean by His reply in verse 31? Does He mean to deny their belief? No. It is not that the Lord is denying what belief they have professed, but that He is warning them not to be too sure of their own estimates of themselves. Jesus constantly warned the disciples against overestimating their own strength and abilities (cf. Matt. 26:31-35; Mark 14:27-31; Lk. 22:31-34; Jn. 14:36-38). So now He

says, "I accept your confession as genuine and sincere, but will your belief be strong enough to weather the coming storm?" When He should willingly surrender and allow Himself to be crucified as a common criminal would they still profess their belief in Him as One sent from the Father? It was not that Jesus was *critical* of what faith they had but He was fully aware of their weaknesses as well as their strengths. He was warning them against the fatal mistake of overestimating their own capabilities. What makes this so fatal is that one puts all his trust in his own capabilities and when failure comes (as it surely does to everyone) all hope for an overcoming power and all assurance of victory is gone. Paul the great apostle found this to be true in his own life. He found that in him dwelt no good thing. He came to the conclusion "Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." (Rom. 7:15-25). And then he went on to show how victory is possible "in Christ" (Rom. 8:1-39).

Paul was constantly aware of the danger of overconfidence in oneself or the flesh and buffeted his body lest after preaching to others he himself might become a castaway (cf. I Cor. 9:27).

There is a great lesson for us here. We must beware of being too quick to say "We are able" (cf. Matt. 20:22). We must always remember the man who prayed, "Lord, I believe, help thou mine unbelief" (Mark 9:24).

There is a prophecy from Zechariah 13:7 implied here in verse 32. The prophecy was quoted by Jesus in Matthew 26:31 and Mark 14:27. When Jesus was arrested the disciples at first made good their promise to fight for Him to the death. Peter drew his sword and would have fought there and laid down his life for his King. But when they realized that Jesus was going to offer no resistance but that He was going to submit to such humiliation, they forsook him and fled (cf. Matt. 26:47-56; Mark 14:43-52).

Just what Jesus meant when He said they would all be scattered, "every man to his own," is not certain. Probably He meant to say that each would return to his own home and daily pursuits. After having seen Him die they assumed that His work was defeated (cf. Luke 24:13-24) and when the women reported that the tomb was empty and that evidently someone had taken His body Peter and John assumed the women to be correct and went away again to their own home (cf. Jn. 20:10). Luke 24:24 indicates their discouragement even at the empty tomb. They went away and left Him alone, but Jesus was not alone for the Father was with Him in the darkest hours and raised Him from the tomb.

Jesus has spoken these things, foretelling the future, showing the fulfillment of prophecy, so that after they come to pass their faith will be strengthened and thus find peace by trusting in His omniscience and omnipotence. There are two sides to the peace which the believer has in Jesus. First there is the judicial peace which Jesus accomplishes on behalf of man between God and man. This judicial peace is accomplished at the cross where in His body He suffered the sentence and penalty of sin and took out of the way all the commandments that were against man (cf. Eph. 2:11-22; Col. 2:8-15) which we appropriate by being buried with Him by baptism. Having been united with His death by faith and obedience (Rom. 6:1-11; Gal. 3:26-27) and having appropriated that judicial peace to our souls, we find and realize that subjective peace of heart and soul which passes understanding (cf. Phil. 4:7).

We have this peace by trusting in Him even in the midst of a world filled with tribulation. Even though Christians must endure tribulation in the world they may be courageous and cheerful for Jesus has overcome the world. He has conquered and won the victory over all that the world can do. There is nothing that Satan or the world can do to defeat Jesus and His beloved children. Thus Jesus ends the dark and veiled sayings of this ominous night on a glorious note of victory! And the New Testament from the resurrection and appearances to the end of the book of Revelation is one grand *shout of victory!* (cf. for example Rom. 8:31-39; I Cor. 15:50-58; II Cor. 4:16—5:21; I Jn. 5:1-6).

The constant theme of the Old Testament prophets is that of God's ultimate victory over all His enemies.

Let this be the clarion call of twentieth century preaching—VICTORY IN JESUS! Men and women need victory for living in the here and now and victory when death makes its pretense of defeat. The surest way to make the preaching of the gospel relevant for this generation is to convince people of VICTORY IN JESUS!

### Quiz

1. Why did Jesus speak to the disciples in veiled sayings?
2. When and how were these veiled things made plain?
3. What did Jesus mean by saying He would not pray for them?
4. What was Jesus' purpose in questioning their belief (v. 31)?
5. How did they scatter and go each man to his own?
6. What theme was used to end His dark sayings this dark night?

### SERMON NO. SIXTEEN (TOPICAL)

We have chosen to deviate from expository type sermons in this one instance in order to give our readers a topical sermon which covers

briefly the whole scope of the Holy Spirit dwelling within the Christian.

## CHRIST IN YOU THE HOPE OF GLORY

*Text: Col. 1:27*

### *Introduction*

#### I. THE HOLY SPIRIT IN THE CHRISTIAN IS THE ONE IMPERATIVE

- A. Christians are commanded "be filled with the Spirit . . ." Eph. 5:18
- B. Christians are told plainly, ". . . if any man hath not the Spirit of Christ, he is none of his." Rom. 8:9
- C. Jesus told Nicodemus, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Jn. 3:5

FRIEND, IF YOU DO NOT KNOW THE HOLY SPIRIT IN YOUR LIFE YOU ARE NOT FULFILLING THE PURPOSE FOR WHICH GOD CALLED YOU THROUGH THE GOSPEL.

AS ROMANS 8:9 SAYS, IF WE DO NOT HAVE THE HOLY SPIRIT, WE DO NOT BELONG TO CHRIST

- D. Now a person may have once received the Spirit and then resisted Him, quenched Him, done despite unto Him, lied unto Him, grieved Him

- 1. ONE MAY HAVE ONCE RECEIVED HIM, AND BY INDIFFERENCE OR WILFUL RESISTANCE COMPLETELY CAST HIM OUT OF HIS LIFE!

THIS IS A MOST IMPORTANT THEME . . . ONE UPON WHICH CHRISTIAN PEOPLE OUGHT TO CONCENTRATE AND STUDY AND LIVE

#### II. THERE IS SO MUCH CONFUSION IN THE RELIGIOUS WORLD TODAY ABOUT THE NATURE OF AND THE WORK OF THE HOLY SPIRIT

- A. We are not talking about the special miraculous operation of the Holy Spirit
  - 1. This is the lesser and secondary work of the spirit anyway
- B. So many want to confuse this secondary work of the Spirit with the INDWELLING PRESENCE OF THE SPIRIT IN EVERY CHRISTIAN

THIS IS OUR SUBJECT THE INDWELLING PRESENCE OF THE SPIRIT WHICH IS THE MOST IMPORTANT WORK OF THE SPIRIT!

I DO NOT PROPOSE TO LEAD YOU TO A COMPLETE UNDERSTANDING OF THIS DIVINE PERSONALITY, THE HOLY SPIRIT IN ONE SERMON

IN FACT IN A WHOLE LIFE-TIME OF COMMUNION WITH HIM WE SHALL STILL NOT KNOW ALL THERE IS TO KNOW ABOUT HIM

BUT THIS PERSON HAS REVEALED ENOUGH OF HIMSELF IN HIS WORD THAT WE MIGHT KNOW HIM, LOVE HIM, BE HELPED BY HIM . . . EVEN MAKE HIM A PART OF US BY OUR CLOSE ASSOCIATION WITH HIM

*Discussion*

I. WHO IS THIS PERSON?

- A. "He is not a mere impersonal force or influence which we somehow get hold of and use; but He is a personal being; wise and holy, who is to get hold of us and use us. He is one with whom we may have the closest friendship or fellowship. He enters into our personalities, and we become new persons, with renewed minds, affections, desires and wills" Phil. 2:1; II Cor. 13:14 . . . Seth Wilson
- B. He is called the Spirit of God, Rom. 8:9; I Cor. 6:11
  - 1. This is the Person who moved upon the face of the waters in the great creation of the world
  - 2. This is the Person who raised up Jesus from the dead
- C. He is called the Holy Spirit—the third Person of the Godhead
  - 1. This we accept on faith . . . we do not now understand how God can be 3 and 1
- D. He is called the Spirit of Truth, Jn. 15:26 and 16:13
  - 1. This speaks of His character and purpose as well as His personality
  - 2. His personality and purpose of bringing truth and light to man is contrasted with the spirit of darkness and error which is Satan
- E. He is called the Spirit of grace
  - 1. The law came by Moses but grace and truth came by Jesus Christ
- F. He is called the Spirit of Christ
  - 1. The two are equated—this describes His personality better than any of the others . . . for we know what the personality of Christ is like!!!
  - 2. In fact, Jesus makes it plain that the Holy Spirit to come and live in the disciples will be Himself Jn. 14:16-24  
(Read)

WHO THEN IS THE HOLY SPIRIT? HE IS A PERSON WITH A MIND, WITH LOVE, COMPASSION, HOLY, SINLESS, A

PERSON WITH A WILL, ONE WHO SPEAKS WORDS . . . ONE WHO CAME AND DWELT IN A BODY OF FLESH AND DEMONSTRATED HIS PERSONALITY TO MAN!

II. WHAT DOES THE INDWELLING SPIRIT OF CHRIST DO FOR US?

A. Comforts—Strengthens

1. By explaining many things such as
  - a. Reason for suffering, Job, II Cor. 1, Heb. 12
  - b. God's eternal purpose in history, Isa., Colossians, Rev.
  - c. Examples of those who overcame, Heb. 11.
2. We can't get this comfort and strength apart from listening and believing the Spirit as He talks to us thru the Word

B. He convicts Jn. 16:7-11

1. Because He is the spirit of truth His word convicts us of our sin, of what is right and of the judgment to come
2. It is possible, however, to so cauterize one's conscience that one is not convicted by the Spirit (Rom. 1: Jn. 3:19-21) David . . . Felix . . . Herod

C. He leads and guides us, Rom. 8:12-14; Gal. 5:18

1. He guided the apostles into all truth, Jn. 16:13
2. He revealed to them the mind of Christ, I Cor. 2
3. They recorded for us all that He had given them
4. When the Holy Spirit speaks to our hearts through His word He is guiding us and leading us IN DIVINE WISDOM!

D. He bears fruit in us and thru us, Gal. 5:22-25

1. First the old man must die and the new man must be born Jn. 12:24
2. Then we must be cleansed periodically or constantly like a grape-vine is pruned, in order to bear more fruit Jn. 15:2
3. We must abide in Him . . . we must bear fruit to be His disciples

A TREE BEARS FRUIT AFTER ITS OWN KIND . . . A CHRISTIAN MAKES OTHER CHRISTIANS

HOW MUCH FRUIT HAVE YOU BORNE? WHY HAVEN'T YOU? BECAUSE THE HOLY SPIRIT HAS NOT BEEN ALLOWED TO GET HOLD OF YOU AND RENEW YOUR MIND AND WILL!

WHAT DID JESUS DO TO THE FIG TREE WHICH BORE NO FRUIT? . . . OUTWARDLY IT WAS A FIG TREE AND OUTWARDLY IT GAVE THE APPEARANCE OF BEING REAL BUT IT HAD NO FRUIT

E. He gives assurance, Rom. 8:15-16

1. The Spirit expresses His will in His Word, I Cor. 2
2. The New Will and Testament of God is the plan of salvation Heb. 9:15
3. When we know that we are complying with His will, then His spirit witnesses with our Spirit that we are the children of God.

John says: "He that keepeth his commandments dwelleth in Him, and he in him. And hereby, we know that he abideth in us, by the Spirit which he hath given us." I Jn. 3:24

"These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God . . ." I Jn. 5:13

"He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son." I Jn. 5:10

### III. HOW DOES THE SPIRIT COME TO US?

#### A. Much confusion and erroneous teaching on this part

1. Some believe He is irresistible
2. Some believe one must have an "experience" (emotional, miraculous) before one can be sure they have Him in their lives
3. We do not presume to say the Holy Spirit could not operate in such a way if He saw fit . . . We say He does not because such an operation would mean the Bible becomes obsolete, for such an operation would contradict the Bible

We firmly believe the Holy Spirit has operated miraculously in the past . . . BUT EVEN THEN THAT WAS NOT THE INDWELLING PRESENCE OF THE SPIRIT PROMISED TO ALL CHRISTIANS . . . THE MIRACULOUS GIFTS OF THE SPIRIT DID NOT KEEP PETER FROM SINNING . . . OR OTHERS! (the Corinthians, Galatians, Hebrews, etc.)

4. How then does He indwell the Christian
  - a. Do we absorb Him through the pores of our skin? Does He overwhelm us by some mystical, direct, irresistible saturation?
  - b. How do we know that He is in us—by some emotional thrill or ecstatic trance?

"The Holy Spirit enters today into those who hear and obey the apostles' written word even as He did into those who heard the oral word. The power of the Holy Spirit in the christian life today is limited only by the lack of faith in the written word! The power of

the H.S. will be manifest as the Christian saturates his very life and being with the precepts and principles taught in the Bible, which is the living voice of the Holy Spirit, and puts them into practice in His life. As the christian has the mind to surrender to the instructions of the H.S. as He speaks through the written word, the H.S. possesses him, leads him and uses him and to just that extent”  
W. Spratt

B. The Holy Spirit as a new Person and a new Life is born within us through the Word of God

1. This in itself is a miracle—there is a supernatural power in the supernatural word of God
2. There must be a life-causing seed to generate this new life
  - a. Lk. 8 . . . parable of sower . . . the seed is the Word of God
  - b. I Pet. 1:23 . . . begotten again, not of corruptible seed, but of incorruptible, through the word of God
  - c. Jas. 1:18 . . . of his own will he brought us forth by the word of truth
  - d. We are born anew when we believe . . . belief cometh by hearing and hearing by the word of Christ

C. He dwells in us through faith, Eph. 3:17

1. Gal. 2:20 . . . It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me.”
2. “Received ye the Spirit by the works of the law, or by the hearing of faith?” Gal. 3:2
3. We might receive the promise of the Spirit through faith, Gal. 3:14
4. “For we are all sons of God by faith in Christ Jesus, for as many of you as were baptized into Christ, did put on Christ.” Gal. 3:26-27

D. Paul connects being filled with the Spirit directly up to understanding what the will of the Lord is (Eph. 5:17-18)

The Spirit does not operate independent of His Will and Word in possessing a man and dwelling in him. Just as a father’s personality penetrates and bears fruit in the lives of his children through the father’s teaching and deeds, so the Personality of the Heavenly Father, His Spirit penetrates and bears fruit in the lives of His children through the Father’s word and deeds as they are witnessed to in the Word of God.

E. We are to PARTAKE of the divine nature

1. II Pet. 1:2-4 "Grace and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain to life and godliness through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world.
2. If men desire eternal life they must partake of His flesh and blood (His very nature . . . BUT HOW?)
  - a. Jesus answers, "It is the spirit that quickeneth; the flesh profiteth nothing the words that I speak unto you, they are spirit and they are life." Jn. 6:63
  - b. "If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, from within him shall flow rivers of living water: But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet glorified." Jn. 7:37-39

**WHEN WE PARTAKE OF HIS DIVINE NATURE BY ASSIMILATING HIS WORD INTO OUR MIND AND HEART, WE HAVE HIS SPIRIT IN US!**

The Holy Spirit is born and grows within us through constant communion with Him by knowing His will, obeying His will and doing His work!

F. He comes to us when we love Him and keep His word, Jn. 14:21,23

1. To obey the Word is to be "led by the Spirit"  
The man who obeys the gospel is a child of God.
2. The only dependable agency available to man whereby he may be certain that he *knows* the H.S. or *feels* Him or that He *controls* him is obedience to the written will of the H.S. in His word!
3. We may be sure we know Him if we keep His commandments I Jn. 2:3  
We abide in Him and He in us by keeping His commandments I Jn. 3:24  
Whoever knows the Spirit of God listens to the apostles' doctrine and this is the *only* way man may know the difference between the spirit of truth and spirit of error (I Jn. 4:6) . . . NOT EVEN OUR EMOTIONS ARE A SAFE GUIDE

If we love one another and confess Christ His Spirit abides in us, I Jn. 4:12-15

Anyone who does not abide in the doctrine of Christ does not have God . . . He who abides in this doctrine has both the Father and the Son, II Jn. 9, 10

G. By "opening the door" Rev. 3:20

*Conclusion*

**I. YOU CAN HAVE THIS DIVINE PERSONALITY DWELL WITHIN YOU TODAY**

A. He is here in the world today . . . He dwells within the lives of many Christian people. I know for I have seen His divine nature working in their lives

He is here for His word has been preached

B. He is promised to you upon your reception of His word as the seed into your heart

1. He promises to take up a dwelling place in you upon your keeping of His word

17:1-5

2. The promise of Peter and the apostles Acts 2:38; 5:32 is just as living and relevant and practical today as it was 2000 years ago

**II. WHAT CAN HE DO FOR YOU?**

A. He can do all that the scriptures promise

B. He can satisfy the hunger and thirst of your soul

C. He can give you assurance, peace, strength, happiness, purpose, fruitfulness **IN YOUR EVERY DAY ACTIVITIES IF YOU WILL JUST SURRENDER TO HIM**

**CHAPTER SEVENTEEN**

This is one of the most precious chapters of the Fourth Gospel. Here the Incarnate Son pours out His divine heart in prayer for Himself, for His intimate friends and for all believers. He prays for you and for me. This is really the Lord's Prayer. The prayer in Luke 11 commonly known as "The Lord's Prayer," is not His prayer but one He taught the disciples to pray. In the synoptic gospels there are many references to the prayer life of Jesus but only a few (and those in Gethsemane) tell us of the content of His prayers. But in John's gospel this one prayer gives special emphasis to the content of His prayers. This is uniquely the private prayer of the Lord Himself. He does not teach the disciples to pray this prayer, He prays things that no man could possibly presume to pray and, in fact, He does not even invite the disciples then present to join Him in prayer.