

To Know Truth, To Show Truth - John 14:22-26, 16:5-15

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[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. I will walk by faith and not by sight.

All right, you can open your Bibles to John 14. We'll be picking up there again. So, on our journey here, in our little bus, we're still here at stop number two, as we'll finish up this week with Jesus' words to the disciples in the upper room regarding the topic of the Holy Spirit.

Next time we get together, we'll do stop number three and look at how the Holy Spirit was received post-resurrection, Pentecost, and beyond. We'll kind of overlap a little bit with this week with that, which, I mean, it all overlaps a lot.

And then the next time after, I think we could also do stop number four. And so by the time we get to the end of July, we should be at Ephesians 4, is the thought.

And then after that, we'll see what that looks like. Six and seven and then beyond. We'll see how long that goes.

[1:56] So, but I've been blessed because it's been an awesome study for me just going through and man, just seeing, just like on Sunday morning, Jesus' words.

Sometimes it's like, oh, I've read this a hundred times before. And then you go through it and it's like, oh, he said that in that way, did he? Hmm, wonder what that meant. The wonderful thing about Jesus, you never have to be afraid that he said something without meaning.

You never have to be like, well, I'm sure that was just filler. No, he had a very specific reason. We're going to cover quite a bit tonight. We're going to be in John 14 and then John 16.

We'll see how long it takes and how much time there is at the end if we just teach or if we have some time just to kind of fellowship together in prayer and with the Holy Spirit. But it's all fellowship with him because he's the one who is teaching and doing the work.

All right. So last time, if you remember, we were in the beginning portion of John 14 looking at what was essentially Jesus' response to questions that were being asked him.

[2:59] That question was by Philip in verse 8, where he said, Philip said unto him, Lord, show us the Father, and it's enough.

And so Jesus then, through that next section, verses 9 through 21, essentially said, here's how I'm going to show you the Father. Here's how the Father will be manifest to you. And it's through the paraclete, through the comforter.

That's the Greek word is paraclete, means the one who comes alongside, who guides, who is an advocate, who is the helper. All of those words.

As we look at the text today and as we go through this, we need to distinguish between the person and the role. So the paraclete, the comforter, is the role. The person is the Holy Spirit, the spirit of truth.

It's the Holy Spirit. It'd be like me saying, hey, your usual doctor is going to leave, but another doctor is going to come who is just like him.

[3:57] Okay? So that's the role. That's the function. That's what he's going to do. Well, who is he? And the answer would be, well, the Holy Spirit. So as we look at this, Jesus will flip back and forth in his discussion here with the apostles, speaking to them of the role that the Holy Spirit will play in their life post his ascension, as opposed to the person of the Holy Spirit.

And it's interesting. We live in a world today where a lot of doctrine, a lot of truth is just flattened out in our Christian culture. Like, you know what? We don't need to worry about all these different things.

We'll just flatten the experience of the Holy Spirit out. We all have him. That's enough. It's the same. So everything that's said about him all through the New Testament, we all got him. And we just kind of flatten it all out.

And we lose the distinction. We then lose what Jesus meant to be a benefit to us. And then the commentary on Jesus's words, which is the epistles of how to operate in that. We see the same thing with prophecy.

Everything is just flattened out. Well, Jesus is coming and something will happen. It's like, well, but that's not what the Bible says. And then we lose what? We lose the potency and the purpose for Jesus's words and for his plan.

[5:08] So keep that in mind as we go through this. So we saw he was to manifest the Father. And we saw that we are to know God. And that is that Greek word, *gnosko*, which is to know by experience. And how do we know God? By obeying his word, experiencing his love, and manifesting his life.

That is the process of knowing experientially, knowing God. But obeying his word, and automatically, I know, if you're like me, you grew up, I grew up in the church, and grew up in Sunday school, and you be good.

God wants you to be good. Okay. That's not what that means. Obey God as in don't do wrong things. Obeying God as in responding to his word in obedience, which is what?

Believe. Receive him. And then all of that will flow through us. Obeying his word encompasses more than just good deeds. Experiencing his love is more than just acknowledging that he's a loving God.

And then manifesting his life is more than just taking up space, you know, in the roles of as a Christian. But it's to know by *gnosko*.

[6:09] So the paraclete, and I'll use that a lot. I almost put up a picture of a parakeet. I named him paraclete. Paraclete, the parakeet. But no, we're not going to do that. But the parakeet is the advocate, the helper, the guide.

And so when Jesus says, another one that I'll give you, he's just saying another advocate, another helper, another guide in like manner to me. He sent for the express purpose of uniting us with the love of God and the word of God so that we might manifest to the world, the father and the son.

As we looked at before, that unity that comes from it. It was that we would see. We wanted to see. We wanted to be shown. Well, once we are shown that, that that is the purpose of the Holy Spirit in this role to manifest the father, Jesus is going to go on and we're going to finish in John 14 with another question and answer.

And then John 16, Jesus will discuss this some more, that the Holy Spirit in this role as the comforter, the paraclete, the guide, is so that we might know and we might show.

So that we might know these things and then we might show them. And they all revolve around truth. To know the truth and to show the truth. I hear a quote by P.T. Forsyth.

[7:23] I've never read anything by him. I just like this quote. He was a Scottish theologian, last half of the 1800s, living into about 20 years in the 1900s. You must live with people to know their problems and live with God in order to solve them.

And I thought that kind of encapsulated that 2 Corinthians 13, 14 verse. The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

And how does that all work? Well, it works among the body. It works with people. You've got to be among the people. And yet, when you're among the people, what do you find? Oh, there's problems.

People got problems. I thought I was the only one. And I found out you have problems and you have problems. And all of a sudden, we all have problems. And yet, what do we find? God is able to solve those problems as we fellowship with the Holy Spirit and as we live as a body among one another.

So I like that. You must live with people who know their problems. Thank the Lord. We don't have to solve those problems on our own or our own problems. How were they solved?

[8:23] Zechariah 4, 6. Then he answered and spake unto me, the angel there speaking, saying, This is the word of the Lord unto Zerubbabel, who was the governor at that time of Jerusalem, tasked with rebuilding the temple, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

So that is the process by which we operate in this life that we live together with all of our problems. It's not by might or by power, but by my spirit, says the Lord of hosts. So as we said last time in verse 8, Philip said unto the Lord, Show us the Father and it is enough.

It'll be enough for us. And so Jesus goes through this whole process of revealing that he will show the Father. The Father will be manifest, but it'll be through this particular office and role of the Holy Spirit.

We then get down to verse 22. That's where we're going to pick up here tonight. And Judas, not Iscariot, this is Judas 2.0, not 1.0. He said, Lord, how is it you will show yourself unto us?

So remember, Philip said, Show us the Father. Now Judas is saying, Hey, show us how you're going to tell us how you're going to show yourself unto us. How will you manifest yourself unto us and not unto the world?

[9:40] So he asks two questions to Jesus. How will Jesus be shown? First to disciples and second, not to the world. Jesus is going to instantly answer these. In verses 23, he will answer how he will be shown to the disciples.

And 24, how he will not be shown to the world. And so a lot of Jesus's words, and I'm learning this, I'm studying through John, it's easier to understand what Jesus is saying when you understand why he's saying it and how the discussion started.

What is it in response to? We're going to be in John 7 this Sunday. Then he's going to pick right back up with these guys in Jerusalem when he gets back up to Jerusalem to the feast again and pick right back up with them about the fact that he healed on the Sabbath at the pool of Bethesda. It's like, well, Jesus, that was forever ago. But they're still gnawing over it. And he just is right back into that conversation. If you don't know that, you just jump into John 7, you might be like, what's he talking about? So he said, how will you show us?

And Jesus answers how he will be shown to the disciples in verse 23. He answered and said, if a man love me, he will keep my words and my father will love him and we will come unto him and make our abode with him.

[10:53] So Judas's question was, how will you show yourself unto who? Us. Jesus says, if a man love me and keep my words. Well, who's the man who's loving him and keeping his words?

It's the us. It's a disciple. Very specifically, Jesus is answering saying, I will manifest myself to a disciple, one who loves God and loves his word.

If a man love me and keep my words, my father will come on and my father will come unto him and we will make our abode with him. How do you know if someone loves God?

Well, you know, someone loves God by how they respond to his word. If a man love me, he will keep my words. So someone who claims to love God and to be a disciple, but you're not keeping his words.

And again, that's not, I'm not keeping the law, but you're not walking in the ways of Jesus. You know, again, we're going to see the paraclete is one who comes alongside like Jesus did his apostles. What did they do?

[11:48] They kept his words. They obeyed him. They were with him. Now, they were a messed up group of guys. They had a lot of problems and they did a lot of the wrong things. But what they did right was, and they obeyed his words.

They said, hey, we want to call down fire from heaven. Jesus said, no, you don't know a spirit you're of. They didn't argue with him and say, well, no, Lord, we need to do this. I've got the power. You know, let's, let's do this.

They said, oh, okay. Well, I thought this, but you said this, so we'll go with that. How does Jesus manifest himself to his disciples? With love.

If a man loved me, he would keep my words and my father will love him through love. Love that does what? It unifies with the father and the son and is manifested by the Holy Spirit.

So when Jesus is with the disciples and they say, show us the father, he says, have not I been so long with you? If you've seen me, you've seen who? The father.

[12:45] Jesus with the disciples is essentially, he's saying the father's with you. The spirit's with you because I'm here. Is Jesus here? Is the father here? Well, in that same sense, yes, because he sends the Holy Spirit.

In that role. And so as the Holy Spirit is with us, we have the spirit of God and we have the father and we have the son. Same thing. A love that unifies with the father and is manifest by the spirit.

So that answers, how will he show? How will you show yourself unto us? He says, hey, I'll bring you with the love of God into the unity of God. He that loves me not, he doesn't keep my sayings. How will Jesus not be manifest to the world? Jesus will not be known by those who do not love him or keep his word. Those who don't love him or love his words, they don't see him. So the apostles are saying, well, wait, wait, how is it?

We're seeing you now and everybody in the world is going to see you. How is it? There's going to be this time where like, we're going to see you and no one else is like some kind of like magic glasses. You know, it's like, oh, now we're over into like Joseph Smith and Mormonism here.

[13:43] What is it that we can see you and they can't? And Jesus is saying, it's not about your natural perception. It's about the condition of your heart. He that loves me does not keep my sayings.

And the word which you hear is not mine, but the father's which sent me. There is no other means to know God or love God apart from his word.

You all know that. We all know that. We're all Bereans and studiers of the word. We know there's no other means to know God or love him apart from his word. We've all tried to do it. We've all tried to know God apart from his word.

We've all tried to follow him apart from his word. Well, I'll just be really good about serving. I'll be at church a lot. I'll try not to say bad things, think bad things, watch bad things or do bad things. And somehow I will know more of God.

Well, maybe I can increase my love of God apart from his word. And we try all kinds of means, but there's no means that we can actually know or love God apart from his words. Even if we're not actually consciously sitting down and reading his words.

[14:41] Our experience with God is in response to the truth that he's given us in this world through his word. So Jesus says, now these things have I spoken unto you, being yet present with you, because I'm not going to be for long.

What about our present day? On our present day, Jesus is also with disciples, isn't he? He's with disciples by the presence of the Holy Spirit. As we saw there in verse 23, if a man love me and keep my words, my father will come to him and we'll make our abode with him.

He says, I have these things I've spoken unto you, being yet present with you. And in our present day, Jesus is also with his disciples by the presence of the Holy Spirit. But the comforter, the paraclete, the Holy Spirit, whom the father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.

So let's remove that phrase, who is the Holy Spirit, or in your translation might say the Holy Spirit.

But the comforter, who the father will send in my name. And that, if we insert that idea of something more familiar to us, the doctor or any occupation you want into there.

But the doctor, who the father will send in my name. How do I know who he is? You know, is it John Smith or Jane Doe? Who is it? Oh, it's the Holy Spirit. That's the one who's coming.

[16:03] So the comforter in this role, the paraclete is who? Well, they're like, we don't know. So Jesus said, it's the Holy Spirit. You see here, three things he will do.

The father will send him in my name. He shall teach you all things, and he shall bring all things to your remembrance. What's what I have said unto you. This is in his role as paraclete.

So in his role as one who comes alongside, who guides, who comforts, who, what's the other word? Advocate.

Who's our advocate. The father will send him in Jesus' name, his nature, his character, and his name. He shall teach us all things, and he'll bring all things to our remembrance whatsoever I've said unto you.

Now, the disciples at this point would have been familiar with this phrase, the Holy Spirit. They're like, oh, we recognize that. We recognize you using that phrase, Jesus. And that phrase means the venerable reverend spirit of God.

[17:04] There's not even someone say, reverend so-and-so. It's like, yeah, we'll just leave that for the Holy Spirit. He was promised, remember? It was promised to John the Baptist that this is how he would know who Jesus is.

He would see the Holy Spirit descending as a dove. It was revealed by Jesus to the Pharisees that the Holy Spirit can be blasphemed against.

When they attributed the works of God to the works of Satan, he said, hey, you're blaspheming against the Holy Spirit. It was promised by Jesus as the one who will provide a witness. He says, hey, when they bring you before the magistrates or whoever, take no thought what you'll say, because at that time, the Spirit will give you what you need.

So they've heard this phrase, the Holy Spirit. They know who it is and are familiar with him. The sending of the Holy Spirit as the paraclete, though, is separate from the receiving of the Holy Spirit for salvation.

We can't just level it all out. We all got the Holy Spirit. We do. We do. We're going to look at some verb tenses. This is our weekly Greek verb tense lectures.

[18:10] So in John 14, verses 16 and 17, we back up some in John 14. When Jesus first introduces this idea of the comforter, the paraclete, the one who will come alongside in like manner as Jesus has been, he says, and I'll pray the Father and he will give you, future tense, give you in the future another comforter in like manner, this paraclete, that he may abide with you forever, present and active tense.

So in other words, from the time of the future event that the Father will do from that time when the Holy Spirit as the comforter, the paraclete is given, he will then actively and presently dwell with you at that point.

Even the Spirit of truth, whom the world cannot receive because it sees him not. We just looked at why Jesus said that can't be. They don't love the word. They don't receive the word. It sees him not, neither knows him.

But you know him. That is a present tense verb. Currently and actively. He's saying, you know him. You know who he is. For he dwells with you.

That's currently and actively. And he shall be, not yet, that's future tense, in you. Essentially we have pre-born again, pre-resurrection, pre-new covenant, disciples following Jesus and Jesus is saying, your current relationship with the Holy Spirit is that he is with you.

[19:31] And you know him because he's with you. There will be a day in the future that you're going to know him as the paraclete. And he's going to abide with you forever in that office. There will also be a future tense, a future day, where he shall be in you.

So Jesus is not here talking to the apostles in our section here in John 14. He's not talking about the promise of being born again. But the promise, paraclete, for those who've been born again during the church age.

So the new covenant began at resurrection, right? We know that from what Jesus says at the Last Supper. He says, this cup is the new testament in my blood, which is shed for you. So until the blood is shed, until the sacrifice is made, and the resurrection takes place, the new covenant is not enacted.

It's enacted at that point. So the disciples in John 20, after Jesus' resurrection, Jesus is there with them in the upper room. And he says unto them in John 20, verses 21 through 23, peace be unto you, because they're all terrified that he's there.

As my father has sent me, even so I send you. And when he had said this, he breathed on them and said unto them, receive you, the Holy Spirit. Whosoever sins you remit, they're remitted unto them.

[20:41] Whosoever sins you retain, they're retained. So the disciples were born again of the Spirit after resurrection, but before ascension, right? So this is when that time here in John 14, when Jesus is saying, and he shall be in you.

Well, that takes place here in John 20, when he breathes on them and says, receive you, the Holy Spirit. He sends them out and says, now go. But we know later what's he going to say. But before you go, wait.

Wait for the paraclete. 1 John 5, 1. It says, whosoever believes that Jesus, the Christ, is born of God. Whosoever believes that Jesus is the Christ is born of God.

Post enacting of the new covenant. Whosoever believes, if you believe, anyone who believes Jesus is the Christ now on this side of the new covenant, man, they are born of God. They have the indwelling of the Holy Spirit, just like the apostles at this time received, or in John 20.

But Jesus tells of another role of the Spirit, where he'll be given to disciples, be given to the church after being born again, and after ascension.

[21:48] In John chapter 7, we'll get there in a couple weeks, probably two weeks to this verse. He that believes on me, Jesus says, as the scripture has said, out of his belly shall flow forth rivers of

living water.

Then John gives us this explanation. This spake he of the Spirit, which they that believe on him should receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified. Does that mean the Holy Spirit wasn't present in the disciples' lives? No, it doesn't mean that, because here in John 14, he tells us the Holy Spirit is currently, actively, presently with you. But here we're being told there's a giving of the Holy Spirit that doesn't take place until after ascension. That is Luke 24, 49, when Jesus will say, hey, I send you forth. But he says, but wait until I send the promise of my Father upon you, tarry you in Jerusalem, until you be endued with power from on high.

So, the gift of the Spirit, as a paraclete, as the one who comes alongside of us, as the one who is, as Jesus was in the lives of his disciples, it's not for all new covenant believers.

[22:57] But he is for new covenant believers who live in the church age, specifically. There'll be new covenant believers outside the church age. There'll be here when the church is removed, during the seven years of tribulation.

There'll be new covenant believers all the way through the millennium. But the paraclete in this role is specifically given to disciples of the church. The question then is, does every believer today in the church age have the Holy Spirit operating in their lives as the paraclete?

Do we all have the Holy Spirit operating in our lives as the comforter by default? Okay. We believed. We're born of the Spirit. I think we'd have to answer, no, we don't.

We do not. Every church age born again believer knows by experience the presence of the Holy Spirit in and within them. If you believe, then you are born of God.

But not every believer fully experiences the Holy Spirit in his role as paraclete, which is the, later we'll see in our next study, the upon. It was represented by upon or from within to overflowing, which is a separate experience.

[24:07] In Acts chapter 8, Peter and John are being sent by the New Covenant Church to New Covenant, born again, believers in Samaria.

They're sent up there because the Holy Spirit had not yet been given, but they had been baptized in the name of the Lord Jesus Christ. So they're born again. They're saved. They have the indwelling of the Spirit, but the Holy Spirit had not yet been given to them.

And so when they go, they lay hands on them that they might receive the Holy Spirit. So, well, receiving the Holy Spirit, that must mean, must mean that they weren't really saved yet until that moment. Well, it would mean that if receiving the Holy Spirit only meant one act of receiving the Holy Spirit, unless Jesus meant something else, which he apparently seems to do as we're looking at the text tonight.

We know Ephesians 5 tells us to be you being actively, continually, presently filled with the Holy Spirit. The idea is you could not be possibly continually filled with the Holy Spirit.

There is that option. In Galatians 5, 16, we're told to, if we still live in the Spirit, we are to walk in the Spirit, indicating we can live in the Spirit and not be walking in the Spirit.

[25:18] So what do we conclude from all this? That all born again, new covenant, church-age believers have received the gift of the Father. The Holy Spirit is with and he is within, but they're not necessarily allowing the Holy Spirit to operate in their life as the paraclete, as Jesus did in the lives of the disciples.

Why is that important? Why does that matter? It's like, well, all these semantics and what we're saying here, it does matter. It matters a lot because we live in a world and in a Christian culture that just says, hey, we're all good, we all got the same Spirit, whatever, and yet, man, people struggle in their walk.

People have no power. They have no ability to live this life. They're struggling. They're wrestling. They're discouraged. We don't see a lot of separation anymore from the church and the world. Holiness is missing. Where are the disciples? Where are the apostles? Where are those who will follow Jesus? Jesus is saying here that this is, this is something that's for all of us and it's not meant to be optional.

And as we eventually get into the epistles and we start reading things about the Holy Spirit, we have to read them in light of Jesus' words, which is, this is the way he's supposed to operate in your life. It's a way that is separate from being born again.

[26 : 36] It's a way that is separate from him being with us. It's a way that I have to partake of, it seems, as an option, as a choice. It is the upon experience, the way it's referred to, we said there's in and with, and usually you'll see the paraclete being referred to as upon, in particular, that allows the Holy Spirit to operate in our lives as the paraclete.

Instead of Jesus' physical presence in the lives of the apostles as their paraclete, as the one who's their guide, we have the continual spiritual presence of the Holy Spirit who's willing to operate in our lives in the same way.

What is required? Well, what did we see last Sunday? Man, many of those disciples, they turned back from following Jesus. Would you be able to say to those disciples that they are allowing Jesus to operate in their lives as a paraclete, as a guide, as an advocate, as a comforter, as a teacher? No, they're not. They're not. Well, I believe Jesus. I was with Jesus. Okay, but he's not operating in your life as the master. He's not the one.

You know, and I like the word upon. I was thinking about it. If you think of like these apostles, right, Peter and John and James, they're fishing. Jesus comes by the shore and says, hey, come and follow me.

[27 : 55] And they leave their nets and they go. And you picture Zebedee, who was James and John's dad, who seemed to be the head of the fishing industry there, going, guys, what's going on?

What has come over you? What's come over you guys? That you're just like going crazy and following Jesus. What is this? What's come over you? Well, we're following Jesus. He's our guide. He's our comforter. He's our leader. He's our teacher. That's the same for us. I mean, what's come over you? It's like, it's like there's something different operating in your life. Yeah.

I've yielded my life to the Holy Spirit. Well, you were born again before. I'm born again. I've got the Holy Spirit too. You do. You do. But I'm allowing him to operate in my life in a way where he's my guide.

He's my advocate. He's my teacher. He's my comforter. He's everything. In the same way those 12 operated with Jesus. The Holy Spirit then will be sent in a role other than and subsequent to salvation.

[28 : 54] Why is that important? Because there are many today who say, hey, the gifts aren't for today. Hey, whoa, whoa, whoa. We're getting a little crazy. Jesus never intended the Holy Spirit to be in any other role than to be born again. That's it.

That's all he does. I'm sorry. I have to go with what the Bible says. In the Bible, Jesus is clearly teaching that the Holy Spirit, the person, will operate in a certain role, a certain function here.

The Holy Spirit in his role, what will he be sent to do? Well, he tells us here, he will teach us all things according to the name, nature, and character of Jesus.

He will remind us of the words that Jesus spoke and those words will always be according to the name, nature, and character of Jesus. What is it to be reminded of something?

It means I first have to already have that something in my mind to be reminded of it. You know, I have personally many times have had the Holy Spirit put Jesus' words into my mind on many occasions.

[29 : 57] You know, and that's not to be like, oh, you think of something special? No, this is supposed to be for all of us. It's just, if you choose to operate in it, man, the Holy Spirit will put his words, Jesus' words into your mind all the time.

But I found it's taken a lifetime of getting his words in there. It's taken a lifetime of reading and studying and going through, studying through the Bible, listening to Bible teachers and line by line, verse by verse, understanding it.

And yeah, it'll come to mind because he'll put it in there. It's not that I sit down and memorize. You know, as I sit and study the word, it's like, Lord, what are you saying there? What does this mean? The Holy Spirit's there as my guide. He's the one who's alongside me. So that's Jesus' answer here to them, to Judas 2.0.

He says, hey, here's how this is going to work. The Holy Spirit, the person with you who will be in you, I have a role for him that's very special. He's going to do for you what I'm doing for you right now.

[30 : 59] He's going to live in your life in that way. I think that is the reason why there's not a lot of believers that operate with the Holy Spirit as the paraclete, as the guide, as their comforter in their life.

They don't want to follow that closely. I mean, look what it cost the disciples to follow Jesus. And they had to leave their work, they had to leave their homes, they had to leave their hobbies, they had to leave, they had to be Jesus' time, Jesus' way, Jesus' words, and eventually it cost them their lives.

So yes, we can operate in the same anointing and function and power and purposes that Jesus did through the Holy Spirit. But it means allowing him to be this role in our life.

So in John 15, at the end of 14, Jesus says, arise, let us go hence. So they leave. Seems like as they're going, possibly he's continuing to talk to them at this point as they head to the, excuse me, to the Mount of Olives.

He says, I am the vine, my father is the husbandman. So he's going to go through all of this. He's going to talk about the disciples' relationship to Jesus, verses 1 through 11. And then he's going to talk about the disciples' relationship to each other, verses 12 through 17.

[32 : 12] The disciples' relationship to the world, verses 18 to the end. But there's a few scriptures in here that I think kind of harken back to what he's been talking to them about the Holy Spirit, his role in their life.

If you look at verse 4, he says, abide in me and I in you as the branch cannot bear fruit of itself, except that abide in the vine. No more can you except you abide in me. Remember what he said in John 14, verse 23?

If a man love me, he will keep my words and my father will love him and we will come unto him and make our abode with him. So when he then says in John 15, abide in me, we can think as disciples, as apostles, oh, if a man love me, he will keep my words and the father will abide with us.

So to abide in him is to love him and keep his words. Here it harkens back to the role of the Holy Spirit. Verse 8, herein is my father glorified, you bear much fruit, so shall you be my disciples.

What does Galatians 5 tell us in verse 22? The fruit of the Spirit is love, joy, peace, long-suffering. How do we bear much fruit? Well, it's going to be through the Spirit again. It's going to be through his role in our life.

[33 : 22] And then verse 25 is, if we live in the Spirit, let us walk in the Spirit. Why don't we walk in the Spirit? Well, that's because of verse 24 in Galatians 5. And they that are Christ's have crucified the flesh with its affections and lusts.

That's a lot of reasons why we won't walk in the Spirit. Because I don't know if I want to be so extreme. I don't know if I want to pay the price. The cost is high to be a follower of Jesus, to be a follower of the Holy Spirit in the way the disciples follow Jesus.

Now, John 16, Jesus will say to the disciples, you know, I can kind of see you guys are upset there. Does this offend you? And then we'll pick up in verse 5, because the goal isn't to go through the whole upper room.

And he gets back to this idea of going away. John 16, he says, now I go away to him that sent me, and none of you is asking me where am I going. Whither goest thou? And Jesus points out the obvious questions that disciples don't want to ask.

You know, there's never, the only dumb question is the unasked one, right? But now I go my way to him that sent me, and none of you asks me, and none of you ask me, where are you going?

[34 : 41] But because I have said these things unto you, sorrow has filled your heart.

Nevertheless, I tell you the truth, it is expedient. Expedient means it's profitable. It's to your advantage.

It is to your advantage and profit that I go away. For if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you.

Our advantage is Jesus' departing. Our advantage is also Jesus' return. 1 Thessalonians 2, 19, for what is our hope or joy or crown of rejoicing?

Is it not even you in the presence of our Lord Jesus Christ at his coming? Our hope, our joy, our crown of rejoicing? Is it just that I'm going to be there? No.

It's that we're going to be there. We're all going to be there. It's this joy that we have when we are in fellowship in a body together. Oh, it's great. It's wonderful to study on my own. Wonderful to spend time with the Lord alone.

[35 : 42] That is part of the walk. Absolutely, we need that. But it's a whole other thing separate to then come and bring that life into fellowship with other lives that are doing that. It is to our advantage Jesus is departing.

Why? Because the Holy Spirit in his role as paraclete, it will not begin until Jesus finishes his time as paraclete. As long as Jesus is here in this role in the apostles' lives, the Holy Spirit won't be. Now, is he with them? He is. Is he in them? Yes, breathe them. Instead, receive you the Holy Spirit. But it's not until ascension that Jesus then finishes his role as the one who's leading the disciples and he says, okay, here's the other one now.

Did Jesus depart? He did. Did he send then the Holy Spirit in this role? He did. Did Jesus depart to prepare a place?

He did. Will he return for his church? He will. Just not yet. And when he has come, the Holy Spirit in this role, he will reprove the world of sin, of righteousness, and of judgment.

[36:52] When he has come, in what way? In the name and nature of Jesus, in his role as paraclete, and in the lives of his disciples. When he is come.

The idea here is not that the Holy Spirit is withheld from the world at this point, but when we're born again these things happen. No, he's saying when he comes in this role. In this role that Jesus is currently occupying the disciples' lives.

He will come in the same nature and name as Jesus. And he will come to be in the lives of the disciples. At that time, he has a function here to the world. Jesus is saying this is how he will function to the world.

He will reprove the world of sin, of righteousness, and judgment. Reprove means to convince, convict, or call to account of sin, verse 9, because they believe not on me.

So the disciples, under the influence of the Holy Spirit in his role as helper, comforter, and paraclete, they will be a witness to the world. How will he show himself to the world?

[38:00] When he has come, he will reprove the world. Through what means? Through operating in the lives of the disciples this way. Through operating in the lives of the apostles. He will be a witness to the world for the conviction of sin, to call them to account for their sin, and to convince them to repent of their sin.

Isn't that what he does in our lives? When we allow the Holy Spirit to operate in this role, how are we a witness to the world? What are we calling them to do? We're saying, man, you need to be convicted of your sins. You need to understand who you are.

You're a sinner. You're going to be held to account for that. And we convince them to repent from their sin. Turn from that. Turn to Jesus. The sin that the world will be held to account for, it's not their deeds, again, sinful deeds.

It's the unbelieving heart. That's what we tell them. Repent. Believe. You are under conviction. You are under account for your sin, so believe. In his role as the paraclete in the lives of the disciples, he will be a witness to the world of sin and of righteousness because I go to my Father and you see me no more.

What does that mean? It simply means that Jesus' sacrifice was accepted by God and proved righteous because he's not here. The world says, well, where's Jesus?

[39:20] There's no proof. The proof is that he's not here because he ascended. His sacrifice was accepted. He rose, overcoming death, and the fact that he is accepted and as righteous before God is the fact that he's there.

He was ascended and received and he took the offering of the eternal covenant and he went in and offered that and the veil was torn and he offered that on the altar and the sacrifice there. So, the disciple, under the influence of the paraclete, what will we do?

We will call the world to account regarding Jesus' sacrifice. That's our point here of righteousness. Jesus' sacrifice is acceptable for sin.

It's acceptable to cover sin. It's acceptable for the purpose of making men righteous. That's what we do. Of judgment because the prince of the world is judge. The disciple, under the influence of the Holy Spirit, he convinces the world of its end.

Hey, there is an end to all this. There is a reaping that comes after the sowing. He convicts the world of its end. You're going to be part of this and if you don't change, you will give account.

[40:25] And so Jesus says that is how he will operate in our lives as we interact with the world. He doesn't say that the Holy Spirit will be in our lives to get along with the world, to overpower the world, to take over the world, to rule the world.

That's all for what purpose? Sin and righteousness. The Holy Spirit operates in our lives in the way Jesus did. How did Jesus interact with the world? For sin and righteousness. That's what he did. He

called sinners to account.

I have yet many things to say unto you, he says, but you cannot bear them now. He says, even more, I would say, but you cannot bear them. Cannot bear is interesting. It's dynamite.

It's the same word that's used in Acts 1.8 that you shall be endued with power after the Holy Spirit has come upon you. It's ability. So he's saying here you cannot bear is literally you are not able, you have no dynamite.

You have no ability. But when will they have ability? When the Holy Spirit has come upon them. So I have yet many things to say unto you, but you do not have the ability to carry them, to sustain them at this point.

[41 : 36] But when the Holy Spirit comes in his role, you will. Only after the promised experience with the Holy Spirit as Pericles would the disciples have the ability to bear Jesus' words.

You see that in the beginning of Acts when Peter tries to bring Matthias in as the 12th apostle to replace Judas and he kind of just goes through this interesting process and then after the Holy Spirit comes in his role as Pericles the Holy Spirit never leads them to do that again in that way. They're able to understand Jesus' words in a way they couldn't before. They're able to carry Jesus' words in a way they couldn't. How be it when he, the Spirit of truth, is come, he will guide you into all truth.

For he shall not speak of himself. For whatsoever he shall hear, that shall he speak, and he will show you things to come. Meaning what? The things that you're not able to bear now, the Holy Spirit, when he comes, when he, the Spirit of truth, is come, dot, dot, dot, in this role, he will teach you these things.

You will be able to understand them. He will guide you into all truth. Number one. And he'll show you things to come. Number two. You know, it's interesting. We can study God's word and we can be born again and we can have the Holy Spirit indwelling us and we can study God's word.

[42 : 57] And what Jesus is saying here, if you don't have the Holy Spirit operating in your life in the role where he is the one that's teaching you God's word, you can come to a lot of error and you can come to a lot of wrong conclusions and you can come to a lot of false doctrine and you can be a Christian.

You can be a believer. The Holy Spirit can be in you and with you but if he's not the one guiding you into all truth, if he's not the one showing you things to come, you can come up with a lot of screwy things.

There's a lot of well-meaning Christians who believe some silly things the Bible doesn't teach.

Jesus is emphasizing the role of truth in the office of the Holy Spirit as the paraclete.

The role of truth is central here. He'll guide you into all truth. Jesus said in John 14, 6 I'm the way of the truth and the life. So what's he going to guide us into? He's going to guide us into Jesus.

You know the word guide is interesting. It means to lead on the way, to teach, to give direction. It's used somewhere else in scripture in Acts chapter 8 when the Ethiopian eunuch says to Philip, when Philip says, hey, do you understand what you read?

[44 : 04] He says, how can I? I can't understand these words except some man should guide me. And Jesus is saying the Holy Spirit will be the one to teach you, to guide you into those words.

It's the same word, to lead, to teach, to give direction. He will guide you into what? All truth. Does that mean all truths? No, it just means the whole of all parts of everything that is contained in the truth.

It's not more than one truth. All parts of the whole truth of God, they're made available to us by the Holy Spirit. He will speak in the same manner as Jesus.

He will align himself with the Father's word. It says he won't speak of himself. Remember, Jesus says, the works that I do, I do of my Father. And the Holy Spirit we see is not sent to conceal, but to reveal.

He's not like, well, when the Holy Spirit comes, you know, he's not going to tell you anything, but follow him anyway. No, he's going to guide us into all truth. There isn't anything that he will conceal.

[45 : 11] There's nothing in his word that's concealed from one group of disciples and revealed to another. There isn't. We should all be able to look at his word under the operation of the Holy Spirit working in our lives as the one that's teaching us and guiding us if we yield ourselves to him in that manner.

Be able to say, I can see that's what God's word says. There's no special group. One of the things that he will speak, though, is in regards to events that have not yet come.

Very specifically here, he says, the first thing, he'll guide you into all truth. How do we know?

Because he's speaking the same thing as the Father. Second, he will show you things to come. So his role, one of his roles will be that he will speak of things regarding that have not yet come to pass.

Coming things or things to come are that which has not arrived or taken place. It's still future. The Holy Spirit, specifically in this role, guides us into those things. So in his role as Paraclete, he will reveal what he has heard regarding the things of the future.

The things which are to be known to us. They're already known to God, but they're to be known to us. The future is not understood by experience, but by exegesis, by exegeting the text.

[46:25] It's not, well, you know what? I don't really know how it's going to play out. We'll see when we get there. No, we won't. It won't be any different than what it says. You see, prophecy is the future, whether we choose to accept it or not.

Prophecy is the future. We're not going to get there and find that, oh, it's a different experience than what I thought. It's even what God's word says. The future is not understood. We don't have to wait for experience. God already wrote it ahead of time, said this is what it will be.

If we understand every little detail, no. But what do we understand? The things that are meant to be shown to us. The things that are to be revealed. Prophecy is the future, whether we choose to accept it or not.

And the third thing that he will do in verse 14, so the first of these things, that when the Holy Spirit's come, the Spirit of truth, in this role of paraclete, he's going to guide you into all truth, so then we'll be able to understand the words that Jesus speaks to us.

He'll show us future things to come with understanding. And he shall glorify me, Jesus says, for he shall receive of mine and show it unto you. What are the things that are of Jesus?

[47:28] The future things. The Spirit of prophecy is the testimony of Jesus. Jesus is glorified when we receive understanding from the Holy Spirit.

Isn't that amazing? He says, man, it's going to glorify me when you study my word and you yield yourself to the Holy Spirit to be your guide, to be the one who is, the one who gives you the enabling and the ability in your life to be a disciple in the same way Jesus did with his disciples.

Right? They didn't just say, you know what, guys? I've just been really thinking and praying a lot. I think we should just go out two by two and cast out demons, heal the sick and preach the gospel of the kingdom. No, who was it who said that?

Jesus sent them out. Jesus gave them the power. Jesus was the enabler. He was the one who did that. When they had something they didn't understand, they went to Jesus, Lord, what does this mean? What does this parable mean?

Jesus said, well, let me explain that to you. And they said, Lord, show us the Father. He says, okay. You've seen me. You've seen the Father. Let me show you what that means. Jesus will open their minds to understand the scripture after the resurrection.

[48:33] All of these things that he will do. And yet he says, though it glorifies me when the Holy Spirit in his role as Paraclete takes what's mine and gives it to you.

All truth. What is his? All truth and all things to come. The things that will be revealed. All things that the Father has are mine. Therefore said I unto you, or therefore said I, that he shall take of mine and show it unto you.

And then it goes right back full circle around where Jesus says, guys, I'm just speaking of stuff that the Father speaks. So here we have the Trinity, Father, Son, and Holy Spirit. There's no conflict.

There's no contradiction. There's no competition. All things that the Father has are mine. And therefore I said that he shall take of mine. I'm going to give them all freely. As the Father has freely given to me, I'm going to freely give them to the Holy Spirit in this role to give to you.

No conflict. No contradiction. There's no competition. The Holy Spirit's operating in our lives like this. Actually, as I've been studying this, I think it's more if I'm operating in the life of the Holy Spirit along with his life, I often think of it as like, is he working in our lives?

[49:47] It's more, he's willing to work in this way. Am I willing to work in his life and with his life in the same way? Jesus wasn't coming to work in the disciples' lives. He said, hey guys, you want to work with me in my life?

Or not? He wasn't like, well, Peter, John, let me join in with you in your fishing business. That would be great. No, he said, come follow me. Jesus came to do what? Manifest the Father.

The Holy Spirit is then given in this role of another comforter to also manifest the Father and the Son. How does he do this? By showing forth Jesus to us that we might show the world that they are accountable to the Father and the Son for sin, for righteousness, and judgment.

How? By operating in us, by operating with us, and by operating upon us. The Holy Spirit operates in the same manner as Jesus.

In the same way he operated in the lives of his disciples, so does the Holy Spirit. And how did Jesus operate in their lives? If you think of yourself as one of the 12 back then, right?

[50:54] The 70 or whoever, they've just turned away in John chapter 6, right? And Jesus says, are you going to go away also? Like, no, Lord, we're going to follow you. How did Jesus operate in the lives of his disciples as the paraclete?

He was their source of direction. Guys, we're going this way. I want you to go across the sea. He was their source of direction. He was their source of truth and of understanding truth.

Jesus alone was that. He was their source of power and the director of that power. He was their source of joy, of peace, and of comfort.

He was their source of defense and boldness, wasn't he? And the Pharisees came and said, your master says, or why don't you? They went to Jesus and said, hey, Jesus, they want to know why we don't do this.

Can you defend us? Can you give us boldness? Jesus was their source all through those three years. The difference now is that post-resurrection, the disciples can partake of the spiritual life of God.

[52:01] We can have that life indwelling us. And post-ascension, we can partake of the spiritual ability of God. Post-resurrection, we partake of his life. Post-ascension, we can partake of his ability.

But why don't we? Why don't we partake of that? Why does it seem like there's so few, and even in my own life, why is it so, at times so lacking?

Romans 8, 9 says, but you are not in the flesh, but in the spirit. If so, be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his.

We're not in the flesh. We are in the spirit. At any time, we can then choose to walk in the spirit.

What is my problem? I don't know if I want to follow Jesus that closely, at that cost, at that price, at that commitment.

The Holy Spirit, baptism of the Holy Spirit, the pawn of the Holy Spirit, the paraclete, the Holy Spirit in our lives like Jesus is not so we can feel all jazzed up and do all these crazy things.

[53:09] So we can be disciples. So we can follow Jesus closely. Just as Jesus was in the lives of the disciples, so the Holy Spirit is supposed to be in my life.

Am I letting him give direction to me? Am I refollowing him? Is he the source of my truth? Am I understanding of truth? Am I looking somewhere else? Do I look to him for ability and then to direct that ability?

All right, God, give me the power and I'm going to go do something with it. No, he's got something for us to do and he will enable us to do it. Am I looking to Jesus through the representative that he's given me through the Holy Spirit for joy, for peace, and for comfort?

Is he my defense and is he my boldness? This has been very interesting for me going through these words. This is Jesus is the foundation. So I wanted to start in the upper room. This is the foundation of all the teachings that will be on the Holy Spirit.

Go to Jesus' words as the foundation. The epistles are commentary on Jesus' words. Same reason we go back to Jesus' promised return. Whenever you read in the New Testament and the epistles regarding that promise, you have to go back to Jesus' words.

[54:22] All right, what did he mean? And then they expound on it. Okay, here's the Holy Spirit. What did Jesus mean? Oh, okay. So when we get to the gifts, when we get to the fruit, when we get to all of how he's supposed to operate in the body is to do what?

Is to follow Jesus as a disciple in that same manner. I think it's beautiful. It encourages me because one, it means I don't have to figure out how to do this.

I just got to follow. I mean, if I was like the 13th disciple, I'd get my name in there, number 13, you know. Be like, I don't know what we're doing.

We're just following Jesus. Hey, you know, you can just be like, Pete, you have Bartholomew? How come he's having us make them sit in 50s? This doesn't make any sense. What's he going to do? I don't know.

This is crazy. Just do what he says. Okay. And what did they experience? Man, they experienced the power of God in their lives. That's all we got to do.