[00:01:47](https://www.rev.com/transcript-editor/Edit?token=tYKexra9ozuyLCWgJ5gLdW-GBtVn6DF2hD6YwNVWD6YCqWGoX_MSZnxBfjUZFeDBwfAj35hSt_V9xKbF7Qpni8QuLZ8&loadFrom=DocumentDeeplink&ts=107.09) Well, let me invite you to turn to the 14th chapter of the Gospel according to John, and we'll set our minds on the beginning of our theme in this passage, beginning in verse 15 and going through to verse 31. And as you're turning there, I do want to say what a pleasure it is to be at Kingsview again, and a delight personally to me that John Van Eyck has been the chairman for the meeting. Under other circumstances I would have been able to say, largely to a North American congregation or audience, that we actually were at seminary together and in precisely the same class, which did make people think I had not aged as far as I really did. But our friendship has been very real and, I think probably, more of a blessing to me than it has been to John himself. And we have many stories to tell behind the scenes about one another, but we're here for more important things.

[00:02:54](https://www.rev.com/transcript-editor/Edit?token=11_6iB5-oJFmydilXMdRCb4xGp9oRrh3s96V2VZs2qU7EKnZYoyjCiNbDPG9FwGbeX9FYv3sxrj0Rj1cDH_NJu4IphE&loadFrom=DocumentDeeplink&ts=174.74) John Chapter 14, and beginning to read at verse 15; these are the words of our Lord Jesus. The context, of course, is the upper room discourse (or farewell discourse as it's sometimes called), the last two, perhaps three hours that the Lord Jesus spends with his disciples before he is betrayed, and denied, and isolated from them until they meet again (as we find in the gospels) around the cross. And the striking thing, I think, about this particular passage is that the Lord Jesus has reserved (even in the depths of John's Gospel)…. he has reserved the deepest of his teaching for the hour of his disciples' greatest crisis. And if ever there was a passage in the gospels, that led us to believe that ***the deeper the teaching we get, the more we will be prepared for the crisis,*** this would certainly be it. If you wanted to point to one segment in the New Testament where the mystery of the Trinity is most profoundly unraveled, it's on this occasion! And it is, therefore, a passage that has convinced me that the doctrine of the Trinity (or, better, the ***reality*** of the Trinity), which so many professing Christians regard as the most speculative and the least practical of all Christian doctrines, must, in fact, be the least speculative and the ***most* practical**. And it's clear from the responses of Jesus disciples, that they scarcely began to understand what he was saying. **But this is the passage in which, most importantly, he teaches them something of the significance of the *person* and the coming *ministry* of the Holy Spirit.**

[00:05:11](https://www.rev.com/transcript-editor/Edit?token=iVEjqG46gxWS031ZhKSN8_lhdP0ZAJD0ciOch1KwbqgvSBpiAHOEXDhmFnf8pCR4Z1hrJx-wSHTAtTs63JCspV-YVv4&loadFrom=DocumentDeeplink&ts=311.71) So, let us hear God's word: "*If you love me, you will keep my commandments; and I will ask the Father, and he will give you another helper to be with you forever, even the Spirit of Truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. I will not leave you as orphans; I will come to you. Yet a little while, and the world will see me no more; but you will see me. Because I live, you also will live. In that day* (now, in this passage, by 'that day' Jesus probably means the period between his resurrection, ascension, and the day of Pentecost. These three events all belong together as one aspect of his work)*…. and when 'that day' comes* (when he is exalted by his resurrection, ascension, and on the day of Pentecost)*….in ‘that day’ (when the Spirit comes), you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father; and I will love him and manifest myself to him. Judas (not Iscariot) said to him, 'Lord, how is it now that you will manifest yourself to us and not to the world?' Jesus answered him. ‘If anyone loves me, he will keep my word and my Father will love him; and we will come to him and make our home with him. Whoever does not love me does not keep my words; and the word that you hear is not mine, but the Father's, who sent me. These things I've spoken to you while I am still with you; but the helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I've said to you. Peace I leave with you. My peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled. Neither let them be afraid. You heard me say to you, 'I am going away; and I will come to you.' If you loved me, you would have rejoiced because I'm going to the Father, for the Father is greater than I. And now I've told you before it takes place, so that when it does take place, you may believe. I will no longer talk much with you; for the ruler of this world is coming. He has no claim on me; but I do as the Father has commanded me, so that the world may know that I love the Father. Rise. Let us go from here." Or, as I think it might be paraphrased, actually, "Rise let us advance to meet the enemy."*

[00:08:37](https://www.rev.com/transcript-editor/Edit?token=-Ze6qk6xnIDKnN9wd41MunT7aGVqhqFz88WjVN8H96I9G1CWTSJHbsJL2wqtROIcT4T8zWKuJdc7Zk2VxmtJDc80NqQ&loadFrom=DocumentDeeplink&ts=517.52) Well, I've been asked to speak to you on these three occasions on the subject of the Holy Spirit. That's a subject to which, over the years, I've given a great deal of thought. And as I was thinking about the conference earlier-on this week, my mind went back, I think about 45 or 46 years ago to a Friday evening when I was a student at the University of Aberdeen. I think I was 19 at the time. And the speaker that evening was the late professor, **John Murray**, who some of you may have known, or about whom, I'm sure, most of you have heard. And he had been asked to speak on the subject, 'Adam and Christ'. It was a subject on which he had written at length in a book called the 'Imputation of Adam's Sin'. And he had written at length, also, in a great commentary that he'd written on Paul's letter to the Romans in the section in Romans 5:12-21. He was an elderly man at the time.

[00:09:49](https://www.rev.com/transcript-editor/Edit?token=4UQ4_JDb-Zc8j7JjOUoDB2UurvvtCIU8zaW-UulLl6tuU41MAy2pvu2P6tdgFUBlEDRC6TJHewJIQVYPjT98OhyZTfs&loadFrom=DocumentDeeplink&ts=589.17) He was actually older than I now am. And he had certain gesticulations that I still vividly remember. I'd love to mimic his accent, but I think that would be unfair to his memory. One of his unusual gesticulations was, when he was speaking he would sometimes seem to examine his finger nails as though he had had his notes, say, micro-nailed there. And the first words he spoke hit me forcefully. He said, “I find it very difficult to speak on a subject to which I have given a great deal of attention.” And I thought to myself, he is getting elderly. It's the other way around, isn't it? It's easy to speak on subjects to which you've given a great deal of thought, and difficult to speak on subjects on which you've given very little thought. I hadn't listened to many talk show hosts or disc jockeys at that time; and, for years and years (probably I would think 15 to 20 years) I was under the misapprehension that Professor Murray had got the first words of his address the wrong way around…until I had, at last, given a great deal of thought to something. And I realized, in fact, when you are asked to write or speak briefly, or relatively briefly, on a subject to which you've given a great deal of attention, that there is a kind of unusual challenge. And the challenge is one of abbreviation and selectivity; and there are so many things you are going to miss out. And if you have any perfectionist streak in you, you don't want to miss anything out, and you don't want anyone to think, "Oh, he really should have spoken about that."

[00:11:57](https://www.rev.com/transcript-editor/Edit?token=4g3zFFf3o9lU5dYftbZ9ssVYuPhzaQl8dSlTlAeO1jKoGoGzB5yckDmhcJLvUiwjOdoSjgKAgCJPohonUJt8jIHITJ4&loadFrom=DocumentDeeplink&ts=717.1) So, let me come clean at the beginning of our studies this evening, and tell you **the *three* areas of the person and work of the Holy Spirit on which I want us to concentrate our attention.** This evening, I want to think with you about the Spirit as ***'The Spirit of the Lord Jesus Christ'***. In the first session tomorrow morning, I will turn to the second chapter of the Acts of the Apostles and think about the meaning of ***'The coming of the Spirit on the day of Pentecost*'**. And then, later on tomorrow morning we will turn elsewhere in the New Testament (I know where we'll turn, I'm just not going to tell you tonight where we'll turn) to think about ***'The Work of the Spirit in the Life of the Christian Believer'.***

[00:12:48](https://www.rev.com/transcript-editor/Edit?token=CzzD0R1Fk9OVxicB47gO3nlY4BodoUPU-zWtD-Jg3W6t-TkPiP5BHjdVF1NVVGZNGLtwvdzgfyq2UGZBmGQwg4XKt_k&loadFrom=DocumentDeeplink&ts=768.88) Now, as we approach any biblical theme---any theme of Christian doctrine, the approach we take is bound to influence the results of our thinking. And that's true in every discipline, isn't it? If we go at something the wrong way around, it's going to be so much more difficult for us to arrive at the right conclusions. And I think, in terms of the varied biblical doctrines (especially what the scriptures teach us about God), it's the teaching on the Holy Spirit in which many Christians tend to come to things the wrong way around. For example, when we talk about God as the heavenly Father, it's a great mistake for us to start to expound that doctrine in terms of our own experience, because our own experience of the Fatherhood of God varies greatly. I've met many Christians who simply find it a challenge to think about God as a heavenly Father at all, because of the difficulty of seeing past their earthly father. And when we think about the Lord Jesus Christ, we don't start by thinking about what we know about Christ. We begin to search the scriptures to tell us what it is Jesus Christ has done in history. We 'ransack the gospels' to find out who he is. We 'ransack the epistles' to be led into the significance of his identity and ministry. But when it comes to the Holy Spirit, I think particularly over the last 50-60 years and, actually, throughout the history of the Christian Church, there has been a tendency to begin with our own experience, and to interpret the identity and the ministry of the Holy Spirit in terms of what we ourselves have experienced. And, therefore, it's so important for us, in terms of coming to the subject of the Holy Spirit, to look at the Holy Spirit through the right end of the telescope.

[00:15:22](https://www.rev.com/transcript-editor/Edit?token=G4Y_c7LVch_wkIDEn_fO9LbeYYdQHDoZ3RU8Q7j0u-E5c_r-C1gFtID5omI1lCGammxOGsXdC903tuK709R89r4QhyI&loadFrom=DocumentDeeplink&ts=922.51) Do you understand that, **when we talk about the Holy Spirit we need to do exactly the same kind of *Bible study* that we do when we're thinking about the Father, or we're thinking about the Lord Jesus Christ.** In other words, we've got to think from the outside in, and not from the inside out. **We've got to think in terms of the scope and expansiveness of *the Bible's exposition of who the Spirit is and what the Spirit does*, and not to think first of all, in terms of ‘my own little experience of the Holy Spirit’**. When we do that, actually, what we end up doing is narrowing and constricting our understanding and experience of the Holy Spirit. It's only when our own mind and heart is exposed to the vastness and the riches of the Scriptures' teaching, that, then our experience is going to be enlarged, rather than contracted; and what the New Testament calls *'the communion of the Holy Spirit'* is going to be a real and vital aspect of our lives---that we have fellowship with him. And, indeed, there are things for which we praise him and thank him, that we do not thank and praise either the Father or the Son. We do not, for example, praise the Father for coming and dying for us on the cross, because it was the Son who died for us on the cross. And, in the same way, there are aspects of the Spirit's work that are uniquely the work of the Holy Spirit; yes, in concert with the Father and the Son. But it's when we understand these aspects of his work, that the person of the Spirit and communion with the Spirit becomes a glorious reality for us within the context of our fellowship with God--the Father, the Son, and the Holy Spirit.

*1st POINT: THE SPIRIT’S MINISTRY IN THE OLD TESTAMENT SCRIPTURES*

[00:17:45](https://www.rev.com/transcript-editor/Edit?token=lY5pICilqdbqqbBUXM_HJJXGIodSf-M_y-4LrZTSgzN70ZxiLY3VnEtOfHk_XK9Hb41DJc_kepSN6ZEQxrND5an_BHE&loadFrom=DocumentDeeplink&ts=1065.95) So let me try, this evening, to walk us through **three stages of the Bible's teaching on the identity and ministry of the Holy Spirit.** And the **first place**, of course, that ***we need to look is in the Old Testament scriptures***. The Old Testament scriptures, virtually from the opening words, indicate to us that the Spirit of God has been active in creation from the very beginning. Remember those marvelous words with which **Genesis** opens*, "In the beginning was the word of God speaking out creation"* But, within that context, there is that marvelous expression of the picture of the original matter of creation, in all of its darkness and unformedness. It apparently is almost shapeless; and there is a kind of sense of emptiness about it. And then, we are told the Spirit of God**, the *'ruach'* of God--the powerful energy of God--began to work upon that original created mass of stuff; and *order begins to take place where there has been a kind of chaos and darkness, instead of light, and form, and fullness.***

[00:19:31](https://www.rev.com/transcript-editor/Edit?token=qZuO0ncSRpctVvfSNt3ZX4eYLFqPFL8WNfxUCG-nVEeeEMCX2gTrelXBNqc0GVksRr1g-twJwlpvc1NiX4B8kRcJhsY&loadFrom=DocumentDeeplink&ts=1171.741) And, in a way, that's always the Spirit's ministry. It was his ministry in first creation. **It's also, evidently, his ministry in *re-creation*, or, what we call regeneration, isn't it**? That he comes to operate upon the chaotic mass of our sinful life--the formlessness of life without God that has no significance, no fullness, no order. And he begins to bring order into the chaos, and fullness into the emptiness, and form into the formlessness, and limited---almost purposelessness---of human life under the sun, apart from the Lord. And so he is present there in the work of creation. Of course, **later on in the scriptures, we are given little hints about his presence *before* creation: his presence in the eternal fellowship of the one God--Father and son and Holy Spirit.** Remember how Paul puts it in **1 Corinthians 2**, in words that are really beyond our ability to expound. And he says that, *"The Spirit searches and knows all things, yes, even the depths of God."* Is it the Authorized Version that puts it, "*Yea, even the deep things of God*"? There is no secret in the Father that is kept back from the Spirit; no, there is *nothing*. If I can put it this way**, there is nothing in the Father's relationship to the Son, and the Son's relationship to the Father, that the Spirit doesn't know**. That's the mystery of the Trinity. I mean, think about the deepest relationships we have. They're family relationships, usually…usually the relationship of husband and wife. By definition, there are secrets in that relationship that no one else knows. And the children don't know those secrets. Others don't know those secrets. Those are the intimate, deep things that we share together; and everyone else is barred. Everyone else is an outsider; and, actually, God has created the relationship that way. There is an inside and there is an outside. And on the inside there is room for no more than two, because we are creatures.

[00:22:32](https://www.rev.com/transcript-editor/Edit?token=XHKcFerS0wv1DWIofq1zrjUDFAE7Yb7Cogq2i77qe11ng3AUhku_gIpZTrLF4Qw62jOEhmX4t6YCsbRYk-rXfNkEFB8&loadFrom=DocumentDeeplink&ts=1352.26) But in the Deity, yes there is an inside to which no one else is privy. In that inside, there is a relationship between the Father and the Son of an infinite and exquisite love, in which the Holy Spirit shares. **There are *no secrets* in the Trinity, the deep things of God**. And it's out of that, that the Father issues the word of creation. The Son is the word through whom all things are brought into being. And the Spirit, as it were, shares in the secret mystery of creation; and he brings order out of that original chaos. **There are also little hints, *in the Old Testament* *scriptures*, of the way in which, when man falls, the Spirit of God comes to bring order out of the fallen mass of humanity.**

[00:23:40](https://www.rev.com/transcript-editor/Edit?token=w8U6-DkUJzPT4vTiO0M5IpcGvw6p6egKMYB_vgeIV975a7NojO4Ac4xz9n4H6fDNCS9zUN82ek4s0y8vTzGjyKarq6g&loadFrom=DocumentDeeplink&ts=1420.63) One of the most attractive expressions of that, is found in the way in which the prophet **Isaiah** interprets what took place in the exodus. If you read the book of **Exodus**, you will find that the exodus was the work of God; and (in New Testament terms), the work of **God the Father** leading his people out of Egypt. And it was also the work of **the angel of the Lord**. Remember in Exodus chapter 3, as he appears to Moses (and many Christians have believed that that is some kind of pre-figuration of the coming of Christ or, as I would rather say, it's a real indication in the Old Testament that God is diverse in his own personal being). But actually, when Isaiah interprets what happens in the exodus (you remember when the people rebelled against the Lord), he doesn't say they rebelled against the Father, or they rebelled against the Son. He says ***they rebelled and they grieved the Holy Spirit***. Or, later on in **Ephesians 4:30** isn't it, when Paul says, "*Don't grieve the Spirit, in whom you were sealed for the day of redemption.*" He's not inventing that idea--- that you can grieve the Spirit. He's so biblical in his thinking. He's really saying, "Don't repeat in your Christian life what the people did in the days of the exodus when, in the rebellion against the Lord, they were actually grieving the Holy Spirit.” Now, you can't grieve a *thing*. You know, you don't grieve the chair. You can only grieve a *person*.

[00:25:49](https://www.rev.com/transcript-editor/Edit?token=qcZ0hQ3TbmLBv3Q1zN2cPGgIfAU6OJnaix7_GMvn1Mi969ticcB91BfgY1jY-U4oYSxOoxWH-LTp0oeBh4ccCKKcukU&loadFrom=DocumentDeeplink&ts=1549.17) So, here there is this little indication, along with others---the way the Spirit gives men gifts (artistic gifts) for the beautification of the Tabernacle, you remember; and how he comes upon leaders and gives them gifts, in order to lead and discipline the people. And how, when Moses realizes he can't cope with these, perhaps 2 or 3 million human beings he's leading through the wilderness, his father in law has given him good wisdom. And so, these 70 elders are appointed (that's an interesting proportion of elders, incidentally, isn't it?). ***These 70 elders are appointed; and, the Spirit that's on Moses comes upon them.*** And so, the Holy Spirit is constantly at work in the Old Testament scriptures---but rather hidden isn't He?

[00:26:55](https://www.rev.com/transcript-editor/Edit?token=hz2S2TvhLjAyRGSKU5ujGT8o5WMZXJv5u0VlgFI7C_LgDzoS3eaAaDBA5FwZZk7sa2bvpWO1e2wSDl2TAXoyFoONcMk&loadFrom=DocumentDeeplink&ts=1615.76) **In sum; so you'll have to *look* for him**. Of course, to these little indications in the New Testament, He rather likes it that way. He rather likes moving behind the scenes, not drawing attention to himself. Later on in the New Testament, we are told by the Lord Jesus that, *"When he comes, he's not going to draw attention to himself; but he's going to glorify me."* And he's been doing that all the way through the Old Testament scriptures.

*2nd POINT: THE MINISTRY OF THE HOLY SPIRIT TO JESUS*

[00:27:28](https://www.rev.com/transcript-editor/Edit?token=_00_bORlGUKKOg-L4et76vVJluJd6NFjRZlv2iKu31XHQjUdtTLzp_8pw1LaR_HDQcMQPvPrGjElLONF13iP5L9xiXY&loadFrom=DocumentDeeplink&ts=1648.05) That brings us to the ***second* stage** of Biblical teaching; and, that is we have these indications of the Spirit's ministry in the Old Testament. Then, of course, **the clearest indication of the identity, and ministry, and Power of the Holy Spirit is seen in the person and ministry of the Lord Jesus Christ.** This is such an obvious thing when you see it; but if you don't see it, it's not very obvious. We don't really come to know God as Father, apart from the ministry of the Lord Jesus Christ. I have, on occasion, tried to do this (and Dorothy, my wife says, I shouldn't really try to do this in public because it looks so strange), but if you pick up your Bible---I have an English Standard Version here---if I were to pick my bible up between pages 809 and 812, and just hold these pages up there (you're looking at this the other way, so this is the New Testament. Let we turned my bible round so that you've got it the right way), New Testament to your right (that's why I should never do this), Old Testament to your left; there are many, many, many, many more references to knowing God as your own heavenly Father between my finger and thumb than there are everywhere to the left of it.

[00:29:13](https://www.rev.com/transcript-editor/Edit?token=0LIdpCohWHspY62xrEDr4UehOS6yb_8zak-uadTqPA2bBT4J5E2FF7LiWvJt4TfQGOI2hk85gtPt6Ryf8iaLiJujKKo&loadFrom=DocumentDeeplink&ts=1753.47) So, it's only in the revelation of God in Jesus Christ, that, as it were, Jesus cracks open a door into heaven and says, "Look, in the Old Testament scriptures, you saw there was a diversity within the being of God, but now, when God fully reveals himself in me, it's possible for you to come to know God, the first person of the Trinity as your heavenly Father." Now we understand that; but inevitably, therefore, the same would be true about the Holy Spirit. **It shouldn't surprise us that the identity and ministry of the Holy Spirit isn't so very clear in the Old Testament scriptures, as it is in the New Testament scriptures, because exactly the same is true of God as the heavenly Father.** When the Old Testament speaks about God as Father, it usually means he is the creator, or it means he is the person who has created the people of Israel. And so, for example, you don't find the Psalms filled with believers, saying, "Oh, Father; our heavenly Father; our Father in heaven." No, he's referred to as Father, but he's the Father of the nation; and only as he's the Father of the nation, would it be possible for an Old Testament believer to say he is Father too. But in this intimate, Jesus-like knowing God as your heavenly Father, the same would inevitably be true (and actually is true) of the way in which we come to know the Holy Spirit. The Holy Spirit is present in the Old Testament scriptures and is wonderfully active in the lives of Old Testament believers. But oh, my what a privilege it is to be a New Covenant Believer! When the mystery of God's personal being becomes known, and we're able to (as John prayed in our opening prayer)….we're able to say something an Old Testament believer never said (you'll never find this in the old testament scriptures), "***We worship you, Father, together with your Son, together with the Holy Spirit; One God, world without end."***

[00:31:49](https://www.rev.com/transcript-editor/Edit?token=nNyq1Mygph-uJgq2fw1_QZtpqGdEzSh0JsrY3iY95o_oKVJvNYSC_vpkyUOPU39mZQl8BRgSfeM8gZWFMZ9EvjcvRgY&loadFrom=DocumentDeeplink&ts=1909.59) So, how do we *know* this? **We know this, not just because there are hints of the Spirit's ministry in the Old Testament, but because there is a glorious revelation of the Spirit in the person and ministry of our Lord Jesus Christ**. Now this was prophesied, wasn't it, in Isaiah chapter 11. Remember these various passages in Isaiah, when he's looking forward to the coming of the Messiah. And in **Isaiah 11**, he says, "*There shall come forth a shoot from the stump of Jesse (David's lineage of course), and a branch from his roots shall bear fruit. And the* ***Spirit of the Lord*** *shall rest upon him---the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord."* And later on, of course, towards the end of the prophecy of Isaiah, we find the same kind of language, *"The* ***Spirit of the Lord God*** *is upon me, because the Lord has anointed me to bring good news to the poor, sent me to bind up the broken hearted."* You remember Jesus' famous sermon when, either by his own choice or perhaps because it was the reading for the day, he stood up and read these words in the synagogue. And the first words of his sermon (astonishing sermon!!) were, *"This day, this scripture is fulfilled in your sight."*

[00:33:35](https://www.rev.com/transcript-editor/Edit?token=flD4jIU39Z4j0MAknTHFh2hlniBMBBPqKeNtIb3NXxjdtXP2jxbmVHsyky-e86Sk1rAbnx7r5Is8LCAmyf6J50f59GE&loadFrom=DocumentDeeplink&ts=2015.52) And so the Old Testament scriptures themselves were funneling towards the Lord Jesus, as though they were saying, "Keep your eye on the Lord Jesus. ***If you want to know who the Holy Spirit is and what the Holy Spirit does, you must, first of all, keep your eyes focused on Jesus.”*** Now, what happens when we do that? Well, we discover (and again, it's obvious when you look for it; and certainly it's obvious if you see it) that **the whole of Jesus' ministry is a ministry conducted under the aegis and power, and in the presence of the Holy Spirit---even his conception in the womb of the Virgin Mary.**

[00:34:27](https://www.rev.com/transcript-editor/Edit?token=jSVjAiCV0iMEK7VfShwOXVKnFdaLoIwv2SJ5fOMVXWJWlc-b_o9ZeT9n_Ze0cZ4PwgBjkvaXB3rvxXwK2qguSqPJ4bk&loadFrom=DocumentDeeplink&ts=2067.19) Interesting to think that **the three great works of the Holy Spirit all are done in pitch darkness**. **1)** **Creation**---over the dark waters. And then, as it were, **2)** veiling his work from both the sight and the share of man, the Lord Jesus is conceived by the Holy Spirit in **the womb of the Virgin Mary.** Actually, his birth (Jesus' birth) was, of course, quite normal--nothing unusual. His birth was no more supernatural than your birth or my birth. It was his *conception* that was supernatural by the power of the Holy Spirit. And then fascinatingly, **3)** remember that little comment that Luke gives to us about Jesus at the end of Luke chapter 2, when he speaks about him growing in physical stature **from 12 years old until he was 30**. This is all we know about Jesus from 12 to 30---that he grew physically. He grew in stature. But he also grew in wisdom; that is, when he was 18, he had grown six years in wisdom from when he was 12. It doesn't mean that he was sinful when he was 12, and matured in sanctification (in that sense) to sinlessness when he was 18. It meant that, when he was 12, he didn't have the wisdom of experience that he had when he was 30. But the important thing, I think, in those words, is the use of the term *'wisdom',* because that's what marked out the man who was under the influence and power of the Holy Spirit. That's the man promised by Isaiah--- that the Spirit of wisdom would dwell upon him.

[00:36:38](https://www.rev.com/transcript-editor/Edit?token=iYZYw635_eB2j6s5evFe57Fl4Oa-MXQKzMiCSHCDgDMOzJKh50b45lQmdS96qOf60OB1v7Q4IEMdUYfZudZEmmqc2-w&loadFrom=DocumentDeeplink&ts=2198.41) And immediately we come to **the next stage in Jesus' life and ministry**. What do we see? That when he steps forward to a new stage in his ministry (a public stage in his ministry), in his baptism by John the Baptist, what is it that happens? ***The Spirit comes upon him***. And what happens immediately after that? He's tempted by the devil. But the way the gospel writers describe his temptation---very different from the way the New Testament describes our temptations. Temptation comes to us and we need to resist it. But we are told, in Jesus' case, *"And Jesus was led up by the power of the Spirit from the River Jordan, in order to be tempted by the devil."* Having been baptized and the Spirit coming; now, what's his first activity? His first activity is to deal with the kingdom of darkness. And so, the Spirit of God is a kind of strategic officer in Jesus' life, driving him into the wilderness. I happened to see a little documentary (I think it was later on last night) on the Israeli forces breaking into the Entebbe airport. You remember when there had been the hijacking and kidnapping; and the strategy (there was a fascinating focus on the particular leader, I think his name was Netanyahu---I think he died in the raid)…. but the strategy was everything.

[00:38:44](https://www.rev.com/transcript-editor/Edit?token=ZXkUa7EN1iy8WJh65tBC3kUAqbK1b2ArI2OHs8WJtneNnjnQQiGNq-JCwMLqJLnfZ9D3QUBa1847epqQW-zWIsn3f0s&loadFr%20%20Bom=DocumentDeeplink&ts=2324.71) **And the Holy Spirit is the strategist in Jesus' life**. And then because, of course, he overcomes the evil one, the first stage in his breaking down of the kingdom of darkness in men's lives is by facing down the king of the kingdom of darkness. And once he has "bound the strong man armed," as Luke says, what does he do? He begins to release his captives. And so, you remember, when Jesus was charged with doing his miracles by being in league with the devil, he says, "No, no!" He says, "*These works are done (*the gospels have two different ways of putting it) b*y* ***the******finger of God****; or by* ***the Spirit of God****."* And you see what's happening here. What are these miracles? They're not magical tricks. They are indications that Jesus has come to bring life where there has been death, to bring order where there has been chaos, to bring restoration where lives have been broken---broken by sin, broken by disease, broken by death. He's the great restorer; and he's doing this in the power of the Holy Spirit. I mustn't be sidetracked into this, but please understand ***he's not doing this by drawing down a little deity from his divine nature!!*** ***He's doing this in our humanity---as the second man and the last Adam---as he rests in the power of the Holy Spirit.*** And, of course, we're given a hint of this, aren't we, in the letter to the Hebrews, when he comes to the cross and goes through that agony upon the cross---that physical shame and weakness. We're told that he does this: he offers himself to God by the power of the eternal Spirit.

[00:41:12](https://www.rev.com/transcript-editor/Edit?token=zbJ8Ok2CVlKpbKFXRpdVkB6xxkKMstNir5o_9ugw6OYLGQVEHxNc5md3dO4Ea-8BuyVEBOAC3c0RMjYvl_HO4dkCq2E&loadFrom=DocumentDeeplink&ts=2472.78) The Spirit doesn't desert him; but he rests on the power of the Spirit. And then, even in his resurrection (remember how Paul puts it in Romans chapter 1), that "He is raised from the dead and declared to be the son of God, with power, by the Holy Spirit---by the Holy Spirit!)" And so, while we have this sense throughout the whole course of Jesus' ministry---from his conception to his resurrection; and indeed, I would argue, also in his ascension---it seems to me that the connectedness between the cloud of the exodus, and the cloud in which Jesus disappears from their sight, probably connects, through the prophet Isaiah, as a symbol of the power of the Spirit taking up his humanity to the very right hand of God. So that here is what I think the New Testament is teaching us in summary form: throughout the whole course of his life, Jesus is born along by the Holy Spirit and is the bearer of the Holy Spirit. ***The Spirit is with him and on him throughout the whole course of his life.***

[00:42:40](https://www.rev.com/transcript-editor/Edit?token=CrLA221kwEm1I-jLneiJdCBDpc81U3qFT8TbapjNccGExnw9BwWOjBQXXfBO7XGjx3rn-ToFR20bvltiHnXb2DOVI8M&loadFrom=DocumentDeeplink&ts=2560.04) That, I think, is the meaning of what Jesus says in **John Chapter 14**, when he says to the disciples in verse 17, *"You know him---you know the Spirit---because he dwells* ***with*** *you, and he will be* ***in*** *you."* I don't think he's speaking there about the difference between the experience of Old Testament believers and New Testament believers (I know that's probably the most common view). I think he's saying, "You know the Holy Spirit because you've seen the ministry of the Holy Spirit. You've been near to the ministry of the Holy Spirit. For these past three years, every single day, you've seen me live in the power and communion of the Spirit, and work by the power of the Holy Spirit." But now he's beginning to teach them what that's going to mean for them. *"You know him because* ***he has been with you--in me. And now, that very same Spirit who has been with you, in me, is going to be with you....in you****.*

[00:44:06](https://www.rev.com/transcript-editor/Edit?token=rNj8NLY3JTxDe2wfa9c8PZJ8UjZMt8SK-h0DRoctT2aM8OyTYCdqhxE9ZtcG5e6amlLsVAo_H40e_yWrYz4v4d1gjZ4&loadFrom=DocumentDeeplink&ts=2646.31) And it's that that leads us to what Jesus teaches here in **John Chapter 14**. This is what he is now, at the end of three years….he is now in a position to say to the disciples (he has many things to say to them, but they're not able to take it in). He says, "I've got to tell you this, you've seen him!! And the glorious good news of the Gospel (with respect to the Holy Spirit) is that the Spirit you have seen upon me, as he has borne me throughout my life, and as I have borne him in my life---lived in the power of the Holy Spirit….***n*ow, that Holy Spirit who has dwelt in *my* life is going to come and he is going to dwell in *your* life!!"**

*3rd POINT: MINISTRY OF THE SPIRIT TO THE BELIEVER*

[00:45:05](https://www.rev.com/transcript-editor/Edit?token=hcCUEQTeDIbxKEdh2ldlVmYOwtSqWoPSEmjzByVZ45Ll-64ak00WEed4akrUl7UehoGwRaJET4splTt2ohFXwSFqq9c&loadFrom=DocumentDeeplink&ts=2705.76) So, first, the Spirit in the Old Testament; next, the Spirit in the life and ministry of Jesus; and then, ***thirdly*** (only in this context), **Jesus teaching on the Spirit in the life of the believer**. He says here, a thing that has often puzzled Christians. In Chapter 16 he says to them, "*It is to your advantage that I go away. It is to your* ***advantage*** *that I go away."* Now, I think I can understand the disciples at this point. Let me put it like this, very simply. We believe the Spirit is present when we gather like this---the Spirit is present, Ferguson is preaching. Let me give you a different choice. Jesus is preaching or the Spirit is present. Which do you want? That's how they are thinking.

[00:46:38](https://www.rev.com/transcript-editor/Edit?token=F6Zn7qw7hbKMy_WFXEzjkjQ890x1emzFmlZayTs1W413BMhiR1dSjRD783F7jD-7BVJDqNQAdNeclsyWQ6TbdVyB9ZY&loadFrom=DocumentDeeplink&ts=2798.87) Were you ever a naughty little boy or girl, and something happened? And with all the other naughty boys and girls, you began a chant saying, "We want, we want, we want!" *We* want Jesus! Imagine you were able to leave Kingsview Center this evening, and tomorrow meet whoever and say, "Jesus was at the Kingsview Center last night. I'll never forget his accent. I'll never forget his gesticulations. I'll never forget that---it was beyond words to describe. I can tell you the color of Jesus' eyes. I actually know what none of the Medieval or Renaissance artists knew. I know how long Jesus hair was." I think that's no-brainer. Do you want Jesus or do you want the Holy Spirit? That's what they are feeling. And, of course they're saying, "No, we don't want the Holy Spirit. We want ***you*** to stay. How can it possibly be to our advantage that you go away?" And he gives them the answer. He says, "I need to go away so that the Spirit whom you have come to know (because he's been with you in me)….***so that he may come from me and dwell in you."*** This is staggering!!

[00:48:16](https://www.rev.com/transcript-editor/Edit?token=TClJu_4v8hVq39p1dXwFRbbGqwxNpUyfHEQzyas_FsiEayHKhJrIj2gVAunjEdGAl7BB2KjT7aakvCt0s9JeMXj_-lo&loadFrom=DocumentDeeplink&ts=2896.97) This calls for faith, doesn't it.? Have you ever grasped this? **That the Spirit who comes to indwell Christian believers is *the very same Spirit* who lived and breathed, as it were, those 33 years of Jesus' ministry, in companionship with *him***. There are, maybe, a hundred people here tonight. Let's say a hundred of us are Christian believers, and we are indwelt by the Holy Spirit. Are there a hundred Holy Spirits? No!! There's only one Holy Spirit. Yes, but Jesus was indwelt by the Holy Spirit, and we are indwelt by the Holy Spirit---so there must be two holy Spirits. "No!!!" The New Testament is saying. The mystery of it, the grandeur of it, is this (and, in a sense, it summarizes the difference between being a believer in the Old Covenant days and being a believer in the New Covenant days): the Spirit Jesus is going to send to indwell Christian believers in the days of the New Covenant, is the very Spirit who was his companion and sustainer throughout the whole course of his ministry. No wonder Jesus says, "*There are many things to try and explain to you here, but you're not able to take them in*.” It's just beyond taking in, isn't it?

[00:49:55](https://www.rev.com/transcript-editor/Edit?token=Nj9QsNjFsXHbhUxDatt493oul_yl_H7BaNY1XK87KebguotnPussEhzyDIODb4e9HuBBU-oRc06kIDDYcHMFI0K2vCc&loadFrom=DocumentDeeplink&ts=2995.87) But do you see what happens when you take that in? See what happens to little *you*. I've had a very bizarre experience, in the last few weeks, of retiring; and, I had no idea how complicated it is to retire from one country to another country---suddenly to realize I have no credit worthiness whatsoever in the United Kingdom. I tremble to apply for a card, in case they turn me down: "You don't have any credit worthiness." I was somewhere where a kind of strange thing happened to me yesterday, and I was e-mailing a friend and saying, "It's a bit like suddenly discovering (and it's good for my sanctification) that you're a non-person." But, you know, many of us feel that, long before retirement, don't we? You know, who are we after all? We are nothing and nobodies. But, you remember, do you know Henry Francis Light’s wonderful hymn,

'Jesus, I, My Cross Have Taken'?

"Think what Spirit dwells within me,

What our Father's smile is like,

What?! Thy Savior died to win thee?"

**He died to win thee the *Holy Spirit.*** You can't be a non-person, if the very divine person (who was unashamed to live and dwell in the life and ministry of the Lord Jesus, who is not ashamed to call us his brothers and sisters) comes to dwell in you.

[00:51:40](https://www.rev.com/transcript-editor/Edit?token=Mx2PlOCRsrgOGp9Y6_JLTX6O2f9ZCdDdQxg3r9bEya5CQcJ2CAQ24QBW8oXZkVBmFmZqCUO685d6rKhJghxHNw7SAJ8&loadFrom=DocumentDeeplink&ts=3100.31) And then, **think of it this way in terms of the *church***. You know, one of the nice things about being a visitor is you know individuals in the church, but you are kind of related to them as the hub of a wheel is related to all of the spokes. You don't know anything about how the spokes relate to one another. And judging by just by reading the New Testament, spokes in the wheels of Christian congregations don't always make the wheel turn round too well. We sometimes demean one another, speak poorly of one another, act indifferently to one another. But I think what Spirit dwells within me. I mean, you don't need to say anything, and you certainly ought not to tell me. Think about the person in your congregation (this or any other congregation) with whom you find it most difficult to get on. They are awkward and difficult. And, if I was in your congregation, you might be thinking about me just at this point. But, you see, that securely worldly way for us to think about each other, isn't it? And when this truth begins to dawn upon us, and I begin to think, "Hey, this fellow Christian is someone for whom my Lord Jesus has died, and more; within whom the Lord Jesus dwells in the power of his Spirit.” Remember how Paul grasps that in Colossians, when he says, "In the church, where Christ is ***in* allby his Spirit**, that's the church where Christ ***is*** all.

*THE HOLY SPIRIT WILL TEACH THEM*

[00:53:35](https://www.rev.com/transcript-editor/Edit?token=_UAzorvFziBVgD3yoVNWwz2wXqoII_D_ljcPzh2uJEuGK6od3-t7vSmAwRSANl3i1SyFBVE5fJ8UfNl1OTqCMkmgTMs&loadFrom=DocumentDeeplink&ts=3215.82) And so, this is what Jesus is moving on to teach. I'm really only at the beginning of this address; so, let me just give you the outline of this address and say, "**In these verses, I think he's teaching the disciples three things.**" Number ***one***, they fear they are losing their teacher. Remember chapter 13, "You call me teacher and Lord. And so I am." He's taught them so much, and they're going to lose him. (You remember getting put into a new class in school, or going to some other course in college or university, and you were heartbroken because you were losing your teacher.) And he says, "***When the Spirit comes, he's going to teach you. He's going to lead you into all the truth.*"** Now, how does that happen in our lives? Well, one of the wonderful things about this whole section of scripture is that Jesus explains. He says, "Now look, the Spirit is going to lead you into all the truth; but, you (the disciples) have got a kind of special role in all this." (I think we need to understand that when Jesus says to the apostles, "the Spirit will lead you into all truth," he's not speaking to *us* because *we are not there*) But he goes on to say, "When the Spirit leads you into all truth, he'll bring to your memory everything that I've said and done. He'll help you to understand who I am. And he'll even show you the things that are to come."

[00:55:15](https://www.rev.com/transcript-editor/Edit?token=9Y0Q2ABshQFu6TalIexYX2Oxj3Cw27EEjI7mHgngmWtA5LGb0e3h4fgCZk1VyktGO70cON5h_9ttJOqEPK7h-Xdc5eQ&loadFrom=DocumentDeeplink&ts=3315.73) **Now, where would you find that *today***? Well, you find it in the New Testament, don't you? The ***gospels*** of what the Holy Spirit reminded the apostles Jesus had said and done. The ***epistles***, by and large, are simply expressions of the way in which the Spirit led them to understand what it was that Jesus had actually accomplished. And there are other parts of the New Testament where the Spirit gives glimpses of the things that are to come. **So, you and I can share in this ministry of the Spirit that the apostles experienced, by going to the fruit of that experience in the New Testament scriptures. And, as we do so, we discover that the Spirit becomes *our* teacher.** ***We actually experience the same thing the disciples experienced on the Emmaus road.***The *scriptures* are opened to us, our *minds* are opened by the Spirit, and our *hearts* begin to burn within us in love for the Lord Jesus. So, they were concerned they were going to lose their teacher; but, Jesus is saying, ***"No, you're not going to lose your teacher. I'm going to send you the teacher."*** And the great thing about this teacher, as those of you who have taught anybody--- taught your children, taught in Sunday school, taught in school, taught in college---you've looked at the exams at the end of the day, and you've said about some students, "I wish I could get inside him.....or her!" And the Spirit marvelously does this, to open our eyes to the glory of Christ. **So they feared they were going to *lose* their teacher, but they were going to *gain* a teacher.**

*THE HOLY SPIRIT WILL BE THEIR COUNSELOR/PARACLETE*

[00:57:12](https://www.rev.com/transcript-editor/Edit?token=DmAXlDuhy8RMd9xXmIiXMs89NCMdzdOAt2TdBngE8fKvAkMgZ3gPcNBQUsv9iMHPqAw9JEFJcmo50DRlWfolLQbh39w&loadFrom=DocumentDeeplink&ts=3432.32) The ***second*** thing is, that **they looked on the Lord Jesus, not only as their teacher, but as their *counselor*.** Remember the word 'paraclete' (the Greek word 'paracletus') that's used here. And, depending on what version you use, it's translated: ***paraclete***, ***helper***, ***counselor***, ***advocate***. And, actually it has a kind of legal connotation to it. That's why the word 'advocate' is a good translation (or 'counselor' in the American sense of legal counsel). And one of the things that you notice in John's Gospel is that, throughout John's Gospel, Jesus is on trial before the world; and, the world is denying him. But John is bringing forward witnesses to him: the woman at the well, the man who is born blind, and so on, and so forth. And they are witnesses, advocates for the defense of the Lord Jesus. And Jesus is saying, "*When the Spirit comes, he is going to be a counselor. He will convict the world of sin, and righteousness, and judgment, as he defends me. And then, when he comes and dwells in your hearts, he will exalt me there*." And you find that, don't you, as a Christian. The Spirit exalts the Lord Jesus, encourages you to trust in the Lord Jesus, and look to the Lord Jesus.

[00:58:57](https://www.rev.com/transcript-editor/Edit?token=N-QPqdWfYdbjrMzhRx74lX3Y-jLMt2thg_yJCBl_bPgrG1vVhp8pYn90q8GU4A4gTs8zPiqwQg9oNqjdB1F81xPvN2U&loadFrom=DocumentDeeplink&ts=3537.27) What I think is fascinating in all this is, if you are in trouble today of a legal kind, then (I don't know who the people are in Inverness) but you might go to 'McLeod, McCye and Campbell' downtown and see the nice brass plaque, and say, "I'm in trouble here and I need somebody to defend me, to be my advocate." And there'll…. be there'll be a financial arrangement. If that was the situation in Jesus' day, you didn't go down to 'Benjamin, and Etcetera, and Etcetera' and hire them. You went to your best friend---the person who knew you best and longest---and said, "Will you come and be my advocate at the court? Because, I need somebody who knows me thoroughly, who is able to speak truly, and who is able to defend my character in this situation.” **And so, you went to your best friend**. I have one or two people in this room I've known 45, almost 50 years. I could go to them and say, "Will you come and speak up? You know me." , Now here's the great thing about the Spirit----actually, Jesus points it out in what we have at the end of chapter 15, he says, **"*You're going to be my witnesses, because you've been with me from the beginning. And the Spirit is going to be my witness, because he has been with me from the beginning, and there's nothing about me that's hidden from him.”*** And that's why the Spirit helps us---because he knows everything about the Lord Jesus. He's been there. He's done that. He's seen that.

*THE HOLY SPIRIT WILL BE THEIR HOME MAKER*

[01:01:08](https://www.rev.com/transcript-editor/Edit?token=X-jcXJFE79drRMQKsPGegtrKOL4G_Tk5X1i-TqFGIRnMCx3fHXn0xWA65iHZEd84BkrbvqctAwyVh6POfR3E51aHu0A&loadFrom=DocumentDeeplink&ts=3668.34) And then there's a ***third* thing** that we learn here, and it's this. (Thank you for being so patient…. either that or being sleepy this evening. I know this is long). Jesus is the teacher. Jesus is the counselor. The Spirit is the teacher. The Spirit is the counselor. But the third thing is: **the Spirit is, what I call, the home maker**. I know that sounds very PC, but it's actually in my view, more biblical---and better---than the old language of the’ housewife’. Don't you think....’the housewife’; when you fill in the form what do you say? "I'm a *homemaker*."

[01:01:52](https://www.rev.com/transcript-editor/Edit?token=Cs8HQA85EIUy4_clBtR-DizcAaCFB-Q34ITDzf-THf4sbn9bKK9ibfD5fZgNDcMo63VVoyiqaXiWeKUReXaS-YDpyWI&loadFrom=DocumentDeeplink&ts=3712.22) Now, Jesus' first words in chapter 14 were, "I am a home maker. I'm going to my Father; and I've told you I'm going to get the place ready for you, or, get *a* place ready for you. "Now, he says later on in verse 21-23, he says, "***When the Spirit comes* (what that will mean is, that he will bring into your life the Father and the Son), *we will make our home with you***....***we will make our home with you."***

[01:02:33](https://www.rev.com/transcript-editor/Edit?token=kqld3tztW_MOJnc6bo6rVm8UdzcbpDGsjLAZYkQt7D3VLrhyvuEpNzDDF47H4NVtsku9zHA14bbgaixutKd97_VSZ-I&loadFrom=DocumentDeeplink&ts=3753.84) There is mother, you remember mother----perhaps people coming for Sunday lunch. She scuttles back home and tries to be there a little earlier (of course, nowadays you can have two cars and can do that kind of thing more easily). Why is she doing that? She wants to get things ready for the guests. Jesus has gone into heaven to be a home maker. He wants, as it were, to prepare just the right guest room for you. But *now* he's sending the Holy Spirit because he wants to prepare, in *you*, just the right guest room for the Father and the Son. You know what it's like when someone says, "Come home with us." What do you look for? Now, you're all reasonable people---you're not house-proud people, of course, I hope. But, you walk into a home and you look if it's dirty. It's not a matter of finances is it, that your house is dirty or clean.

[01:03:46](https://www.rev.com/transcript-editor/Edit?token=KMzFr-ZT92oMwztnp6FStemzyl1n_j21gh4aWM3kVUaE3d3sC09taOZEzhMwKUGnwNJiljquUYTcNzcHYziU4BXx04w&loadFrom=DocumentDeeplink&ts=3826.8) If it's dirty, you know. If it's clean, you feel safe. What else do you look for? That, however modestly, it's kind of tastefully, furnished. There's a taste about the place. Do you know what the most important thing is? It's the *atmosphere* in the home, isn't it? You know, the atmosphere in the home. You can't assess that by mathematics, I don't think. That's what Jesus is saying here. He's saying, "When the holy Spirit comes, he's going to clean up the house. When the Holy Spirit comes, he's going to furnish it tastefully." Now, in some instances, he furnishes houses opulently doesn't he? People have amazing gifts and do amazing things. But, with most of us, he enjoys just doing it tastefully. And, then, it's the atmosphere that he makes our lives (can I put it like this? I hope nobody thinks I'm demeaning the Deity in saying this)…. **he makes our lives, lives where the Father and the Son would be comfortable to live for all eternity**. And that's who the Holy Spirit is.

[01:05:17](https://www.rev.com/transcript-editor/Edit?token=FTqzBDqgr3fvxdvSEV9FueGrgQO1GGProN2B8BPdEDxVpopdCKN9x5yhNl1Vc26VFFfPARpvGli_zGPvF9DczFJ4Oxk&loadFrom=DocumentDeeplink&ts=3917.98) It's wonderful, really. In the midst of all this kind of profound teaching that Jesus is giving, at the end of the day, he's saying, "the Holy Spirit wants to make *your* life a place where God himself will feel, ‘This is home. Let's stay here.’” And you know, my friends, if you've grasped that, it explains almost everything that will ever happen to you. I think it actually explains *everything* that will ever happen to you. You may not be able to understand the details of what God does to you; but, you know this: **He wants to make your life, by his Spirit, a place where he feels at home, and where, then, others will come and begin to feel at home also with the Lord Jesus Christ.**

[01:06:16](https://www.rev.com/transcript-editor/Edit?token=0iqnF2Q0mQIN4TzMYBhjXfrxJ1KJzrtbPy_R8GUrzijO8uKvCaeJV_VjAjoAmI4xVkmaL5OLEleT1AQbfXSVcfCR0j8&loadFrom=DocumentDeeplink&ts=3976.75) Well, I need to finish and let William McKenzie speak about books; but, let's pray. Heavenly Father thank you for the riches of your word and its grace. And we pray that you will bless it to us, and encourage us by it, and teach us in it. And we pray this in Jesus name. Amen.

01:06:51 Books Announcement

01:14:50 Questioner asks question

01:14:59 Sinclair F Answers

01:19:29 End