

EXPOSITION OF JOHN

Message #61

John 15:26-27

When most individuals are about to be executed, they are given a final meal and then under careful security are walked to the execution chamber where they are strapped down and ultimately given a lethal injection, or a lethal dose of gas or electricity. Usually in those final moments, someone is standing by a telephone waiting for some stay-of-execution phone call. I have read many accounts of what the person about to be executed was doing and saying. Some are just very quiet. Some are very boisterous. Some have deep regret. Some have obnoxious pride.

But of all the accounts you will ever hear or read about, none will ever gets close to this one in **John 13-17**. Jesus Christ, of His own volition, is walking to His own execution. He knows there will be no stay of execution because in order for sinners to be saved from their sins, He must go to that cross. It absolutely amazes me as to how deep and theological Jesus was when walking with His disciples to His own execution. Not only is He touching on things that would be important for them in the days to come, but He is teaching them deep, deep doctrine. Never is that more evident than when you come to these two verses right here. He again takes them to the important subject of Pneumatology - the Doctrine of the Holy Spirit. What He informs them of is this:

WHEN THE HOLY SPIRIT COMES, HE WILL SPECIFICALLY BEAR WITNESS OF ME AND HE WILL SEE TO IT THAT YOU WILL ALSO.

In this Upper Room Discourse, Jesus has really zeroed in on the ministry of the Holy Spirit. This was dispensationally critical, because the time of Him being physically on earth was just about over. He had told these disciples that the Holy Spirit that had been “with” them would eventually be “in” them forever (John 14:16-17). He taught them that the Spirit would “baptize” them into Him and that the Spirit would “indwell” them - “you in Me and I in you.” (John 14:20).

I want us to again be reminded of the names of the Holy Spirit which have been used by Jesus Christ in this Upper Room Discourse; there are at least four:

(Name #1) - He is identified as the Helper - **14:16; 14:26; 15:26**

Now the Greek word “Helper” (παρακλητος) comes from a root word that refers to one who helps by cheering, encouraging, comforting and even aiding and helping in a judicial context. The particular bent of this word is that the Holy Spirit is our helper in the specific sense that He is an advocate and intercessor and sympathetic friend of us who are accused (G. Abbott-Smith, *Greek Lexicon*, pp. 340-341).

(Name #2) - He is identified as the Spirit of Truth - **14:17; 15:26**

Mark this point and mark it well, **any true Spirit led work will be based on truth**, specifically the truth of God. In both references, there is an article “the” before the noun truth, which means specific truth, the truth of God. **Any person in tune with the Spirit of God will be a person of truth**. When people are not interested in carefully analyzing the truth of God, and then are saying they are led by the Holy Spirit, they are living a lie. When a person bends truth or lies and then tries to give the impression they are walking close with God, they are living a lie and are not being led by the Spirit of God. The Holy Spirit is the Spirit of Truth.

(Name #3) - He is identified as the Holy Spirit - **14:26**

Holiness is an attribute of God. When it comes to God His holiness may be categorized in at least four ways:

- 1) There is His majestic holiness - absolutely separate from all things, unapproachable - Exodus 15:11
- 2) There is His ethical holiness - totally pure and separated from all possibility of sin - Job 34:10
- 3) There is His judicial holiness - righteous in a legal sense which requires penalty and payment for sin - Romans 3:23-26
- 4) There is His relational holiness - this is the part of His holiness which may be imparted to other beings - I Peter 1:15-16

Now the Holy Spirit is as holy as God because He is God. He has holiness as a full attribute and the only way we may be classified as holy and do anything God would accept as holy is through Him. This is why it is imperative that He come to live in us. The more the Spirit is at work in our life, the more holy we will be.

(Name #4) - He is identified as the Teacher - **14:26**

The specific teaching ministry the Spirit would have to these disciples would be to bring to their memories the things Jesus taught them so they could communicate them and write them down as inspired Scripture (**14:26**). When you look through the teachings of Jesus Christ in the gospels, it becomes clear that there is no possible way that those disciples on their own could memorize discourse after discourse with word verbatim. It would be the Spirit who would come to these disciples and cause them to remember exactly what God wanted, right to the very choice of words.

Dr. C. I. Scofield said when you look carefully down through this context, the Holy Spirit would teach these disciples in at least three ways (*New Scofield Reference Bible*, ft.nt. 1, p. 1149):

- 1) He would give them an accurate understanding of that which is historical - “bring to your remembrance all things” **14:26**
- 2) He would give them accurate understanding of that which is doctrinal - “He shall take of mine and disclose it to you” **16:14**
- 3) He would give them an accurate understanding of that which is prophetic - “He will disclose to you what is to come” **16:13**

The specific teaching ministry the Spirit has now is primarily enabling us to understand the written Scriptures, specifically with the help of those He has gifted. For us the primary ministry of the Holy Spirit is not remembering revelation, it is understanding revelation. We may be certain though that when the Holy Spirit is truly at work, we will properly understand the historical, doctrinal and prophetic portions of Scripture.

Now we may observe that in both verses (15:26-27), the word “bear witness” occurs. This particular word (μαρτυρεω) means to give a witness or be a witness or to give a testimony in a favorable way that presents good evidence concerning Jesus Christ (G. Abbott-Smith, *Greek Lexicon*, pp. 278-279). These disciples were not being called to be shallow simpletons as witnesses, but as those who could offer proof and evidence of who Jesus Christ is and what He did and said.

PART #1 – The future ministry of the Holy Spirit . 15:26

Now in **verse 26** there are at least eight facts that Jesus brings out about the Holy Spirit:

(Fact #1) - The Holy Spirit is the Helper . 15:26a

We have already addressed this point, but the member of the Godhead who has been given the assignment to go with us through life and help us is the Holy Spirit. He helps us legally, emotionally, physically, mentally and of course, spiritually. He baptizes us, seals us, indwells us, fills us, convicts us and develops us. His job is to help us all the way to heaven.

(Fact #2) - The Holy Spirit has not yet arrived . 15:26b

This is a critical doctrinal point that you do not want to overlook. The Holy Spirit was operative from the first chapter of the Bible; however, the Holy Spirit did not live in every believer. He would come upon an individual at various times, but He did not permanently indwell anyone. **What Jesus is actually doing here on the way to the cross is teaching His disciples about dispensationalism** . There was coming a specific time when the Holy Spirit would come to sanction a new time period and that moment started in Acts 2 and this time period will end with the Rapture of the Church (John 14:3; I Thessalonians 4:16-17).

(Fact #3) - The Holy Spirit will be sent by Jesus Christ . 15:26c

There are three distinct members of the Godhead and all of them show up in **verse 26**. This one verse clearly is a proof of Trinitarian doctrine, which includes God the Father, God the Son and God the Holy Spirit. Now the emphasis of the Greek is emphatic in that Jesus is the one who specifically would send the Holy Spirit to you. Every person who has the Holy Spirit has it because Jesus Christ has authorized it.

(Fact #4) - The Holy Spirit will be sent from the Father . 15:26d

The preposition “from” indicates that the Holy Spirit is right alongside the Father. His abode is in heaven with God the Father. So we have the third member of the Trinity being authorized by the other two members of the Trinity to leave heaven to come to you.

(Fact #5) - The Holy Spirit is a Spirit . **15:26e**

The Holy Spirit is a Divine Spirit Person. He is a real Person with a real personality. He has an intellect - He can search the deep things of God (I Corinthians 2:10-11). He has emotions - He may be grieved (Ephesians 4:30). He has a will and gives gifts according to His will (I Corinthians 12:11).

(Fact #6) - The Holy Spirit is the Spirit of Truth . **15:26f**

I love what William VanDoren said of this - “In a world of illusions and falsehoods He would reveal eternal realities” (*The Gospel of John*, p. 1157). We live in a world of religious lies and we need straight truth, especially when it comes to God. Part of the responsibility of the Holy Spirit is to enable us to grasp truth. Truth about ourselves, sin, God and grace.

(Fact #7) - The Holy Spirit proceeds from the Father . **15:26g**

The Holy Spirit is treated as a Person, who has a real place of residency. His original abode is the Throne of God. He proceeds from there to come down here.

(Fact #8) - The Holy Spirit will bear witness of Me . **15:26h**

Now the ministry of the Holy Spirit specifically is designed to bear witness to the Person and work of Jesus Christ. The Holy Spirit is always about glorifying Jesus Christ, not Himself. When you hear people elevating the Holy Spirit you may pretty much be certain they are not really led by the Holy Spirit. The Holy Spirit wants to know everything about Jesus Christ. The Holy Spirit leads people to understand truth, doctrine and prophecy. He bears witness of Jesus Christ.

PART #2 – The future ministry of the Disciples . **15:27**

There are two specific facts brought out to these disciples about their future ministry:

(Fact #1) - The disciples would bear witness of Jesus Christ . **15:27a**

If we keep in mind that the word “bear witness” refers to a testimony that is based on evidence, we immediately realize that when the Holy Spirit is truly at work in the process of witnessing, the witnessing will not be at a shallow level. A good witness will present a good defense of the faith.

Now we need to realize that our job is to be a witness for Jesus Christ, not us. I have heard some testimonies in which some apparently forget this point. The testimony is all about them rather than the Lord. We have not been called to give a good defense of ourselves but of the Lord. Those who want to verbally ramble on about themselves cannot possibly be led by the Holy Spirit.

(Fact #2) - The disciples will be witness because they have been with Christ from the beginning. **15:27b**

Greek preposition is (παρα) indicates that these disciples had been by the side of Jesus Christ since the beginning of His public ministry. These eleven were given specific assignments we are not given. For example they were given a specific commission in Mark 16:14-19 and they took it as their specific commission (Acts 10:34, 39-42). They were given specific geographical assignments which we aren't given (Acts 1:2, 8) which they took as their assignment.

The Holy Spirit wants us to carefully understand God's truth so we may give an accurate defense of the faith. That is our job, to be good ambassadors of Jesus Christ. We have in us the Holy Spirit who will help us be just that.