

Notes for the Ones Called-Out to Meet

Info: (651) 283-0568 Discipleship Training Ministries, Inc. www.dtmnc.org Today's Date: April 3, 2016

The Gospel Emphasis on the Holy Spirit

by Dan Trygg

“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father abiding in Me does His works. ¹¹ Believe Me that I am in the Father, and the Father in Me; but if not, believe on account of the works themselves. ¹² Truly, truly, I say to you, the one believing unto Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. ¹³ And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. ¹⁴ If you ask Me anything in My name, I will do it. ¹⁵ If ever you might love Me, you will keep My commandments. ¹⁶ And I will ask the Father, and He will give you another Helper, that He may be with you unto the age; ¹⁷ that is the Spirit of truth, whom the world is not able to receive/take, because it does not notice Him or experientially-know Him, but you experientially-know Him because He abides alongside you, and will be in you.” John 14:10-17

“And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.” Luke 24:49

We often miss the impact of Jesus' words, because we do not know their historical context. For example, most of us have heard about the Holy Spirit from our earliest conceptions of Christianity. Most of us have heard that somehow He is *with* us, as Christians, ...even if we don't know much about Him. It was very different for the disciples, even at the end of Jesus' ministry. **It is clear that the Holy Spirit came upon Jesus at His baptism**, and that John the Baptist prophesied that the One coming after Him, would “baptize with the Holy Spirit” (Matt. 3:11; Mk. 1:8; Lk. 3:16). How or when that might come to pass is not discussed, however. **In the synoptic gospels, very little is said about the disciples of Jesus obtaining the Holy Spirit.** In fact, the synoptic gospels are silent on this matter, until the last chapter of Luke. A great deal is said about Jesus having or operating in the power of the Spirit (Matt. 3:16; 4:1; 12:15-21,28; Mk. 1:10,12; 3:22-30; 5:26-30; Lk. 3:22; 4:1,14,18,31-36; 5:17; 6:19; 8:43-46; 10:21), but only *one* context in these gospels mentions the Spirit being passed on to Jesus' disciples. When the followers of Jesus would have to give a defense for their faith, Jesus tells them not to worry, because “the Spirit of your Father will speak through you” at that time (Matt. 10:19,20; cf. Mk. 13:11; Lk. 12:11,12). **There is only one occasion, in these first three gospels, where Lord directly teaches that the Father will give the Holy Spirit to those who ask Him** (Lk.11:13), ...**UNTIL the resurrected Jesus appears to the disciples in the upper room**, and that is only mentioned in Luke 24:49.

The gospel of Luke mentions more about the activity of the Holy Spirit than either Matthew or Mark. When the angel Gabriel came to Mary, he told her that the Holy Spirit would “come upon her”, and the power of the Most High would “overshadow her”, and for that reason the holy Child would be called the Son of God (Lk. 1:35). We know that **John the Baptist** was *filled* with the Holy Spirit while yet in his mother's womb (1:15). Both of his parents, **Zachariah** and **Elizabeth**, experienced a *filling* of the Holy Spirit, and prophesied (1:41,67). **Simeon** was another person of whom it was written, “and the Holy Spirit was *upon* him” (2:25). He also received revelations from the Holy Spirit, and seems to have been led by the Spirit the day the infant Jesus and His parents were visiting (2:26,27). As John the Baptist grew and matured, it was said of him, “And the child continued to grow, and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel” (Lk. 1:80). **Isn't it amazing that, aside from Jesus, only these five individuals mentioned in the synoptic gospels are said to have had the Holy Spirit?** Of them, only John and Simeon seem to have had a *habitual* experience of His working in their lives.

When we examine the gospel of John, we see some glimpses or hints that would only later fully make sense. Even as early as that first year of His ministry, when John the Baptist was still around, Jesus was talking about how **it was necessary to be born of water and the Spirit to enter the Kingdom of God** (Jn. 3:1-8). Surely the disciples must have heard this! Apparently, however, they did not inquire any further about this. In His conversation with the Samaritan woman, the Lord said **it was necessary to worship God in spirit and truth**, indicating that it is not *where* one worships but *how* that matters to God (4:23,24). The next time the Spirit is mentioned is chapter 6. After the feeding of the 5,000, and His confrontational and “distasteful” teaching about eating His flesh and drinking His blood, **Jesus makes the statement, “It is the Spirit who ‘makes alive’, the flesh profits nothing; the words I have spoken to you are spirit and are life.”** Again, no follow up teaching is given, and the disciples make no attempt to inquire further. There is one little teaser in chapter 7, where Jesus spoke of how those who come to drink from Him, ...**those who believe in Him..., will have rivers of living water flow out from their belly** (vss. 37,38). The next verse is an explanatory note from the author, “But *this He spoke of the Spirit*, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.” Jesus, however, said nothing about this at the time. The fact that John remembered the statement, and commented on it, indicates that it stood out.

Going through Jesus' public and private teaching up until the evening before His crucifixion, you can see that **there had really been very little spoken about the Holy Spirit at all**. When you compare all of *this* material with the content of the conversation of that evening, after the meal, and the conversation the next time they talked, it is amazing to see the sudden import Jesus gives to the coming of the Holy Spirit. There are ten verses in just chapters 14-16. The content of Jesus' teaching is no longer generic, or simply informational. It is personal, directed to *them*.

(1.) The Spirit will be their Helper (paraclete – “one invited alongside to help”). *Another* Helper, ...a Helper *similar to* how He has been a Helper to them (14:16).

(2.) He will be with them until the age to come. In fact, this is a significant part of His purpose in coming. Jesus said, “I will ask the Father and He will give to you a Helper of a similar nature and character, *in order that* He might be *with* you unto the age” (14:16). No matter how difficult times might be, we can be assured that the Spirit of God will *never leave us!*

(3.) He is the Spirit of the truth (14:17). This title is used again of Him in 15:27; 16:13; and I Jn. 4:6. There are several ways to think of this. On the surface, He is the very *breath* of truth. Truth is what characterizes Him. In I John, He is in opposition to the spirit of error, delusion, deception. He is the Spirit of reality, sanity, and clarity. The world-system is not able to perceive or recognize Him, nor experientially-know Him. It did not recognize Jesus, the Creator, nor does it have the ability to recognize His Spirit (Jn. 1:10). Spiritual things are spiritually discerned, and those who are not spiritually alive cannot perceive them (I Cor. 2:14). Jesus assured His disciples, however, that they *did* experientially-know Him, because He was dwelling with (alongside of) them and He *will be in* them. They were accustomed to the Spirit, in that He had been operating in their presence through the life of Jesus. “I will not leave you as orphans; I come to you” (vs. 18) – This is another way for Jesus to emphasize both *His unity with the Holy Spirit*, and the Spirit's function as a *Helper who will be with them* unto the age.

(4.) The Helper, the Holy Spirit, He will teach them all things (14:26). Jesus had many more things to tell them, but He was running out of time (Jn. 14:30;16:12). The Spirit would take over where He left off.

(5.) He would bring to their remembrance what Jesus had said (14:26). Not only is this a pertinent promise for them as recorders of Jesus' life, but it is relevant to us today. We can ask the Spirit to remind *us* of Jesus' words.

(6.) The Helper, the Spirit of truth, He will bear witness of Me (15:26). “Bear witness” means to “testify”. The Spirit loves to talk about Jesus. Note the next verse: “and you will bear witness also” – a *joint* venture.

(7.) It is to their advantage that Jesus go away, so that the Helper would come to them (16:7). That is hard to imagine, isn't it? But Jesus could only be in *one* place at a time. The Spirit can be with *each* of us *all* the time. This is the fourth time Jesus referred to the Spirit as “the Helper”.

(8.) He will convince the world (16:8-12). The word for “convince” here has a double meaning of “expose, bring-to light, reprove” and “to overwhelm by outward proof and argumentation”. The key here is to see that it is the Spirit's job to do this. We cannot convince someone by argument alone. The Holy Spirit must convince them thoroughly from within their own conscience and self-awareness. **Concerning sin** – That we have all have missed the mark and have selfishly chosen to do wrong before God and others. **Concerning righteousness** – There is an upright moral standard of truth, goodness and justice which all men should pursue. **Concerning judgment** – That all people are accountable to God.

(9.) When He, the Spirit of truth, comes, He will guide you into all the truth (16:13). This is the third time in this conversation that Jesus called the Holy Spirit “the Spirit of truth”. The word for “guide” literally is a “road-leader” or a “way-escorter”. He does not just “point out” the way, He *accompanies us* on the path. Jesus is the Way (14:6); the Spirit leads us on that Path to the Father. Jesus is the Truth (14:6); the Spirit escorts us to Him.

(10.) He does not speak from Himself; rather, whatsoever He will hear He will speak -- Jesus said the same thing: The Son can do nothing from Himself; He did what He saw the Father doing, and taught what the Father told Him (5:19, 30; 7:16; 8:28; 12:49,50). In the same way, the Spirit remains in dependence upon the Father to tell us what the Father wants to reveal to us at this time (cf. Deut. 29:29).

(11.) And He will announce to you the things coming (16:13). This is a very open statement. Is the Spirit telling us about the future events, or is He proclaiming to us the will of God that is coming to pass, so we can prepare and participate in what God is bringing into being? He will help us discern.

(12.) He will glorify Jesus, because He will take from what belongs to Christ and will declare it to us (16:14). The Holy Spirit likes to draw attention *to Jesus*, not Himself. He opens our understanding to see more of what Christ has done for us, and Who He is to us.

No wonder, then, that on the night of His resurrection, Jesus emphasizes the need to receive the Holy Spirit, and be clothed with power from on high. **The Holy Spirit is to equip, lead and empower the people of God to move out into the future mission of the expanding Kingdom of God:** to disciplize the nations. **His role is critical,** both in our own personal lives, and in the accomplishing of God's purpose. **“Receive Holy Spirit!”**