

The Work Of The Holy Spirit

John 16:5-33

Memory Verse: John 16:33, *"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."*

Lin Sarfaraz did a terrific job last week. WOW!

She closed by giving you a few moments to sense the Spirit's ministry in your life.

SPIRIT OF THE LIVING GOD

Spirit of the living God, fall afresh on me.

Spirit of the living God, fall afresh on me.

Melt me, mold me, fill me, use me,

Spirit of the living God, fall afresh on me

Saying good-bye is never easy, whether it's at an airport (I recall how difficult it was when we first left for Costa Rica. Our son Tim was six months old. Karen's dad walked Tim onto the plane, and gave him to my wife Karen. That moment when their eyes locked, that was tough), a family reunion, or at the parting of a loved one. The Last Supper was no exception. For Jesus and His disciples, this was their last meal together.

The single, most important message Jesus wanted to communicate was that His presence would be replaced with that of the Holy Spirit. As a good shepherd, Jesus reassured his flock that He wouldn't leave them as orphans (John 14:18).

The disciples understood little of what Jesus said about the Spirit that night, but within a few weeks the reality of His words would transform their lives. Note: This would take place some 50 days later on the Day of Pentecost.

Message from the Savior

At that last supper Jesus ate with His disciples, He had many things to say. But mainly He wanted them to know two secrets—one about **Himself**, the other about **themselves**.

SLIDE 1

The Secret of His victorious life. Time and again throughout the Upper Room Discourse Jesus referred to the vital union He had with the Father. He wanted to impress upon the disciples that the Father was *in Him* and that He was *in the Father*.

The secret of their victorious life. Jesus' relationship with the Father was to serve as an example to the disciples of their new relationship with the Spirit. Just as Jesus had a vital union with the Father, so the

disciples were to have a vital union with the Holy Spirit. They were to draw upon the Spirit's power as Jesus had drawn upon the Father's. And just as the Father was in Jesus, so the Spirit would be in them—empowering, illuminating, and comforting.

A Broad View – John 13-17

SLIDE 2 – Turn to John 13

In this long table talk, we find Jesus repeating three themes over and over:

1. I am **going**;
2. You are **staying** to continue my work; but you can't do it alone, so
3. I am **sending** you the Spirit.

Chapter 13 sets up the whole – Jesus' servant action that symbolizes his whole ministry (coming from heaven, he strips off his outer garment – see Phil. 2:

Phil. 2:3-7, Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves (love defined). Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant...

Jesus takes the servant's place in their behalf and calls them to follow him.

John 13:12-17

John 13:12, *When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. 13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 15 I have set you an example that you should do as I have done for you. 16 I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them.*

John 13:34-35

"A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."

SLIDE 3

In chapter 14, the three main themes are emphasized:

1. Jesus is **going** back to the Father, whom he has now fully revealed (14:9, "Anyone who has seen me has seen the Father...")

2. They are **staying** to continue his works (14:12-17)
3. He will **return** to them in the Person of the Spirit (14:18, *"I will not leave you as orphans; I will come to you"*). 14:26-27, *"The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."*

This leads to Jesus' applying Isaiah's vineyard parable (Isa. 5:1-7) to himself and them (John 15:1-8), which leads to further expounding of the main themes (15:9-16:33), which now includes the world's hatred of them as the world hated Jesus.

Is. 5:1-7, *I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit. "Now you dwellers in Jerusalem and men of Judah, judge between me and my vineyard. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled. I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it."* The vineyard of the LORD Almighty is the house of Israel, and the men of Judah are the garden of his delight. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress. NOTE: What will the Lord hear from us?

Finally, Jesus prayer (17:1-26) not only echoes these same themes but also anticipates the success of the disciples' mission to the nations – for whom Jesus also prays. See John 14:12.

Acts 1:8, *But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

See 17:20.

That's a broad view of chapters 13-17

ANarrow View– 16:5-33

As the disciples continued to hear Jesus speak of going away and them not being able to go where he was going, it grieved them terribly – 16:6. They could only see in fractions not the clear, bigger picture of God's plan (cf. 1 Cor. 13:12). They became focused on the impending loss rather than their impending gain.

Much of life is wrapped in losses of one kind or another, however we all know that within these losses are hidden treasures of eternal worth. So over time, as we allow God to mine the caverns of our lives (our way of thinking, living, our perspective of ourselves and of God...to the way we relate to other people) these treasures will show themselves with eternal value.

As a way to measure our spiritual maturity, Dallas Willard mentioned Col. 3:14-15,

Over all these virtues (compassion, kindness, humility, gentleness and patience) put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful.

Two questions we must ask ourselves:

1. Am I more loving or less loving today that I was six months ago? i.e. I am any more focused on another's best interest that I was six months ago?
2. Am I more irritable or less irritable today than I was six months ago? As I grasp the longer, broader view of life, does this change my reaction to the petty irritations of life?

16:7, *But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.*

As parents, we've coined that phrase haven't we? "This is for your own good." How many of us heard that phrase from our parents? How many of us believed it? Not many.

Anyone have an immunization experience? I have three grown children now, but I do remember one specific incident with Hannah when she was four...as we approached Wagner elementary school (it was a free clinic) she just lost it. It was a series of shots and she knew what was coming. The nurse said, "You'll have to leave, you're upsetting the rest of the kids."

Vaccinations are necessary but try and explain that to your 4 year old.

The effect however is this: The immunization empowers the child to fight off infection and deadly diseases. A Short term pain in exchange for a long term gain.

In verse 7, Jesus told the disciples that his separation from them was in their best interest. As long as he was with them in person, his work was **localized**; and it would be impossible to communicate with them equally at all times and in all places. The coming of the "Counselor" would equip them for a wider and more potent ministry. See John 14:12, *"...Anyone who has faith in me will do what I have been doing. He will do even greater things than these..."*

SLIDE 5

Three major aspects of the ministry of the Holy Spirit -16:8-15:

1. To the **world**—conviction of sin, righteousness, and judgment (vss. 8-11)
2. To the **disciples**—direction and truth (vss. 12-13)
3. To **Jesus**—revealing him more perfectly to and through those who represent him (vss. 14-15)

To the world...

Merrill C. Tenney writes, The key to this first aspect of the Spirit's ministry is the word "convict" (*elencho*). The word is a legal term that means to pronounce a judicial verdict by which the guilt of the culprit at the bar of justice is defined and fixed. The Spirit does not merely accuse men of sin, he brings to them an inescapable sense of guilt so that they realize their shame and helplessness before God. This conviction applies to three particular areas: sin, righteousness, and judgment. The Spirit is the prosecuting attorney who presents God's case against humanity. He creates an inescapable awareness of sin so that it cannot be dismissed with an excuse or evaded by taking refuge in the fact that "everybody is doing it." The Spirit's function is like that of Nathan the prophet, who said to David, "You are the man" (2Sam 12:7), and compelled him to acknowledge his misdeeds. David was so convicted that he was reduced to a state of complete penitence: "Against you, you only, have I sinned and done what is evil in your sight" (Ps 51:4).

John uses this in another occasion earlier in 8:46, "Can any of you **prove** me guilty of sin? If I am telling the truth, why don't you believe me?"

To the disciples...vss. **12-13**

12 "I have much more to say to you, more than you can now bear. 13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

A second function of the Holy Spirit would be to lead them into the full comprehension of all he could give them. The Spirit would not present an independent message, differing from what they had already learned from him. He would unfold the truth as the disciples grew in spiritual capacity and understanding and would direct them into the unknown future as a guide directs those who follow him into unfamiliar territory.

To Jesus...vss. 14-15

14 He will bring glory to me by taking from what is mine and making it known to you. 15 All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

14-15 The third function of the Spirit is to glorify Christ. His chief purpose is not to make himself prominent but to magnify the person of Jesus. The Spirit interprets and applies the character and teaching of Jesus to the disciples and by so doing makes him central to their thinking. He makes God a reality to people.

The Disciples' Issues and Jesus' Words That Keep Us Going—16:16-33

SLIDE 6

The issue of sorrow: joy. In the upper room, Jesus has mentioned impending sorrow and inevitable persecution several times. Now He wants to clarify that this isn't the end of their relationship.

Jesus knew that they wished to question Him, and He said to them, *"Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me'? 20 I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy."* (w. 19-20)

The disciples would go through incredible pain and sorrow, but their grief would not last forever. To illustrate this, Jesus draws a homespun analogy.

"Whenever a woman is in travail she has sorrow (Karen's, 'I can't do this'), because her hour has come; but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world." (v. 21)

No matter how intense the labor, once that tiny, priceless life is laid in your arms, the pain is forgotten. The comparison is clear. *So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.* (v. 22)

That joy will be realized as you experience the Holy Spirit ministering through your life.

The Issue of access: love. Jesus' accessibility to the Father's accessibility. *"Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. 26 In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. 27 No, the Father himself loves you because (The Message) you've gone out on a limb, committed yourselves to love and trust in me, believing I came directly from the Father."* (John 16:25-27)

There will come a time when the disciples will have direct access to the Father because they have loved Jesus.

In verse 28, Jesus puts His words well within the disciples' mental reach.

"I came from the Father and entered the world; now I am leaving the world and going back to the Father." And sure enough, the disciples get the picture.

His disciples said, "Now you are speaking clearly and without figures of speech." (v. 29)

The issue of knowledge: trust. Partial knowledge characterized the disciples' lives. They grasped only a small portion of what Jesus revealed to them. However, now more than ever, their reach of trust needed to exceed what they could grasp.

Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God." "You believe at last!" Jesus answered. (John 16:30-31)

Our trust in the Lord directly influences our growth in knowledge. The two are connected throughout Scripture. The Christian life starts with belief, and growth in Him continues in the same way.

Three main issues in the First letter of John which is a key to understanding The Gospel of John

1. A denial of the incarnation and Jesus as the Messiah – “Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist...no one who denies the Son has the Father” – 2:22-23
2. A denial of sin – “If we claim to be without sin, we deceive ourselves and we make God out to be a liar” – 1:8,10.
3. A denial of brotherly love – “whoever hates his brother is in the darkness” – 2:11.

1 John 2:3-6, *We know that we have come to know him if we obey (trust) his commands. The man who says, “I know him,” but does not do what he commands is a liar, and the truth is not in him. But if anyone obeys his word (trusts in God), God’s love is truly made complete in him. This is how we know we are in him: Whoever claims to live in him must walk as Jesus did.*

The issue of separation: **peace**. If you do believe, your faith will be put to the test (James 1:2-4). For the disciples, their test was upon them – 16:32.

“But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

But in the midst of that oncoming storm, there would be a calm.

“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.” (v. 33)

The source of their peace was not "in the world," but "in Me"; the strength of their courage was in the fact that "I have overcome the world."

Everything You Need by Max Lucado

Are you hoping that a change in circumstances will bring a change in your attitude? If so, you are in prison, and you need to learn a secret of traveling light. *What you have in your Shepherd is greater than what you don’t have in life.*

May I meddle for a moment? What is the one thing separating you from joy? How do you fill in this blank: “I will be happy when _____”? When I am healed. When I am promoted. When I am married. When I am single. When I am rich. How would you finish that statement?

Now, with your answer firmly in mind, answer this. If your ship never comes in, if your dream never comes true, if the situation never changes, could you be happy? If not, then you are sleeping in the cold cell of discontent. You are in prison. And you need to know what you have in your Shepherd.

You have a God who hears you, the power of love behind you, the Holy Spirit within you, and all of heaven ahead of you. If you have the Shepherd, you have grace for every sin, direction for every turn, a candle for every corner, and an anchor for every storm. You have everything you need.

