[00:03](https://www.rev.com/transcript-editor/Edit?token=xi7xrLtOojacVZDgQYUfexfAKktEey8kiov84c0oChdLbohgn9oX4bLdg1zH261-405tkApULQXshBOwD-23V7ZxgMM&loadFrom=DocumentDeeplink&ts=3.23) Well, I'm grateful to my friend, Dr. Lawson for his welcome, and certainly for the wonderful way in which the church here hosts this conference and all of us. It is a benediction to be together; and he has asked me to speak in concert with the theme of this conference, on ***The Ministry of the Holy Spirit***…the Ministry of the Holy Spirit, particularly for those of us who are preachers, with a view to our preaching. I think you would probably agree with me when I say that in that respect, there are several things in which we stand in need. Perhaps the most obvious is that we ourselves have tasted and experienced, what the New Testament calls the communion of the Holy Spirit. That is to say, that we live in personal communion with him.

[01:11](https://www.rev.com/transcript-editor/Edit?token=F0Zl9DCUxi0ZL1oIVdayv8xSXHjp76E3C-1HYamdS664fDnQ1D-4LXH9pjYNKr3q8adosOrnlvJUi1VUfOrmIgtK5bE&loadFrom=DocumentDeeplink&ts=71.24) The scriptures emphasize, don't they, that *we have a particular communion with God,the Trinity*, and, there are aspects of that communion that are distinctive in relationship to the *Father*; there are aspects of that relationship that are distinctive to the *Lord Jesus Christ*; and there are also aspects of that relationship that are distinctive to the person and the ministry of the *Holy Spirit*. Sometimes, of course, younger, and alas at times, also older tongue-tied ministers who, as they lead in prayer, begin to address the Father, and find themselves thanking the Father for coming to die for us on the cross; and we forgive them because we recognize that would be an appalling heresy. We do not have communion with the Father as the one who died for us on the cross; for that, we have communion exclusively with the Lord Jesus Christ. We are able to have communion with the Father, who is the Father of the Son and sent the Son into the world for our salvation; but there is a distinctive love that we have for our Lord Jesus Christ, because he alone of the glorious persons of the Trinity, expired on the tree in order to bring me to the heavenly Father. We do not thank Jesus Christ as the one who has adopted us into his family, because it is the Father who has adopted us into his family. And, although we know that it is the disposition of the Holy Spirit never to glorify himself, we would not make the mistake of thinking that that means we should never glorify him. And so, **there is a *distinctiveness* about our communion with the Holy Spirit.** **He is the one who takes the things that belong to Christ, and shows these things to us. He is the one who regenerates us. He is the instrument of our sanctification. He is the one who illumines us under the Ministry of the word**. And so, as we come before the people of God as ministers of the word of God and in the name of the Triune God, there is a large, and capacious, and blessed communion that we experience. And, interestingly in this passage, you would see the Lord Jesus weaving that into his teaching.

[04:15](https://www.rev.com/transcript-editor/Edit?token=CIxtQFO3qneGUiPvLcCSjMZ43f6ir05x80KHSlSwFzHnyjn77bxRmHN4FIVhNkZ7p5r6v6PuniLW1qxAtXF59NCYO3c&loadFrom=DocumentDeeplink&ts=255.7) And so, it is of the very essence of preaching in the power of the Holy Spirit; that, like our Lord Jesus Christ, we live in a blessed and intimate communion with the Holy Spirit. And if that is to be true then, it is vital for us, as we live in that communion, that we know who the Holy Spirit is, that we understand the significance of the Holy Spirit coming, and that we have some sense of the marvels and riches of the Holy Spirit's indwelling. And so, what I want to try and do in these studies is not so much to bring lectures about the Ministry of the Holy Spirit, but to bring what I judge most of us feel we most need; not only instruction for the mind to clarify our thinking, but we ourselves need to sit under together (you and I, I especially)… to sit under the exposition of the word of God in a way that will bring us into a nearer, and more intimate, and more precious communion with the Lord who is the Holy Spirit; not ( as our Lord Jesus makes clear in this passage) that we can ever do that by abstracting the Spirit from the Son and the Father. But so that, in our sense of the unity of the Godhead, and the way in which (in concert) all Persons of the Trinity engage with an interest and commitment in the work of any Person of the Trinity, that by looking particularly at the significance of the coming of the Holy Spirit from the Lord Jesus Christ, the sending of the Spirit (as Jesus says here). Upon his ascension, he says, "*I will ask the Father, and the Father will send the Spirit to you*," that we may know the Spirit better; that we may no longer sense, as I think many Christians do sense, that there is something about the very name ‘*Father’* that draws out our affections; and something about the very name "*Son*" that helps us to identify the savior; and then when it comes to the *Holy Spirit*, we lapse into talk and discussion (and perhaps even polemic) about the issues of the Spirit's gifts.

[07:16](https://www.rev.com/transcript-editor/Edit?token=Y3baP1Se_sY9lUIffEsiJrq34fV0gNJ02v7xzSRsthAyyinQmqouH8H5auNbhV05D03TFqjS0Th88jZHH3QBfOJNnxw&loadFrom=DocumentDeeplink&ts=436.87) **And we know so little of the *Person* of the giver**!! And it's this that I want us to explore a little, beginning here in **John's Gospel**, to see that revelation of the Spirit that John brought to the Christian Church. And then we will look at the way in which **Luke** expounds for us the significance of the coming of the Spirit. And then we'll turn to the **Apostle** **Paul** and think about the ways in which he sees what it means at a personal level, to have received the Spirit of the Lord Jesus Christ---the Spirit of the Son.

[08:09](https://www.rev.com/transcript-editor/Edit?token=iPEyUJ3zB6OTMaH5Mam5RTbRzfc7cvV84CY8mTCZTOLwWQtBEsskfTF9vU_kpmPYPOz170nNBhLJ0PD4EX7CPa8IrsA&loadFrom=DocumentDeeplink&ts=489.49) Jesus says something I've always found very striking and arresting in this farewell discourse in John chapter 16, verse seven. You know the verse very well. "***Nevertheless*," he says to you, *"I tell you the truth. It is to your advantage that I go away. It is to your benefit that I go away.***" Now, you don't think any of them really believed that, do you? We think, “Well, we know so much;” but we are in the same situation aren't we? If I said to you, “Here are your choices. You can have Ferguson and Lawson preaching with the help of the Holy Spirit, or you can have Jesus at the conference; so that you would be able to see the color of His eyes; so that you would never forget the gesticulations that He made; so that the memory of His facial expressions would be with you forever. It would be a no brainer, wouldn't it? And when you put it this way to the disciples, in a sense I think if you put it this way to most Christians, "If you had a choice to make; which would you take?" The answer In most cases I think, hands down, is going to be, "I'd take Jesus' any day; because I don't really know who the Holy Spirit is. I'm glad of His power; I'm glad of His influence; but as to His person, He remains unknown, and distant, and anonymous; and the very idea that I would have, what Paul calls 'communion with the Holy Spirit’ as a living person, is actually beyond my experience, because I don't really know who He is." And this is precisely the situation of the disciples here. And so, in a way that speaks volumes about the poise of our Lord Jesus, whose heart has been profoundly broken, He gathers these disciples in; and **He begins to expound to them something of the mystery of the Trinity.** If there is any section in scripture that belies the common notion that the Trinity is the most speculative of Christian doctrines and the least practical, it is this section of scripture; because here, in their mutual hour of crisis (our Lord Jesus facing His great crisis and the disciples facing their great crisis) He spent so much of the time speaking to them about the blessed Trinity and His (the Spirit's) relationship to His Father and to the Son, and what It will mean to them to be brought into fellowship with the Father, and the Son, and the Holy Spirit. And in this passage He does it in, I think, a very striking way. He says to the disciples, as you well know, "*I'm going to send you another counselor, 'alos paracletus'*." You have read the scholars as much as I have read the scholars, perhaps more, on verses like this, and you know that 'alos' does not always mean 'another of the same kind'; but in this instance it quite certainly DOES. He is saying to the disciples, who feel that they are losing Jesus, that He is going to send the Spirit to them; and what will characterize the Spirit will be that He will be to them another of the same kind (another *'paraclete'*), just like Jesus. And there is so much that he says in these verses that begin to unfold this.

*1st POINT: THE SPIRIT COMES AS TEACHER*

[12:27](https://www.rev.com/transcript-editor/Edit?token=I3GbTLOKv2lamus3kJSOaWx5X2EZQGDQpm4EOC1DmXzYmq6weobjeGw8fqTIC0WmWgyzmkskSqnpP_XJVUKRzrV5srs&loadFrom=DocumentDeeplink&ts=747.471) I want to draw out, in our time together this evening, only ***three strands* that underscore this**. **The *first* is that when the Spirit comes to us, He comes to us as *teacher***. You notice how, in this passage, Jesus is their teacher---we've been hearing it at great length in Luke's Gospel. It's the same in John's Gospel, that what lies at the heart of Jesus' ministry is that it's a teaching ministry; and He has been their teacher, and He has brought them into such intimate knowledge of God! They too said, "No man spoke like this, man. Where did this man get this kind of authority---this sense that He Himself had come to them directly out of communion with the heavenly Father?” That was what marked His ministry. Now, they were going to lose their teacher. Now, all those riches would be gone. Now, those hours sitting at His feet, and listening, and posing their questions, and seeing Him deal with controversies and attacks, and the brilliance of the way in which He handled scripture; and it was all going to be gone. "*But yes,"* He says*, "when I send the Holy Spirit to you,"(*do you notice how He puts it in verse 25*?) ….****when the Spirit comes, whom the Father will send in my name, He will teach you all things and bring to your remembrance all that I have said to you."***

[14:14](https://www.rev.com/transcript-editor/Edit?token=RRiAfA9pdsduD3lMDTqg0hXKedZWPoFGJOpDDpgeAvM4x50v7ZDeK2QNCW__RUuxX4dVKz_kO7M6jVes6ZZGiWeMZdM&loadFrom=DocumentDeeplink&ts=854.6) And what is the Spirit going to teach them? Well, the Spirit is going to teach them exactly what Paul calls *'the deep things of God.*' And one of them is here, verse 20. *"In that day,"* He says*, "you will know that I am in my Father."* "I am ***‘in’*** my Father." The problem with prepositions is that we all know exactly what they mean until somebody asks us exactly what they mean.

[14:57](https://www.rev.com/transcript-editor/Edit?token=PsQS20J8YlJEy03BuBMdsAav4pvuvlLPnzBxA6IHSPU8vtWRQhGy2weCLwQ0aNrT29pULX7EHWV48LInm33FafZUOAs&loadFrom=DocumentDeeplink&ts=897.65) So I ask you, what, exactly, does this mean---that Jesus is ***‘in’*** the Father? There surely is no doubt that at the very least, we hear in these words the echo of what John had said at the beginning of the Gospel (of John). This was why he was able to write the beginning of the Gospel the way He did, because He had heard Jesus say this: *"When the Spirit comes, your eyes will be opened to who I am and you will see that I am in the Father."* And so, right from the very beginning of the Gospel, John says, *“This is the One of whom I speak. ‘In the beginning was the word, and the word was with God, and the word was towards God.’"….* *“The word* (as Hendrickson translates it)… *The word was face to face with God; and the word that became flesh and dwelt among us, is the One who dwells in the bosom of the Father.”* And John has just been describing the incident when he leaned back himself on Jesus bosom to ask who it was who was going to betray Him?

[16:23](https://www.rev.com/transcript-editor/Edit?token=X3ZgIVLgSRXytcLF27ORZP4-yEebz2ejkrS8PvyJXHNs2CsblVC-pvWxzNZdvT9BlYyoFA5HJX9OeySn9Z8j8I-7Us4&loadFrom=DocumentDeeplink&ts=983.22) And He's saying, ***"You know, what you observe about Me is that I've come from God to you, and I teach you about God. And you are worried that you're going to know less; but when the Spirit comes, you are going to know Me in a more intimate way than you ever imagined; and it is going to dawn on you, by the illumination of the Holy Spirit, that this One who has been among us is so glorious that, from all eternity, He has dwelt face to face with the Father.”*** You know, I sometimes think that we have a reflection of that in our culture. Just the other day, Dr. Lawson was driving me, and said, “We need to get gas for the car.” And we stopped. I don't know where we were, but I think it was somewhere we shouldn't really have been. He said, "Don't make any eye contact."

[17:30](https://www.rev.com/transcript-editor/Edit?token=8KOT5bqRLKLh2svvTxSrYa87xWBERGjrpdwyDhmFkXvqWks98Q5QtUuNQZhqcUDVgoJgE0X6WD33c-KE1iD9v5jikyw&loadFrom=DocumentDeeplink&ts=1050.35) And, you know, even in safe areas, there are areas of our lives where you breach a special relationship by a particular kind of eye contact, don't you? You may not gaze into the eyes of my wife the way I gaze into the eyes of my wife, and vice versa, because there is a gaze, there is a face to faceness, there is an intimacy that is reserved exclusively for a bond of absolute commitment--- unbreakable commitment. And that's what the Spirit does when He comes and opens our eyes to who the Lord Jesus is; He is the one who, from all eternity, alone can hold the gaze of His heavenly Father, and know that penetrating gaze, from which even the holy angels veil their faces, although they have never sinned. Even as they cry, "*Holy, Holy, Holy*!" they veil their faces, because they know that even, although they can catch a glimpse of his glory through their wings, they cannot gaze into his eyes the way Jesus, the Son of God, gazes into His eyes! And Jesus is saying, "***When the Spirit comes, He will teach you the deep things of God."***

[19:27](https://www.rev.com/transcript-editor/Edit?token=SwrLkgdpZWv1c_i6KqJMWiLZRL44bEqnCCnJYKnP5HS4CxuQ5atA22yoUygIV_JFay3oVQa1tqMIk3hPvPNHiuYePH8&loadFrom=DocumentDeeplink&ts=1167.22) **“And, instead of having less of Me---knowing less of Me,” He's saying, “*you will know far more of Me*.”** And, of course, this is not (this sound so glorious)… but this is not academic theology. The truth of the matter, sadly, is that you'll rarely find as mentioned in academic theology; this is the deep reality of the universe. This is the personalness of the entire cosmos embedded in the mutual love-gaze of the Father for the Son. And the Holy Spirit comes to the poorest and meanest believer. We're not able, at the beginning of our Christian lives, usually, to articulate this kind of thing; but then we discover what the truth of the matter is, even though we don't know enough scripture to be able to put it all together: that the Holy Spirit has brought us into the knowledge of God. **And we are now able, through the Spirit, to gaze upon the in-gazing---the mutual in-gazing, and affection, and devotion of the Father for His Son and the Son for the Father.**

[20:44](https://www.rev.com/transcript-editor/Edit?token=8x1a9HxgZWAnGjO4hHF9hVstbc8rt8AK327rARvCRUZMbkGgyjz1_EcDcVvRkCkgR5CvfzePX-ALA9AH6ZXz2URPCwo&loadFrom=DocumentDeeplink&ts=1244.68) And so, it really is to our advantage that Jesus has gone, and that the Spirit has come. But then, "He not only reveals the deep things of God," says Jesus, **"He'll come and reveal to you the great heights of grace."** I didn't finish that sentence (did I?) from **John 14: 20**, *"On that day, you will know that I am in the Father, and you are in Me, and I am in you."* Now, I say again, you knew what the preposition *'in'* meant before anyone asked you. Here are three occasions in which the preposition *'in'* almost bursts the boundaries of the capacity of our intellect; because, you see, what Jesus is now saying is that **the one who gazes into the eyes of the Father and who is gazed on by the eyes of the Father, He (Jesus) *is the very one who, by the Spirit, comes to indwell believers***. There are not two eternal Sons of God, One who gazes eternally into the eyes of His Father, and another lesser Son of God who comes and indwells believers. "This is the size of this gospel," Jesus is saying, of the Kingdom of God. ***“But when My Spirit comes, My Spirit will" (do you notice how he puts it later on?), "My spirit will come and, as it were, He will bring the mystery of the communion of Heaven: My indwelling the Father so that I, who indwell the Father, will come to indwell you; and you will come in a mutual indwelling to dwell in Me."***

[22:46](https://www.rev.com/transcript-editor/Edit?token=LG48CW-R4YtjyocyjUxzClwhuuHgQ-3MlJaFD4toCr0fwd4i7UBywFt7DXT3JjsEqXJewo7EDuqFLciIvRyWHgyv2bM&loadFrom=DocumentDeeplink&ts=1366.04) And this is a pattern that Jesus (He repeats it again in a different connection in chapter 17), but you see what this means. You see the blessedness of the Spirit coming to be our teacher, because He is teaching us about the glory of the blessed Trinity. And then, our Lord Jesus is saying, “**And He'll come and teach you about the glorious way in which you have been caught up into union and communion with the blessed Trinity; and *to experience the holy indwelling of the Son of God.”***

[23:29](https://www.rev.com/transcript-editor/Edit?token=RK13j5nVojMCjQ8cRAefu08RCeczhK34SBJ8aT2gLasT8UIQF1QKXnrVMRsQVI55Xo_4UZmDCKCeYttlBfjjq8d1yu0&loadFrom=DocumentDeeplink&ts=1409.86) And, I don't think I need to add to that; that when we ask the question, "Where are we going to learn these things? Where are we going to grasp these things, so that, we in turn, may teach others about the blessedness of receiving the Holy Spirit? Then, Jesus has already given us a little clue, hasn't He? He says, *"When the Spirit comes, He'll remind you of everything I've said. He will lead you into all the truth."* In the next chapter He says, *"He will show you the things that are to come."* It's almost as though He's giving them, in advance, a little summary of the whole of the New Testament: the gospel records of all He has said and done, much of the New Testament that leads us into an understanding of who He is and what He has done, and those elements of the New Testament that point us to what He has still to do in the future.

[24:33](https://www.rev.com/transcript-editor/Edit?token=lTlThCi9Y7DYwWhGD_-T_NULX2jxVswz-CFhjqKW_stTT0RwQlZ6jyyePakoqEF9I9SthcqCRpWVUw2VnzQJ4LAqIAc&loadFrom=DocumentDeeplink&ts=1473.23) And all of this for those of us who were not there in the upper room, for those of us who now live on the other side of Pentecost. Jesus is already preparing the apostles to understand that one of their central tasks, as they bring the Gospel to the world, is to make these things known through the authoritative scriptures that He will give through them. So that finally when He prays about all this, in John 17, He says to the Father, *"Father, you are the one who gave me the words; and Father, I have given them the words;"* and now He says, *"I'm going to pray for those who believe through their words."* And all of this underscoring for us that **the Lord Jesus, as He promises to send the Spirit as the teacher, is also preparing His apostles to give us the New Testament scriptures, so that we may ransack the scriptures to see what they tell us about the glories of the ministry of the Holy Spirit. So, the Spirit comes as their teacher. Jesus has been their Teacher and they're about to lose Him; but they will receive a teacher that will show them things about Jesus that they never saw.**

*2nd POINT: THE SPIRIT COMES AS COUNSELOR/PARACLETE*

[26:07](https://www.rev.com/transcript-editor/Edit?token=0X7CAZ21FYk2-w0MtCXr0w-8pHYHeDIAP0bZZaf2nRU3O6aIxteyQL42Fjhy8xc-EiLhri6a09x9Swv3rFkobDJYRRo&loadFrom=DocumentDeeplink&ts=1567.42) The ***second* thing** that Jesus says here, the Spirit comes not only as their teacher, **the Spirit comes, secondly, as their *counselor*, their "*paraclete*."** And, of course, Jesus has been their counselor. He is the One to whom they have gone. Even in this very context, their hearts are filled with sorrow and Jesus, with his own heart breaking, has been their counselor. And some of you, in miniature, have been there. Someone has come with a broken heart, struggling perhaps with a particular sin, and they have no idea of the struggles in your own soul. And you've had to cry out to God so that you might focus on their need rather than your own. And Jesus knows this in the most profound way, because He is the holy Son of God and He feels His own pain so sensitively---that the Father's face is going to be turned away from Him, and there is going to be no counselor to help!

[27:19](https://www.rev.com/transcript-editor/Edit?token=c0ZWW8H7nYL5VAZDLcvAFFo2JAGgzhMlXasTKGdRgKHJr3Px8Lw0_v7JtgLvmZWermcI0OLqb2cAfRLScXzBVWEEa9E&loadFrom=DocumentDeeplink&ts=1639.2) But He says, *"My children, you who have looked to Me as your counselor, though I go from you, I will send the Spirit to you; and* the Spirit will come to you as your counselor*.”* Of course, here we are in the United States and 'counselor…counsel', we understand that's got a legal background: counsel at law. And that's the background in the gospel of John, isn't it? Part of the theme of John's Gospel is the Lord Jesus is on trial before the world; and there are these accusers. And, in chapter after chapter, the witnesses are called forth to point to Him to say that He is the Son of God, and that He is the Christ. *"All I know is once I was blind, now I can see. And Jesus did it."* "*Do you believe in the Son of Man?" "Lord, who is He that I may believe in him?" "I who speak to you am He." "Lord, I believe in you!"*…a witness for the defense of Jesus.

[28:38](https://www.rev.com/transcript-editor/Edit?token=Ep8zJ_tJ09lfdgJNZm202P28G247qgbusZlw69iT6yyyIcrzoXsesNRgeHFNqIL3IAEreBmcr9l5A2dmN6Nl_sDH84I&loadFrom=DocumentDeeplink&ts=1718.18) And, He is saying **the Holy Spirit is going to come, and he is going to be the witness for the defense of Jesus.** You remember the great words in John chapter 16 that are surely fulfilled on the day of Pentecost. “*When the Spirit comes, he will defend Jesus.*” Did you notice the connectedness, incidentally, in those words between the Spirit's work and Jesus? Do you notice how Christ-centered the Spirit's work is? He says, *“When He comes, He will convict the world concerning sin and righteousness and judgment.”* Don't stop there! *“Concerning sin, because they do not believe in Me; concerning righteousness, because I go to the Father; concerning judgment, because in the cross the ruler of this world is going to be judged.”* **And He's speaking about the way in which the Spirit will defend Jesus, and prosecute sinners until they come to trust in Jesus… because He is going to come as the counselor.** But, you know, if you and I find ourselves in trouble with the law, God forbid, then we find ourselves in a situation of going downtown to one of those offices with the nice plates outside, usually three names (sometimes two; rarely, one); and we know as soon as we cross the door, we are in danger of bankruptcy!

[30:22](https://www.rev.com/transcript-editor/Edit?token=y-iH4msZgWasrwzpSEu6co2mL1igpqxJGs__TeYBL4WxxVFFjMAMylP4Fov4S0a2g1RtufpaesA1-An0f1ij8JnmbuY&loadFrom=DocumentDeeplink&ts=1822.63) But that wasn't the case in Jesus' time. If you found yourself in need of a counselor (a *paraclete*), when you went before the judge, the thing you did was that you went to your longest standing, best, and most intimate friend and said, "Will you bear witness to me?" That's surely full of significance. Later on, in Chapter 15, Jesus says to them at the end of the chapter, verse 27, ***"You also will bear witness because you have been with Me from the beginning."***And that's preceded by a statement in parallel. ***"When the Spirit comes, He will bear witness to Me; but you also must bear witness to Me."*** And then Jesus adds something about the disciples that actually also applies to the Holy Spirit; and indeed, it applies to the Holy Spirit in a more profound way. "The reason you are to be my witnesses is because you've been my best friends. You've been with me from the beginning. You can go out into the world and say, ‘This is what we know about Jesus. We were there. We saw it. We listened to him. We lived with him. We know it's true.’" "How do you know it's true?" "Because, we were with him from the beginning!" But, what we were discovering earlier on in Luke's Gospel, tells us that **the Spirit was with Him from the beginning. And that's why His witness is so powerful**. Right at the beginning of Luke's Gospel: "What will be conceived in you, is of the Holy Spirit." And from that moment onwards (just as Dr. Lawson took us through the whole life and ministry of Jesus), the Spirit has been with Him (dare we say?) as His best friend and His closest companion, as it were, drinking in the atmosphere of everything Jesus did.

[32:35](https://www.rev.com/transcript-editor/Edit?token=zvEoG52DRi1uQ61I5pJrpoRvaJ5DgMxSlii03pmdK9ZHgi2eVVM2cn8ZqV1hVR4-KRcnK-xBFgH7PJItVUuJPL4qEeQ&loadFrom=DocumentDeeplink&ts=1955.33) **And that's the Holy Spirit who comes to *us***. There are not two Sons of God, my friends; and, there are not two Holy Spirits. Here we are, a couple of hundred people, God grant it, all indwelt by the Holy Spirit; but there are not 200 Holy Spirits. **The thing that binds us together is that we are *indwelt* by one and the same Holy Spirit. But Jesus was *filled* with the Holy Spirit**. The Holy Spirit was with Jesus all the way through His life. That, I take it, is what Jesus actually means, when He says to the disciples, "*You know Him (the Spirit) because He's* ***with*** *you; and He will be* ***in*** *you."* I don't personally think He's making some dispensational type (and I use that with a small letter 'd')… dispensational type difference between the Spirit in the Old Covenant and the Spirit in the New Covenant. I think He's really saying to the disciples, ***“You know the One I'm talking about because He's been with you..... In Me! You've seen the fruit of His ministry. You saw Him coming in the bodily form---it seemed like a Dove. You have seen the Spirit in Me.”***

[34:06](https://www.rev.com/transcript-editor/Edit?token=cZFjOgxGRWzKfTNakx2CHx2NH6Ya7Kt4ZktWrdQaUcTMpJu54eq3s-G8PgNDPOh_nF-lW8oW_nUfuJrdPgHyVGeNjsU&loadFrom=DocumentDeeplink&ts=2046.89) So there are actually two Holy Spirits at the end of the day, aren't there? There's the Holy Spirit who was in Jesus; and then there's the Holy Spirit who is in all of us as Christians. Well, NO! *"You know Him because He's been with you; and He is the One Who is going to indwell you!!”* Can you take that in? But this is the nature of the communion with the Spirit that believers enjoy; that it's **the very Spirit who was with the Lord Jesus from the beginning, who now comes into this frail human being.** And He's not ashamed to indwell me, because the Savior, whose life He accompanied, was not ashamed to die for me. It's this kind of intimacy that Jesus is speaking about.

[35:17](https://www.rev.com/transcript-editor/Edit?token=e5nDDf9uK8kN8WIqNrRe3Ub0HvXXx9R4hX3eAkCqow01D-Mt2J54hNVMr3-uI-zgVlMAYNhQtW5xgke12X3gbOgCiCg&loadFrom=DocumentDeeplink&ts=2117.2) And then, let me just close out our evening, as our time has gone, by saying a third thing. The Spirit with whom we have communion is, like Jesus, the teacher; the Spirit with whom we have communion is like Jesus, the counselor---indeed the very counselor who was with Jesus, and who drives people to Jesus.

*3rd POINT: THE SPIRIT COMES AS HOME MAKER*

[35:41](https://www.rev.com/transcript-editor/Edit?token=3Zgzc1Yh5CA-x8hfr5o15J_02naGeV8LTXFe8oMl_iC0PSftGQkMIGJDHvlAO51r2bMipQ9TQpxZCoGLYzNoMUxQtpk&loadFrom=DocumentDeeplink&ts=2141.58) And the ***third* thing** I want to say here, is that **the Spirit comes to us in a special capacity that I will call, 'the home maker'.** This, actually, is how Jesus has just described Himself, isn't it? *"In My Father's house (John 14:2) are many rooms; if it were not so would I have told you that I go to prepare a place for you? And, if I go and prepare a place for you, I will come again and take you to Myself."* A picture that always comes to mind in my mind, as I read these verses, is a family---a two car family--- at the end of Sunday morning worship, when they're having guests. What does the home maker do? She says to the husband, "If you're going to hang around here, I'll go home and get things ready for our guests, so that our home may be a place that will welcome them and fill them with pleasure, and relaxation, and fellowship, and joy." And that's what Jesus has gone to heaven to do for the disciples.

[36:52](https://www.rev.com/transcript-editor/Edit?token=GNF-3NoOFCPb_ew8ravemIm5Op1p8D9L_QIBfKO1h5ThkcAsDOzlms5_WQvvcdG5N7-2CpzBI5TRL-W3_43jMFWZOYA&loadFrom=DocumentDeeplink&ts=2212.99) *"I'm going to prepare a place for you."* He is the home maker for His disciples. But, then, do you notice what He says about the Holy Spirit? He says, *"When the Holy Spirit comes, first of all,”* He says, *"I'm not going to leave you as orphans."* That's what they're going to feel. They're going to feel they've got no place to call home. **But He's going to make them home**. That's the point!! And then He says (doesn't He?) in John 14: 23, ***"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."***

[37:36](https://www.rev.com/transcript-editor/Edit?token=eFzL8FnsQZot2Sg2HNbOXAkLYFVmpg3XmDFGbOqxQ8oThlCBd9dgbf9mTzpI7X0ohnip6NuoLz0r6Q0vZS2Y84M9ftY&loadFrom=DocumentDeeplink&ts=2256.58) He is speaking about the Spirit coming and the Spirit of the Father and the Son bringing to us in His own Person… **bringing heaven to us in His own Person, and making our lives a homely place**. A place, if one can put it this way, where both the Father and the Son love to visit, love to stay, feel at home, have the run of the place, and love the person who has become their home. Actually, I think you can explain the whole of the Christian life in this, can't you? You think of the Father and the Son coming into your life by the Holy Spirit, and you know there needs to be a great deal of deconstruction and reconstruction, and some cleansing (as we were hearing about earlier); and perhaps some expansion and a fresh beauty to the life, in order that, by the Holy Spirit… this is the Holy Spirit's passion in your life, my brother or sister…**He wants to make you a home for the Father of glory, and the Son of love. And He's been sent by both to be the *home maker.*** I think that's an apt way to describe Him because, at least, if your marriage is anything like my marriage, and you tend to be the more public person, as a Gospel Minister, then, your wife glories in those moments when you're introduced and, in my case, someone will say, "Oh, so you're Dorothy's husband!" Or, as I have sometimes heard, since my wife has been a home maker almost all the time we have been married, "What do you do yourself, Mrs. Ferguson?" Oh, what is she to say? She's not going to say any longer, "I'm a housewife." Homemaker really is a better expression. "Well, I'm a homemaker." "Oh, you're only a homemaker."

[40:06](https://www.rev.com/transcript-editor/Edit?token=RRvUxgOJxHi7qv-ukylCs4DReK-HMSy6kuRy6VW4Ez-Wcgp_4tgWD7dNIuHGaMA1U91j_iik3J4IEtfuOpcGV7YzRjI&loadFrom=DocumentDeeplink&ts=2406.62) My dear friends, the Holy Spirit is only a home maker. But there is something about this anonymity, isn't there? Jesus just says, "*The world doesn't know Him!"* The world would never recognize Him. **He is *only* a home maker. But beloved, *what a home maker, in all the beautiful willingness to glorify the Lord Jesus, and to magnify the Father.*** And yet in your house, I guess, as in my house, which one of the parents is the one that the children absolutely adore. It's the home maker, isn't it? It's the home maker who's their counselor? It's the home maker who explains the father? And it's over the home maker that the children so live that they would never grieve her, because she has poured herself into them. And when we come before the people of God as the servants of the Lord in the power of the Holy Spirit, we come in this communion of the Holy Spirit. It's not mechanical, is it? Jesus makes it clear; it's not mechanical. *"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."* And then in John 14:23, ***"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."***

[42:19](https://www.rev.com/transcript-editor/Edit?token=9LoJ4DyGXKgnnOYr3xQ4racr6dUZjKDm34gZmw1N_o0yH3xbrujTP_rHTvifyL7r8F0i3OABSoro_SFe33gniQOH-p4&loadFrom=DocumentDeeplink&ts=2539.49) And so, we pray, Home Maker of the living God fall fresh on us; and make us, as the poor vessels of the Gospel we know ourselves to be…may there be something about the very home of God's grace in us, as we extend the riches of the saving grace of God in Jesus Christ to this lost and dying world.

[42:49](https://www.rev.com/transcript-editor/Edit?token=H-GuKbLQHQ40VSK39L1Dp7lypwCUEe24KS_TUvomqsNgXLoTvDr3AoX1BVEqgGDafiBXJB_RUAzOq87JMhh7ULNZ2f4&loadFrom=DocumentDeeplink&ts=2569.941) Let us pray. "Our heavenly Father, we thank You for the gift of the Holy Spirit. We thank You for who He is, and all that He has done for our Lord Jesus Christ; for that relationship of intimacy and love, that wonderful fellowship in which our Lord Jesus walked; for the way He masterminded the life of our Lord Jesus, even driving Him out into the wilderness to be tempted by the evil one; and then, in such devotion (oh such devotion to our Savior), upholding Him mysteriously on the cross so that, by the power of the Eternal Spirit, He might make the sacrifice that brings us the forgiveness of sins and fellowship with You. O Spirit of the living God, fall fresh on us. Break us; melt us; mold us; fill us. Spirit of the living God, fall fresh on us this night. We pray in Jesus our Savior's name. Amen.