

# Pentecost Sunday: Our Ever-Present Helper

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[ 0 : 00 ] Good morning, everyone. My name is Sean, for those of you who don't know me. And I'm one of the pastors of Trinity Cambridge Church. And it's my joy and privilege to preach God's word to you this morning.

We are deviating from our normal sermon series in the book of Exodus today. So if you would turn with me in your Bibles to John chapter 16. John chapter 16, verses 4 to 15.

I'll explain why we're here after I read the passage. Let me pray for the reading and preaching of God's word. Heavenly Father, help us by your Holy Spirit.

So that having the eyes of our hearts enlightened. That we may know what is the hope to which you have called us. What is the immeasurable greatness of your power toward us who believe.

The resurrection power. That you impart to us in your spirit. Make the person and the ministry of the Holy Spirit more real to us.

[ 1 : 21 ] And help us to relate to him rightly. And depend on him. In our life. And ministry. So to that end, speak to us from your word in John.

Humble us to receive. In Jesus name we pray. Amen. If you are able, please stand. And for the reading of God's word.

From John 16. 4 to 15. I will start where it says. I did not say. John 16. Verse 4. I did not say these things to you from the beginning.

Because I was with you. But now I am going to him who sent me. And none of you asks me. Where are you going? But because I have said these things to you. Sorrow has filled your heart.

Nevertheless, I tell you the truth. It is to your advantage that I go away. For if I do not go away. The helper will not come to you. But if I go. I will send him to you.

[ 2 : 30 ] And when he comes. He will convict the world. Concerning sin and righteousness. And judgment. Concerning sin. Because they do not believe in me. Concerning righteousness.

Because I go to the father. And you will see me no longer. Concerning judgment. Because the ruler of this world is judged. I still have many things to say to you.

But you cannot bear them now. When the spirit of truth comes. He will guide you into all the truth. For he will not speak on his own authority. But whatever he hears.

He will speak. And he will declare to you. The things that are to come. He will glorify me. For he will take what is mine. And declare it to you. All that the father has.

Is mine. Therefore I said. That he will take what is mine. And declare it. To you. This is God's holy. Authoritative word. You may be seated. Some church traditions.

[ 3 : 34 ] Observe what is called. A liturgical calendar. Which includes various church holidays. We don't observe all of those. Because the Bible doesn't require it.

Romans 14.5 says. One person esteems one day as better than another. While another esteems all days alike. Each one should be fully convinced in his own mind. This is ultimately a matter of indifference.

That can be reserved for each believer's conscience. We have however observed some of the major. Church holidays in the past. Like Advent and Christmas.

Palm Sunday. Good Friday. And Resurrection Sunday. Not because we have to. But because they help us. To remember important aspects of the person and work of Jesus Christ. And today is what is known as Pentecost Sunday.

In the church calendar. Which commemorates the descent of the Holy Spirit on God's people at Pentecost. As recorded in Acts chapter 2. Pentecost is another name for the Jewish Feast of Weeks.

[ 4 : 34 ] Which you guys should be familiar with now. Because we've been in Exodus. When people brought offerings and sacrifices. To celebrate the first fruits of the harvest. And this occurred seven weeks after the Sabbath of the Passover feast.

That's why it's called the Feast of Weeks. Because that happens seven weeks after. Or on the 50th day. And that's why in Greek it's also called Pentecost. Which refers to 50.

It's on the 50th day. And for our purposes Pentecost Sunday is the seventh Sunday after Easter. So this year for Pentecost Sunday. We decided to take a break from our sermon series in Exodus.

So that we can get to know the Holy Spirit. The third person of the Trinity better. And I think this is important for a number of reasons. On the one hand.

Our church is theologically reformed. That means that we believe that the major doctrinal formulations. And clarifications of the Protestant Reformation. Are biblical.

[ 5 : 33 ] And helpful. Such as believing in scripture alone. As our final authority for life and doctrine. That Christ alone saves us by his death and resurrection.

That we are saved by grace alone. Through faith alone. And not by our own good works. By believing in what Jesus has done. And not by what we do.

And we believe that God saves in this way. And works in this way. All to the glory of God alone. That that's why he works in this way. So that he might receive all the glory. So because of this theological emphasis.

We sometimes attract Christians. Who grew up in churches. Where the Holy Spirit was. As Francis Chan puts it in his book. The forgotten God.

Where there was little teaching. On the power of the Holy Spirit. So that they are skeptical. Maybe even a bit suspicious. Of any talk of the Holy Spirit. On the other hand.

[ 6 : 31 ] We. Our church is also continuationist. Meaning that we believe. That all the spiritual gifts. Described in the Bible. Including miraculous healings. Tongues. And prophecy.

Etc. Continued to this day. Because the Holy Spirit. Has been poured out. On all of God's people. As a sign of the new covenant age. That we are in. And so we're supposed to.

Eagerly desire those spiritual gifts. As it says. In 1 Corinthians 14. 1. And. There are some. Christians who believe. That these gifts have ceased. After.

The age of the apostles. Which is why they're called cessationists. But our church is continuationist. We believe these gifts continue. And for that reason. We also attract. On the other hand. Christians who grew up in churches.

Where the gifts of the Holy Spirit. Were heavily emphasized. Sometimes in a way. That is disproportionate. To scripture's own emphases. So they are credulous.

[ 7 : 26 ] Maybe too trusting. Of anything that invokes the Holy Spirit. So in light of these. Dual realities. I think it will serve our church well. To listen to what God has to say. About himself.

About the Holy Spirit. In his word. In John 16. 4 to 15. This is one of the most. Important passages. About the Holy Spirit. It's what Jesus himself. Taught his disciples. During his farewell discourse.

Before he was saying goodbye to them. Before his death. Resurrection and ascension. And the main point. Of Jesus' teaching here. Is this. That God sends his Holy Spirit. To convict the world.

And guide his people. Into the truth of Christ. That's the main point. Of this passage. So first. Is. I'm going to talk about. Convicting the world. How the Holy Spirit does that.

And then guiding the church. And then glorifying the Christ. Second and third point. I'm really going to cover it. In one go together. We call this section. Of John. 14 to 16. The farewell discourse.

[ 8 : 21 ] Because it's the last thing. That Jesus leaves his disciples with. And it says in verse 4. That Jesus hadn't shared these things. With his disciples yet. Because he was not necessary. Because he was still with them.

However. He's now going to leave. He says. I'm going to him who sent me. And none of you asks me. Where are you going? But because I've said these things to you. Sorrow has filled your heart. So if you. It's a little harder for us to know. Because we're kind of. Not in John right now. As our series. But if you're with us. When you're. When we're in the gospel of John. You might notice that this is a curious thing.

For Jesus to say. Because just two chapters earlier. Or a few chapters earlier. In John 13. Peter. Asked Jesus. Exactly this question.

Where are you going? So why is Jesus saying. None of you asks me. Where are you going? And. This is not a contradiction.

[ 9 : 18 ] Because if you look at the context of John 13. Even though. Peter asks formally. Where are you going? In substance. His question is not really about. Where Jesus is going.

And what it meant for his followers. We can tell that because. Jesus. The way Jesus answers Peter's question. In 1336. Jesus does not tell Peter. Where he is going.

He simply tells him. Where I'm going. You cannot follow me now. But you will follow afterward. And then Peter responds. Well Lord. Then why can I not follow you now? I will lay my life for you.

And then Jesus tells him. Oh will you really lay down. Your life for me. If you're going to deny me three times. So Peter and the rest of the apostles. We know from the gospels. Did not yet understand.

The true nature of Jesus's kingship. As the messianic king. That Jesus would go to the cross. Die for our sins. And be raised from the dead. And ascend to the right hand of the father. They didn't understand this.

[ 10 : 12 ] And we know that. Because John told us in chapter 12 16. That his disciples did not understand these things at first. But when Jesus was glorified. Then they remember that these things had been written about him.

And had been done to him. So Jesus' disciples are not expecting Jesus to go and suffer and die. And then to be raised from the dead. And to ascend to the heavens. It was only after all of that happened.

That they realized. That that's what Jesus had been talking to them about all along. So at this point in chapter 16. Peter's not really trying to figure out where Jesus is going.

And trying to learn what that means for him. And the other followers of Jesus. He's simply protesting Jesus's imminent departure. Insisting that he go with him. Where are you going?

What do you mean you're going? You're supposed to be our king. You're supposed to lead us in storming Jerusalem. And overthrowing the oppressors. The Romans. And bringing about the kingdom of God. And establishing the reign of God on earth.

[ 11 : 07 ] That's what you're supposed to do. So what do you mean you're going? You've got to take me with you. I'm willing to lay down my life for you. That's what Peter is telling Jesus. But no one's actually asking him. Where are you going?

What does that mean? Where are you going? What does it mean for us? So Jesus asks the question. That they really should be asking. And so Jesus says in verses 6 to 7.

But because I've said these things to you. Sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away. For if I do not go away. The helper will not come to you.

But if I go. I will send him to you. Jesus's disciples are sad. That he's about to leave them. Even though they don't fully understand what that means. And so Jesus comforts them.

And throughout the gospel of John. Whenever Jesus is emphasizing something very important. With eternal significance. He prefaces this by saying. Truly truly I say to you.

[ 12 : 03 ] And here he says. I tell you the truth. Listen to me. It is to your advantage that I go away. For if I do not go away. The helper will not come to you.

And by helper. We know from John. And later in verse 13. That Jesus is referring to the spirit of truth. Death. Which also made explicit in John 14. It's only after Jesus dies.

And then he is raised from the dead. And ascends to the right hand of the father. That he sends the Holy Spirit. The Holy Spirit descends. And is poured out upon God's people. This is not because of some.

You know. Metaphysical reality. That prevents the second person of the Trinity. From being in the same place. As the third person of the Trinity. It's an eschatological reason. Because the Holy Spirit represents the new covenant age.

The outpouring of the Holy Spirit. The end times. That comes when Jesus finishes his atoning work. Redemptive work. And goes to the father. And the Holy Spirit is poured out on his people. And because the Holy Spirit is a gift from God to us.

[ 13 : 04 ] That Jesus secures for us. With his death. Resurrection. And ascension. Now the first thing to note about the Holy Spirit here. Is that he is a person. He is not a thing.

Or some nebulous force. The word helper. Is a personal term. There is another word for things that help us. We call them tools.

But when a person helps us. We call them persons helpers. We call them helpers. I have some friends. Who think. Well they thought this when we were growing up.

Hopefully they don't think this anymore. But I have some friends. Who used to think that the Star Wars franchise. Is spiritually and theologically profound. And one of the things. That they always point out. Is the force. You know. Which is this mysterious energy. That binds life and the galaxies together. And that a special class of warriors.

[14:02] The Jedi's and the Sith's. Are able to harness. Sorry if this is not your. Not making sense to you. The. They say things to each other like. May the force be with you.

Obi-Wan Kenobi says to Luke Skywalker. The force will be with you. Right. Which I'm sure George Lucas. Stole directly from the Gospel of John. In the more recent Star Wars.

The force awakens. Mads Kanata says to the ray. To ray. The main protagonist. Close your eyes. Feel it. The light. It has always been there. It will guide you.

And perhaps most famously. In a new hope. Darth Vader. Says to an imperial navy admiral. Who scoffs at the idea of the force. I find your lack of faith.

Disturbing. Right. It's very. Sounds very. Biblical. Now. The parallels are obviously there. Because George Lucas stole the references.

[15:02] But it's actually very unhelpful. To think of the Holy Spirit. As an impersonal force. He's a person. Ephesians 4.30 says.

Do not grieve the Holy Spirit of God. You can grieve the Holy Spirit. Right. In Acts 5.3. Peter rebukes Ananias. For lying to the Spirit.

You can lie to the Holy Spirit. We don't talk like that. About impersonal things. He's a person. The Holy Spirit is our counselor. And comforter.

And advocate. Our helper. And we need to relate to him as such. He's not a light. That we switch on and off. Or a tool that we use.

Or a genie that we conjure up. By using the correct formula. Or technical words. Or phrases. Or by getting ourselves into the right frame of mind. By some technique of faith.

[15:59] The Spirit is a person with a will. In fact. He is God. With a sovereign will. So when speaking of the gifts. Of the Holy Spirit.

In 1 Corinthians 12. Paul says that all the gifts. Are empowered by one and the same Spirit. Who apportions to each one individually. As he wills.

The spiritual gifts. Are apportioned by the Spirit. As he wills. According to his sovereign will. That's why all we can do. Is earnestly desire.

The spiritual gifts. And pray for them. As it says in 1 Corinthians 14. Spiritual gifts are gifts. It's not a wage that we. Or a reward that we can earn.

It's not a technique. That you perfect. To you perfect. Instead. Of learning to use the Spirit. As a thing. Or a force. We need to learn to keep in step.

[16:53] With the Spirit. As a person. Walk with him. And the Spirit of God. Is such a wonderful helper. That Jesus says. It is to your advantage.

That I go away. For if I do not go away. The helper will not come to you. But if I go. I will send him to you. We really need to let the weight.

Of this. Sink in. How many times have we. Thought to ourselves. Oh if only. I could have been. Alive. At the time of Jesus. It would be so much easier.

To follow him. And serve him. That's baloney. There were myriads of people. Who were alive. During Jesus' time.

And never. Came to saving faith. In fact. Thousands of them. Sought to have Jesus killed. They're the ones. Who should be saying.

[17:51] Oh if only. I could have lived. At the time. Of the Holy Spirit. I think too many Christians. Live as if. They'd rather. Return.

The Holy Spirit. To get Jesus back. In the flesh. On earth. They act like the Holy Spirit. Basically doesn't make. Any difference. Like we lost.

An MVP caliber player. In exchange. For a bench warmer. Well we can't even see. The Holy Spirit. But Jesus. I mean. When he was on earth. He did miracles.

Wouldn't you have liked. To see that. Wouldn't you have liked. To hear preaching. From the mouth. Of the incarnate God. Himself. But Jesus. Himself. Says. That it is to.

Our advantage. That he goes away. So that we could have. The Holy Spirit. Who is the spirit of Christ. As Romans 8. 9 describes him.

[ 18 : 45 ] It's better for us. To have Christ. In the spirit. Than to have Christ. In the flesh. Jesus said. In the spirit of Christ. In the spirit of Christ. In the spirit of Christ. In the spirit of Christ.

In the spirit of Christ. Whoever believes in me. Will also do the works. That I do. And greater works. Than these. Will he do. Because I am going. To the father. Notice the parallel phrase there. Going to the father.

That parallels. What Jesus says here. In 16. 5. I am going to him. Who sent me. The followers of Jesus. Will do even greater works. After Jesus' departure. Why? Precisely because. Jesus is going back. To the father. And he will send the Holy Spirit. To us. In the context of John 14. And it's parallel in John 10. The works. That. Refer to the good works. That Jesus does. That authenticate his good news. The works. That authenticate his words. His witness. In Acts 1.

[ 19 : 40 ] 8. Jesus says. You will receive power. When the Holy Spirit. Has come upon you. And what's the result of that? And you will be my witnesses. In Jerusalem. In all Judea and Samaria. To the end. Of the earth.

This is the greater works. That we do. After healing. An invalid. Of 38 years. In John 5. 20. Jesus says. For the father. Loves the son.

And shows him. All that he himself. Is doing. And greater works. Than these. Will he show him. So that you may marvel. What is the greater work? He says later. In that same. Same chapter.

An hour is coming. And is now here. When the dead. Will hear the voice. Of the son of God. And those who hear. Will live. That's the greater works. By proclaiming the gospel. Of Jesus Christ. In the power of the Holy Spirit. We can make those. Who are dead. In their trespasses. And sins. Alive. Again. That's the greater work.

[ 20 : 33 ] And we can only. Do that work. Because the Holy Spirit. Has come. So how exactly. Does the Holy Spirit. Help us. To do this. Greater work. In what sense.

Is he our helper. You may have heard the term. Paraclete. Before. That's the Greek word. That is used here. To refer to the Holy Spirit. And it's translated helper. The basic meaning of the term. Is someone who is called. Alongside. To come alongside. To help you. It's. It's an helper. Or an advocate. On someone else's behalf. So John is the only.

Biblical writer. New Testament writer. Who uses this term. And in the gospel of John. It exclusively refers to the Holy Spirit. But John. Also uses the word. In his letter. First John chapter 2.

Verse 1. Where he refers to Jesus. As the paraclete. And that. Context is helpful for us. For understanding. What the word means. He says in first John 2. 1. He used the word. This way.

[ 21 : 28 ] My little children. I am writing these things to you. So that you may not sin. But if anyone does sin. We have an advocate. With the father. Jesus Christ.

The righteous. So. He is describing Jesus. That role of helper. Or advocate. As Jesus. Basically defending us. As our defense attorney.

In the heavenly court. He reminds us. Reminds the father. Presents the father. His atoning work. That this. Child of mine. This son. This daughter. Who has sinned. His sins are paid for.

That he belongs to me. And that he is your adopted child. That's his advocacy. Him helping us. Coming alongside. To help us. Jesus is our legal counsel.

In that sense. But in this case. In John 16. When the object. Is the sinful world. The Holy Spirit. Comes alongside us. To help us. And advocates for us.

[ 22 : 23 ] As we bear witness. To Jesus. And as we expose. The darkness of the world. This is confirmed. By verses 8 to 11. And when the helper comes. He will convict the world.

Concerning sin. And righteousness. And judgment. Concerning sin. Because they do not believe in me. Concerning righteousness. Because I go to the father. And you will see me no longer.

Concerning judgment.

Because the ruler of this world. Is judge. The word convict. Occurs 18 times. Throughout the New Testament. It always has something to do. With exposing someone's sin. And summoning them. To repentance. Ephesians 5. 11 to 14. Offers a helpful parallel. Take no part in the unfruitful works of darkness. But instead. Expose them. It's the same word.

Convict them. Expose them. For it is shameful. Even to speak of the things. That they do in secret. But when anything is exposed. By the light. It becomes visible. For anything that becomes visible.

[ 23 : 16 ] Is light. Therefore it says. Awake oh sleeper. And arise from the dead. And Christ will shine on you. Once again. In the context of the greater work. That we do. In shining the light.

Of the gospel of Jesus Christ. Holy Spirit comes alongside us. To help us. To expose the darkness. He convicts the world. Concerning sin and righteousness. And judgment.

In the same way that Jesus. Exposed. The work. The evil works of the world. As he said in John 7. 7. But this time. The Holy Spirit is not limited.

By time. And space. As the incarnate son was. Jesus's ministry on earth. Was largely limited to Galilee.

And the surrounding regions. But in the ministry of the Holy Spirit. The gospel is proclaimed. To the end of the earth. Among not only the Jews. But among all the nations. It's a greater work.

[ 24 : 14 ] The Holy Spirit convicts the world. Concerning sin. Because they do not believe in Jesus. If they believed in Jesus. They would have received forgiveness for sin. And eternal life.

But because they do not believe in him. They must be convicted of sin. And brought to repentance. The Holy Spirit also convicts the world. Concerning righteousness. That's a little interesting right. Why in the world.

Does the world need to be convicted of righteousness. Why does it not say unrighteousness. In the days of Judah. When God's people were. Putting on sackcloth. And fasting. In an outward show of. Piety and religiosity. All the while. Oppressing their neighbors. And depriving the poor of justice. As it says in Isaiah 58. The prophet Isaiah said. Of those people.

God's people. In Isaiah 64. 6. Their righteous deeds. Are like a polluted garment. Like a menstrual cloth. Stained with blood. The word righteousness.

[ 25 : 08 ] Is being used. In a similarly negative sense here. The Holy Spirit. Will expose. The world's righteousness. Or the lack thereof.

During the days of Jesus. The Pharisees. Were scrupulously observing. The minutia of the law. While neglecting. The weightier matters of the law. Justice.

Mercy. And faithfulness. As Jesus says in Matthew 23. 23. They were clean. On the outside. But dirty on the inside. And the world is still. The same today.

On the outside. The world looks good. And put together. On the outside. There is great concern. About righteousness. And justice. But when it comes to people.

Who fall outside. Of the pale. Of worldly orthodoxy. There is neither fairness. Nor mercy. The world's righteousness.

[ 26 : 03 ] Is like a polluted garment. So the Holy Spirit. Helps us. Exposing that. By proclaiming Jesus. The light of the world. The Spirit's help is necessary.

Because Jesus is going. To the Father. And so if Jesus is the one. Who reveals the Father. What do we do when he is gone? The answer is. The Holy Spirit. The Spirit of Jesus.

Will be with us. To help us. The Holy Spirit. Convicts the world. Concerning judgment. Because the ruler of this world. Is judged. Jesus said earlier. In John 12. 31.

Now is the judgment of this world. Now will the ruler of this world. Be cast out. That's a reference to Satan. Who is the pretender. The illegitimate ruler. The true king.

Jesus has come. And he ascends his throne. By being lifted up on the cross. To die for the sins of people. And then he rises from the dead. And is ascended to the right hand. Of the Father.

[ 26 : 57 ] And when the rightful king. Ascends the throne. And assumes his rule. All usurpers and tyrants. Must be cast out. So Satan. The prince. The power of the air.

The ruler of this world. Is rebuked. And cast out. Earlier in John 7. 24. Jesus rebuked. The people. For misjudging him. And rejecting him.

Saying. Do not judge by appearances. But judge with right judgment. Here Jesus is turning the table on them. The Holy Spirit will expose. The world's judgment.

Their allegiance to Satan. And rejection of Christ the king. The Holy Spirit exposes that. Reveals that. That the ruler of this world. Is himself judged. And that therefore. By extension.

They themselves. Stand under God's judgment. And therefore. Must repent. The Holy Spirit. Convicts the world. Of their wrong judgment. And reveals that. They themselves.

[ 27 : 52 ] Are under judgment. And we see. The powerful effect. Of this. Very work. Of the Holy Spirit. That we've been talking about. In Acts chapter 2.

When Jesus's promise. Of the Holy Spirit. Is fulfilled. And he comes upon. The believers. In Jerusalem. At Pentecost. After the Holy Spirit. Falls upon them.

Peter. Stands up. To preach. And I want you guys. To note. Well that. This is not the first time. Peter has preached. Jesus sent. The 12 apostles. To preach. During his earthly ministry.

In Mark 3.14. In Luke 9.6. It said. That they went. Through the villages. Preaching the gospel. And healing everywhere. They were. Proclaiming the gospel. And doing it with power. They were healing people. Who were sick. Peter. Has experience. With this. He's done this before. But never. To the effect. Of.

[ 28 : 45 ] What we're going to see. In Acts chapter 2. Peter preaches. A pretty ordinary. Straightforward sermon. No offense to him. He. He tells them. That the manifestation.

Of the spirit. In tongues of fire. And the speaking. Of other tongues. Is a fulfillment. Of the prophecy. Of in Joel 2. 28 to 32. That in the last days. God will pour out. His Holy Spirit. On all of his people. And then he tells them. That Jesus fulfilled. David's prophecy. In Psalm 16. 8 to 11. That the messianic king. Will be raised from the dead. And then he exposes. The world. Of their sin. And righteousness.

And judgment. In the power of the spirit. Telling them. That God has made them. Made him. Sorry. Both Lord and Christ. This Jesus. Whom you cross. Crucified. So he's telling them.

Bluntly. You crucified this Jesus. Your sin. Put him on the cross. And here. Your sin.

Righteousness. And judgment. Lie exposed. Before the light of Christ.

[ 29 : 39 ] Because Jesus is Lord. And Jesus is the Christ. The king. It's a straightforward sermon. Based on a few Old Testament texts. But look at the response. In Acts 2.

37. Now then they heard this. When they heard this. They were cut to the heart. And said to Peter. And the rest of the apostles. Brothers. What shall we do?

And Peter said to them. Repent. And be baptized. Every one of you. In the name of Jesus Christ. For the forgiveness of your sins. And you will receive the gift.

Of the Holy Spirit. It continues in verse 41. So those who received his word. Were baptized. And there were added that day. About 3,000 souls.

Peter. What's your secret? Should we analyze the exegesis. And structure of Peter's sermon. So we could learn his method? Should we comment on his excellent.

[ 30 : 39 ] Biblical theology. And exalted Christology? No. Do you really think. After the sermon. 3,000 people are saved.

And then Peter sits down. And he. He says to himself. Wow. I'm actually pretty good at this. No. There's no secret. It's the power of the Holy Spirit. That Jesus promised. Now please don't hear what I'm not saying.

I'm the last person. To belittle. Sound doctrine. Or faithful preaching. I can be quite a stickler. With both of those things. But apart from the Holy Spirit.

Who works in and through the preaching of God's word. All preaching is futile. Before Pentecost. That crowd. Could have laughed Peter off.

[ 31 : 38 ] From the pulpit. But because of the Holy Spirit's convicting work. They are cut to the heart. And they repent. And they repent. Well you might wonder then.

Well why doesn't that happen. When Sean preaches. I've asked that question many times. It would be amazing.

If every time I preach. People lined up and said. Can you just tell me what to do? What do I need to do to be saved? I would love that. I would love that.

Holy Spirit chooses to work. How he wants to. And I think probably. With me. There's too much. Of me and my sermons.

Too little dependence. On the Holy Spirit. Repent of that. Every single week. Tell God. God. You worked. Powerfully.

[ 32 : 44 ] And mighty. At this time in history. With this preacher. In this place. Why not now? Why not here? Why not move powerfully again?

I pray that every single week. I repent of it. Every single week. That should shape.

The way we live. And serve as God's people. Do we live. With an intentional. And conscious. And continual dependence.

On the presence. And power. Of the Holy Spirit. Do we live like that. Brothers and sisters. Is the Holy Spirit. Really.

Real to you. In your thinking. And in your living. Is the Holy Spirit. Like a powerful wind. That propels. The sailboat. Or is he.

[ 33 : 41 ] Out of sight. And out of mind. And you're getting. Blistered all over your hands. Because you're rowing. So hard. In your own strength. I rowed.

And coxed. On the crew team. College. So I know. What intense labor. It is to row. And. Even the fastest. Crew.

And Olympic level. Crew. Can only sprint. At 14 miles per hour. These are like. Giants.

Really tall. Legs are like. This big. They go as fast as they can. For 2,000 meters. They can only reach. 14 miles per hour.

But. David Foreman. Can tell you. That an average. Racing sailboat travels. That's 17 miles per hour. You don't have to do much for that. You just rely on the wind.

[ 34 : 45 ] I think too many Christians. And pastors. And churches. Live and labor. Like a crew shell. And not enough. Like a sailboat. We must not become.

Self-sufficient. We must not. Institutionalize. The Holy Spirit. Thinking that. If we master. Some. Preaching technique.

Or. Dial up the lights. Or the volume. And the performance quality. To this. Perfect level. Or figure out. Some. Right programs. And processes. Then we can.

Manipulate the Holy Spirit. And guarantee. Spiritual success. Even if we do. Everything right. As a church.

If there's no. Warmth. Of humility. And love. Which is the fruit. Of the Holy Spirit. If there's no. Empowering fire. Of the Holy Spirit. In our zeal.

[ 35 : 38 ] For Christ's glory. And in his. We're bearing witness. To Jesus. And evangelizing. To unbelievers. Then we need to. Repent. As a church. That kind of complacency.

Devoid. Of. The Holy Spirit's power. Creates. Only lukewarm. Christians. And ineffectual churches. So.

As I'm doing. Each week. Will you join me in. Relinquishing ourselves. Surrendering more of ourselves. Each day.

Each week. So that we can be a more needy church. More dependent church. More prayerful church. Can we be a church.

That says. Not to us. Oh Lord. Not to us. But to you. Your name. Give glory. For the sake of your steadfast love. And your faithfulness. Can we be an ordinary church.

[ 36 : 41 ] That serves an extraordinary God. That leaves people remarking. Not about how gifted we are. Or about how well we do some things.

But how glorious. And gracious. God is. To be patient with such people. In this way.

The Holy Spirit helps us. By convicting the world. But he also helps us. By guiding us. Into all the truth. It says in verse 13.

It's important to note here. That Jesus is first. Addressing the 12 disciples. The apostles of Christ. That he's about to leave. That's the first audience.

In John 14. 26. He said specifically to them. That the helper. The Holy Spirit. Whom the Father will send in my name. He will teach you all things. And bring to your remembrance. All that I have said to you.

[ 37 : 40 ] So there's a unique. And special way. In which the Holy Spirit. Helps the apostles. Because they are eyewitnesses. Of Jesus' death and resurrection. Because as Ephesians 2. 20 says. That they are the foundation.

Of the church of Christ. The Holy Spirit helps them. To remember everything. Jesus taught them. And everything that Jesus did. So that they could write. The scriptures. Under the inspiration. Of God's. God's spirit.

And lay the once and for all. Foundation upon. Which all subsequent generations. Of Christians. Build on top of. So there is a unique way. In which spirit is. Helped. Spirit helps the apostles.

And that's what Jesus is talking about here. But by extension. Because we are believers. Who are building on top of that foundation. Apostolic foundation. It's the Holy Spirit. Who also helps us.

To come to the knowledge of the truth. And leads us into. All truth. And what exactly is the truth. That is in view here. Jesus told us in John 14.

[ 38 : 35 ] 6. I am the way. The truth. The life. No one comes to the father. Except through me. Jesus is the truth.

That the Holy Spirit. Leads us. Into. The disciples cannot yet grasp. Or bear. All the truth. About the person and work. Of Jesus Christ.

But after his death. And resurrection. And ascension. When the Holy Spirit. Is poured out upon them. At Pentecost. They will be able. Finally. To fully understand. The significance. Of the person

and work.

Of Jesus. The implications. Of the gospel. This is why. The work of the Holy Spirit. Is described. In such. Christocentric terms. Christ.

Centered. Terms. Verses. 13 to 15. Please follow along with me. As I read that. 13 to 15. When the spirit of truth comes. He will guide you. Into all the truth.

[ 39 : 29 ] For he will not speak. On his own authority. But whatever he hears. He will speak. And he will declare to you. The things that are to come. He will glorify me.

For he will take. What is mine. And declare it to you. All that the father has. Is mine. Therefore I said. That he will take. What is mine. And declare it to you. This is very important.

The Holy Spirit. Never speaks. On his own authority. He never says anything. That contradicts. What Jesus says. And what the word of God says.

Because this is God's inspired word. That the apostles. Wrote. Under the inspiration of the Holy Spirit.

The spirit of God. Will never contradict the word of God. The spirit of God. Takes only what is. What belongs to Jesus. Because all that the father has. Belongs to Jesus. And he gives it to us.

[ 40 : 27 ] The spirit of God. Does not offer a second gospel. Here's the gospel of Jesus Christ. After you've learned that. Here's the supplement. For the next level Christians.

The gospel of the Holy Spirit. No. The Holy Spirit does not do that. There's only one gospel. There's only one savior. And it is the Holy Spirit's role.

To bring attention to him. And to glorify him. That's why we don't sing all the time. About the Holy Spirit. We have some songs. That teach us about the Holy Spirit.

Most songs have to do something. To do with Christ. Or with God the Father. We don't usually pray to the Holy Spirit. We pray to God the Father.

In the name of his son Jesus Christ. We're through Jesus. In the spirit. The Holy Spirit. Takes this subordinate role.

[ 41 : 24 ] The support role. He reveals. The son. As J.I. Packer puts it. The spirit's message to us is never. Look at me. Listen to me. Come to me. Get to know me.

But always. Look at him. And see his glory. Listen to him. And hear his word. Go to him. And have life. Get to know him.

And taste his gift of joy and peace. We can see this all throughout scripture. All the references to the Holy Spirit.

In the synoptic gospels. Matthew. Mark. And Luke. Are connected to Christ. And his work. King David prophesies that Jesus is Lord. Calls him Lord in the spirit.

Those who prophesy of his birth. John the Baptist. Elizabeth. Zechariah. Simeon. They're all filled with the Holy Spirit. Jesus is conceived from the Holy Spirit. Jesus baptizes with the Holy Spirit.

[ 42 : 20 ] The Spirit of God descends upon him. Like a dove. And wrestles him at his baptism. The Spirit leads Jesus into the wilderness to be tested. And the Spirit helps him to proclaim justice to the Gentiles.

And good news to the poor. By the Spirit of God. Jesus casts out demons. And when you. Call what Jesus does. By the Spirit.

In exercising demons. The work of the devil. You're blaspheming against the Holy Spirit. Jesus rejoices in the Holy Spirit. When the Father reveals his saving knowledge to little children.

And later he commissions his disciples to make disciples of all nations. Baptizing them in the name of the Father and of the Son of the Holy Spirit. Jesus promises that when his disciples are persecuted.

That they don't need to worry about what to say. Because the Holy Spirit will speak through them. To teach them what to say. In the Gospel of John. We have seen the emphasis on the Holy Spirit.

[ 43 : 18 ] In the Acts of the Apostles. Which we can even call the Acts of the Holy Spirit. The thesis statement is what we said in Acts 1.8. You receive power when the Holy Spirit is come upon you. And you'll be my witnesses in Jerusalem and all Judea and Samaria.

To the ends of the earth. The Holy Spirit empowers us for witness. About whom? Jesus Christ. And when you repent and believe. And are baptized in Jesus' name.

What do you receive? You receive the Holy Spirit. It's not just in the Gospels. In the book of Acts. All of Scripture. In Paul's letters. We see that it's the Holy Spirit.

Who reveals Jesus to people. As God's saving wisdom. He leads people. The Holy Spirit. To repentance and faith. And reception of the Spirit. And this new life in the Spirit. Is described as the fellowship of the Spirit. Even in the book of Revelation. Which we only maybe think about as prophecy. Of some far future. Which is not the case.

[ 44 : 14 ] Apostle John. When he's in the Spirit. What does he see? He sees visions of Christ. That explain. The significance. And implications.

Of the Gospel. By being the presence of Christ. To us. The Spirit of God. Transforms us. Into the likeness of Christ.

And helps us. To bear witness to Christ. That's what the Holy Spirit does. That's his primary role. The Holy Spirit is unreservedly.

And unabashedly. Christocentric. And that's the way. We should be. That's the way the church should be. And this is important.

Because I think there's a natural human temptation. A tendency. To equate. Or conflate. The work of the Holy Spirit. With our own desires. And our own experiences.

[ 45 : 08 ] And our own practices. Practices. I think I hear this most often. When it comes to. Trying to figure out. Who to date. Or who to marry. Or whom to marry. Or what job to do.

Sometimes people say. Well I think. I think the Spirit's really leading me. To be in a relationship. With this person. But that person. Is not. A believer. Well I can tell you.

That the Holy Spirit. Doesn't want you to do that. You know why? Because the Bible says. You shouldn't do that. That's not the Holy Spirit.

That's just you. You want that to happen. We need to resist.

The temptation. To equate. The Holy Spirit's. Work. And his promptings. With what we want. And our own experiences. And practices. We also don't need. To over complicate.

[ 46 : 12 ] The decisions of our lives. If you're applying. For a job. And it's an immoral job. That leaves. Leads people into sin. Say gambling.

Or maybe sex work. In countries. Where that's legal. You don't need. The guidance. Of the Holy Spirit. Because he's already. Provided the guidance.

In his word. And if. There isn't a clear. Yes or no. In your. In your. Opportunities. Or options. Either one. Would honor Christ. Christ. You. You. You. Don't need to sweat. That decision so much. Just pick one. And go. Right. Ask ourselves.

We need to ask ourselves. Is. Does what I'm thinking of doing. Glorify Christ. Is. Does it draw me. Into closer communion. In with Jesus. Because that's what.

[ 47 : 09 ] The Spirit of God does. And if it does that. Then you should do it. Because that is what. The Spirit is leading you to do. This doesn't mean.

That the Spirit can't. Specifically. Or prophetically guide you. He does that sometimes. And you also might have noticed. That. I've preached the whole sermon.

On the Holy Spirit. Without saying very much. About the gifts. Of the Holy Spirit. And if that's disappointing. I'm sorry. I have preached on that before. And you can talk to me about.

If you want to learn more about that. That's not because. The gifts are not important. They are important. God commands us. To eagerly desire them. I think one of our church members. Recently received. The gift of interpretation. Of tongues. Which I'm. Very excited about. And grateful for. Because I've been praying for that. I believe in these gifts.

[ 48 : 02 ] But the reason. Why I didn't talk about them. It's intentional. Because. Relative to what. We have been.

Speaking of. The spiritual gifts. Are peripheral. To the main work. Of the Holy Spirit. The Corinthians. If you might remember.

When we were in the book. Of the first Corinthians. Took pride. In their own spirituality. They describe themselves. As spiritual people. Spirit people.

1437. First Corinthians. And. Paul himself. Conceded to them. In first Corinthians. One. Seven. That they are. Not lacking. In any gift. If there's a spiritual gift.

That you know about. The Corinthians. Had it. They were abounding. In these things. They were not lacking. In any gift. But because of their. Immorality. And immaturity.

[ 48 : 56 ] Paul tells them. In first Corinthians. Three. One. But I brothers. Could not address you. As a spiritual people. But as people. Of the flesh. As infants. In Christ.

Ouch. Right. The self-described. Spiritual people. Why? Because first Corinthians. Thirteen. One to three. What does it say? If I speak.

In the tongues of men. And of angels. But have not love. I'm a noisy gong. Or a clanging cymbal. If I have prophetic powers. And understand all mysteries. And all knowledge.

And if I have all faith. So as to remove mountains. But have not love. I am nothing. If I give away all I have. And if I deliver of my body. To be burned. But have not love. I gain nothing.

If you look at the main thrust. Of the Spirit's work. All throughout the New Testament. It's not so that we could have spectacular gifts. And perform miracles. It's to make us more like Christ.

[ 49 : 56 ] To change us. To bear witness to Christ. These gifts are just signs. That point to Christ. Build up the church.

So we could do that better. In Matthew 7. Jesus even says. That there are people. At the end. On the final judgment.

Who will say to him. Lord. Lord. Did we not. Prophecy in your name. And in your name. Cast out demons. And do many mighty works. In your name. And then God will say to them.

Depart from me. I never knew you. There will be people. Who cast out demons. Do mighty works. And prophecy in his name.

That don't belong to God. God. So. As a church. I want us to understand.

[ 50 : 50 ] That. Not only believe everything. Scripture says. Which we must do. But also believe. Everything scripture says. In its proper proportion. When.

His disciples. Returned to him. After. Casting out demons. And seeing the spirits fall. What did Jesus tell them. In Luke 10 20. Nevertheless.

Do not rejoice in this. That the spirits. Are subject to you. But rejoice. That your names. Are written. In heaven. That's where I want.

Our focus to be. As a church. Yes. Let's practice. The gifts of the Holy Spirit. In a biblical way. Yes. Let's be attentive.

To the spirit. Discerning in the spirit. Following. Keep in step. With the spirit. But let's. Focus. On Christ. Exalt.

[ 51 : 51 ] Christ. Rejoice. In what Christ. Has done. To resolve. To know. Nothing. But Christ. And Christ. Crucified. Because that's.

When the spirit of God. Is most pleased. Because that's. What he seeks to do. To glorify Christ.

Let's pray together. Father.

For the. For. That. For the. It. Most. Let's pray.

For the. and thank you also for the gift, the precious gift of your Holy Spirit who reveals Christ to us, our precious Savior, who makes Christ real to our hearts so that we are assured in our heart of hearts that we are in Jesus and we have been adopted by you, our Father.

We belong to you. Lord, make us a spirit-filled church so that we might be a Christ-glorifying church.

[ 53 : 38 ] In Jesus' name we pray, amen.