

The Holy Ghost is the Comforter

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It's called Orphan Sunday, the Sunday in between Ascension Day and Pentecost. It's called Orphan Sunday. You know what an orphan is, right? An orphan is someone who lost their father or a mother or both and is sad and feels bereft and is mourning and has emptiness and something missing. So why is it called Orphan Sunday? Well, in one of those verses of John 14, we read, "I will not leave you comfortless." You say, "Well, comfortless." Yes, in the Greek language it says, orphanos. So orphanos is translated as comfortless. In the Dutch translation, you may be familiar with, it's not translated as comfortless but as orphaned. So that's the original word, orphan, and our King James translated it, they thought, you know, that means comfortless. I'll hope to go back to that. Now let me also say this. The disciples were kind of orphans, right, because Lord Jesus had left and they felt bereft and they felt loneliness and yet, didn't we see that they went back to Jerusalem with great joy, praising and blessing God? So they were kind of orphans, okay, but not very sad either. They were happy orphans.

So when did the Lord Jesus talk about that? That evening that they were in the Upper Room and in the Upper Room, before he went to Gethsemane and before he died and before Good Friday, on that Thursday evening, he had the discourse, the teaching of the Upper Room, chapter 14, 15, 16, and ending with the high priestly prayer of 17. So the Lord Jesus spoke with the disciples about orphanage, being orphaned, and he spoke with them about that the Holy Spirit would come. So for today, let us go back to that time, the what Jesus is speaking about, "I will not leave you comfortless," and more of that.

So I think verse 26 is kind of a summary of the whole chapter, so let me read 26. John 14:26 is the main text for this morning.

26 But the Comforter, which is the Holy Ghost, 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 the theme, "The Holy Ghost is the Comforter," and with the help of the Lord four thoughts: sent by the Father, "whom the Father will send," do you see that? Secondly, in the name of the Son, "which is the Holy Ghost whom the Father will send in my name," in the name of the Son. In the third place, a real Comforter. So then we go into what it means to be the Comforter, the Comforter which is the Holy Ghost. Why Comforter?

And in the fourth place, the Comforter who teaches, and "he shall teach you all things," all things, "and bring all things to your remembrance whatsoever I have said unto you." The Holy Ghost is the Comforter sent by the Father in the name of the Son, the real Comforter and the Comforter who teaches.

Congregation, the Lord Jesus prepared his disciples for what was coming in the Upper Room and he spoke with them about the Holy Ghost, and he spoke about himself, and he spoke about his Father. It's interesting that the Lord Jesus in this chapter speaks four times of the Holy Spirit. Four times, also in verse 16, "And I will pray the Father and he shall give you another Comforter that he may abide with you forever; Even the Spirit of truth." So this chapter, right, is about the Lord Jesus preparing the disciples for Orphan Sunday and to prepare them for the pouring out of the Holy Spirit, so no wonder he speaks a few times about the Holy Spirit. This is the subject.

But there's something wonderful here, and the Comforter which is the Holy Ghost, "whom the Father will send in my name." And I've never seen this before, I need to admit. But the Lord Jesus spoke in this chapter 23 times about his Father, 23 times it's all about the Father. In that discourse of the Lord Jesus Christ on that first evening in the Upper Room, it's the Father. He spoke about the Father because the Father is of the same substance as he is and he is the only begotten of the Father, isn't he? He was so truly familiar with his Father. You know, sometimes children are not so close to their Father, sometimes there's a distance and no communication when he's not home too often and they said they hardly know their Fathers. It's sad. But what Jesus said, he was so close to his Father he always talked about him. He was so close to him and he was sent by him, and he was raised by him, and he was exalted by him. He was sitting at his right hand. His Father, he spoke of "my Father's house. In my Father's house, not my house. It's my Father's house." So he pointed the disciples to the house of the Father, "Oh, my Father has such a house. I would like to lead you to my Father's house. There are many mansions so that we may be together in my Father's house."

He is the oldest brother, right, and he writes in his chapter that he's the only way to the Father because he wanted to lead his people, to lead the church unto the Father. That was his purpose. "I am the way, the truth, and the life," and it was his purpose to lead to his Father's house and he was the way. He said that if sinners would know him, they would know the Father, "If you know me, you know my Father because we are so united, we are so close." He said in his chapter, "I am in the Father and the Father is in me." What a precious unity. Let us just pay attention to that, that Lord Jesus is speaking so fondly of his Father, "I am in him and he is in me." He said in verse 21, "He that loves me is loved by my Father."

So the Father loves you, church. The Father loves us if we are his because if we love him, the Father loves us. Not that we merit it. Not that we earn it. Not that we deserve it. But it's a fact. If someone loves the Lord Jesus, the Father loves him. And of course, in our text, "But the Comforter, which is the Holy Ghost, whom the Father will send." "My Father will do that. It's my Father's desire. My Father has sent me and my Father will send the Holy Spirit as well." It's all about the Father. Father. Father.

"The Father is greater than I," he said. I had to think about that. The Father greater than I? I thought there was no difference in the Trinity. I thought the Father was not more or less than any of the other persons, and yet he said, "The Father is greater than I." Did he mean that he was still in his human nature at this time? Or did he mean that he was sent by the Father? But he spoke with so much respect about his Father. The Lord Jesus speaks with respect to his Father, never heard that expression and me neither. But did he love the Father? Oh yes. Did he obey the Father? Absolutely. Did he honor the Father? Yes. So he truly respected his Father. The Father will send him. The Lord Jesus loved him infinitely. The Lord Jesus obeyed him all the time. The Lord Jesus close to his Father. And he prays to his Father and he promises that the Comforter, which is the Holy Ghost, will be sent by the Father. Also in verse 31 you can read that, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do." Do you see that "I love the Father," that the world may know that. We must know that. We must know that the Lord Jesus loved his Father and was in the Father and the Father in him.

So the Father was dear to him. The Lord Jesus spoke highly, tenderly of his Father and in obedience, and this is the question: is he also your Father? You say, "I don't dare to say that." If you say, "I miss that," a few things. Christ is the way to the Father so there's no direct way to the Father round about Christ. That's impossible. You need to come at the feet of the Lord Jesus Christ in order to know the Father. So he is the way, the only way, the only name. There is no other Savior. There is no other mediator to the Father but by him.

The Father is worthy of all glory, worthy to be honored, and also worthy of all acceptance. The Father is worthy of all acceptance. The Son is to the gospel as the Holy Spirit is, also the Father is. What a loving relationship, the Father and child of God. Maybe you don't dare to say that you know the Father, but I tell you something, if you know the Savior, if you have seen the Savior, you've seen the Father. The Bible says, "who has seen me has seen the Father." That's why it was questioned where the Father was, "Show me the Father," Philip said, "Show me the Father." And the Lord Jesus said, "Show me the Father? I'm so long with you and you've seen me. If you've seen me, you've seen the Father."

So that's one piece of our text, "But the Comforter which is the Holy Ghost whom the Father will send in my name." So let's now go to the Comforter. "But the Comforter." It's also a story like with comfortless means orphan, so this word also has a story, Comforter. In Greek, you may immediately forget the word, but some may be interested. It's parakletos and kletos means to call, and para means alongside. So to call alongside, to come alongside, that's the meaning of parakletos, literally. And in the Bible, the word parakletos as a noun is used five times, four times for the Holy Ghost and one time for Christ. One time for Christ. In John 14, we read about it in verse 16, "I will pray the Father and he shall give you another comforter that he may abide with you forever," and in our text also, of course, and then also in chapter 15, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." And in 16, "Nevertheless I tell you the truth; It is

expedient for you 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."

So four times the Holy Ghost is called the Comforter, but it might surprise you in 1 John 2 verse 1 that the same word is translated as advocate, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate," a parakletos, someone called to come alongside, "an advocate with the Father, Jesus Christ the righteous."

So what else can we say about that? Parakletos, to call alongside. It must have a broader meaning than just comfort. Right. And again, you may forget this detail, Wycliffe, one of the first translators of the English Bible, saw the word parakletos in the Bible and thought, "You know, I'm going to translate it as comforter," because in those days the word comforter meant something else than it does now. Now, words change in meaning, right, all the time, in the course of time. The original meaning, of course, is to call alongside, that stands, but the use of the word changes in time and in the olden days of the time of Wycliffe, the word comfortary meant to strengthen. So you could translate it as the strengthener because when people comfort one another, they give hope and strength to your spirit to lift you up, to make you feel stronger, right? And the Holy Spirit gives you that, makes you stronger. He really helps out and counsels and gives advice and, of course, comforts.

But the Comforter, the helper, the advocate, the strengthener, the counselor will come, which is the Holy Ghost. The Holy Ghost is doing all that, not just comfort. It's way more than comfort, to comfort in the widest sense of the word. So the Holy Ghost warns. He warns. The Holy Ghost encourages. The Holy Ghost assists in things of the church. The Holy Ghost gives that conviction of sin. The Holy Ghost gives that faith in the Lord Jesus Christ. The Holy Spirit draws unto himself. The Holy Spirit is doing so much more as a beloved Holy Spirit. He comforts and strengthens and advises. He's so wise. He's so powerful. He is really another comforter.

He shall give you another comforter. Another? Something different. A comforter of a completely different kind. Another one. Another sort. Right or not? Because in English, the word another has two meanings. You know, "I don't want this one, I want another one." Or, "I had one and I'd like to have another one." So sometimes another means completely different. Some people like another gospel and another Jesus because they don't like this gospel. They'd like another gospel. And sometimes people like something of the same quality, but another one of those. And of course, here is the second meaning, he will send another comforter of the same kind. Not different, but he can really take his place. He's the same. He does not differ. He's of the same divinity. He's of the same kindness. He's of the same love. He's of the same substance. He doesn't differ much, right? He is the third person, isn't the second person but it's so close.

So the Lord Jesus says, "I am leaving but the Holy Spirit will be given unto you, and he will be another comforter because I was one. And he will be one as well. I am the strengthener, and he will be the strengthener. So I don't want you to be comfortless. I don't want you to be orphans because someone else will come. Someone, not the power,

but someone, the Holy Spirit will come." What a blessing. The Holy Spirit, right? The Holy Spirit descended as a dove and abode upon the Lord Jesus Christ when he was baptized, and he quickens, and he is called the Spirit of truth, right, in verse 17, "Even the Spirit of truth; whom the world cannot receive." He is so true. He speaks the truth. He does not deceive people. You can deceive yourself or deceive others, but he's not deceiving us. He is true. The Holy Spirit speaks the truth and you can depend upon the Holy Spirit. He does not lie ever. He is so good and so faithful and so precious and the Lord Jesus spoke with respect about his Father, and he spoke highly of the Holy Spirit as well. He is another comforter.

So you see something of the Trinity again here, right, in this verse, in this chapter. Not an explanation of the Trinity, what it is like, but just in a very gospel-like way, in a very precious way you just see how the three persons function and how they work together. Oh, the Holy Spirit draws out of the darkness. The Holy Spirit gives a new birth, right? The Holy Spirit brings to Christ. The Holy Spirit, he was to be sent, "But the Comforter, which is the Holy Ghost," the Holy Ghost, the holy pneuma. You know what pneumatic is, right? How do you spell that, pneumatic? With a "p"? The word pneuma is in this, air. Pneumatic tools. The word is here, the Holy Pneuma. I won't pronounce the "p" anymore. The Holy Pneuma. The Holy Breath. The Holy Spirit. The Holy Ghost. The Holy One is he. The Triune God is holy, it means different. Holy means different. Holy means incomparable. Holy means there's not anything like it.

So, "the Comforter, which is the Holy Ghost, whom the Father will send. He will, I promise you, whom the Father will send." So the Lord Jesus on that first evening was teaching his disciples before he would go into the garden about the Holy Spirit and even about this. Did they understand it? You know how it goes, right? If people start explaining a certain subject and it becomes too difficult and you just don't understand anymore, this goes over your head, you don't remember it either. If you don't understand it, you don't remember. That's why it is important also for the confession class students, for example, to understand the question so it's easier to memorize it. If you don't understand the answer, it's hard to memorize, right? And so the disciples, if they don't understand, they don't remember, but the Holy Spirit is needed to let them remember it and to let it sink in, and the Holy Spirit can do that, the Comforter which is the Holy Ghost. And the disciples at first understood not even half of it. The Lord Jesus had also spoken about his death, about his crucifixion and his rising again, and there was no room for that. So they did not remember. And I'm sure they did hardly understand anything of this either but later on, later on it came back what the Lord Jesus taught them about the Holy Spirit.

So what do we see today? The Father. Twenty-three times, the Father. And what else do we see? The Holy Spirit, the Comforter. He strengthens. He is lifting up people. Not to honor them, but to comfort them, to strengthen them in the faith, to work faith, to work the Holy Spirit. And he is able to do that. He can draw people out of the darkness and he can change people completely around, and he can keep God's people on the path. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name." In my name. So again, the Lord Jesus, without a deep explanation, without being theological, he taught the Trinity. He said, "the Comforter, which is the Holy Ghost, whom the Father

will send in my name." Do you see the three persons? The Father, the Holy Spirit, and in my name is the Son.

So here we see the centrality of the Son. Here we see that the Holy Ghost is needed to guide and to teach, "He shall testify of me. The Spirit of truth has come. He will guide you into all the truth. He shall not speak of himself but whatsoever he shall hear, shall he speak, and he will show you things to come." Oh, the Holy Spirit will especially testify of Christ. He will guide and testify of Christ. That's his beloved work during the sermon, with Bible reading, or meditations, to show you the Son of God.

"He shall testify of me." But in our text, he says, "whom the Father will send in my name." God the Father cannot save a people without the Son being at work because a price needs to be paid. Reconciliation has to be wrought. Sinners have to be drawn. The Lord Jesus Christ needed to pay the price, and the Father is sending the Holy Spirit in the name of his Son. Isn't that something? Do you see how important the Son is? And then you go over this chapter again for yourself and you will see that. Do you know what you could do? You could read this chapter four times, and the first time you say, "I'd like to look at all the times what the Bible says about the Father." You're done, you read the chapter again, and you say, "I would like to see all the verses referring to the Holy Spirit." And you go a third time over the chapter and you say, "I would like to underline or remember all the texts about the Lord Jesus." And then you go a fourth time, and you say, "I want to know what it says about God's people." That's actually what I did because that's how you read verse 26 in the context. So it speaks four times about the Comforter and 23 times about the Father, and I didn't count the number of times about the Lord Jesus.

"I go to prepare a place for you," right? the Lord Jesus, he said, "I." He didn't say the Father. He didn't say the Holy Spirit. He said, "I. I will prepare a place for you." So the Lord Jesus is drawing your attention to his own work as well. "The Father will send him, the Holy Spirit will testify of him, and I prepare a house for you. You believe in God, believe also in me." The Lord Jesus, of course, wanted to draw all the attention to his Father and to the Holy Spirit, but he was not ashamed to draw attention to himself. The Lord Jesus said, "It's me. It's me. Have you forgotten that? I am the way. I am the truth. I am the life. I am the resurrection. I am the bread. I am the vine. I am the door. I am the good shepherd. I am. I am the way. Who knows him, knows the Father," he said.

So he is teaching us today but you must know him, "Ask in my name. So approach the Father, rely on the work of the Holy Spirit, and pray in my name." See how Jesus-oriented that is? See how important it is to believe in the Lord Jesus Christ? You know, I read something about Billy Graham this week and I was shocked, and I thought, "No way. No way." What did Billy Graham say? He says, "You know, there are people believing in Christ and they don't even know it. They are living in the Amazon and they have a feeling, kind of, there must be something of a Savior and yet they have no Bible and they have no exposure to the gospel but they have that hunger for God. You know, that's believing. That's saving. Way more people are saved than you think." Wow. That's false. That's false doctrine. We must know him. "I am the door. I am the Savior. I am the only mediator. I want to be known." And that's why we need to preach the gospel and not

leave people alone and say, "You know, you may be saved without that." No, we have to preach the gospel.

So, "I live and ye shall live also," he said in this chapter. "I live." The Lord Jesus is stating, "I live." So, there's a living Savior. He's alive. He is at the right hand of the Father. Even alive in his human nature. Not only in his divine nature, also in his human nature. He is alive and ye shall live also. And he said, "Love me. If you love me, you'll be loved by my Father." Verse 21, "and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." He that loveth me shall be loved by my Father. If you don't love the Lord Jesus Christ, the Father doesn't love you. That's how simple it is. Without believing in him, but also without loving him, the Father cannot love you. He must be precious. He must be highly esteemed. He must be loved. He must be believed. He is the only Savior. So, the Lord Jesus, he's not only talking about the Father all the time and about the Holy Spirit but also about himself. He is not ashamed of doing that.

"I will love him and will manifest myself to him." Manifest myself to him. What is that? The Lord Jesus is manifesting himself to them, that is, revealing himself, that is, showing himself how precious he is, just showing the church, "Here I am. Do you see me?" Manifesting himself to the church. So, what a beautiful chapter about the Trinity. The Father sending the Holy Spirit in the name of Jesus. William Hendriksen summarized this with a few sentences and I like that and I couldn't say it better so I thought let me just quote it. "The Spirit reveals Christ, glorifies him, applies his merits to the heart of believers and makes his teaching effective in their lives." It's the Holy Spirit. He reveals the Christ. He glorifies him. He applies his merits. He makes his teaching effective.

So, the Comforter which is the Holy Ghost, the Holy Pneuma, whom the Father, my dear Father will send in my name. Not ashamed. "And he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." The fourth one. When I considered the four points for this morning's sermon, the fourth point was first different, different title. I changed it. The original title of the fourth point was: but not for everyone. But not for everyone because that's what I read in this chapter. But then I found it is too negative. So, our text of 26 speaks in a positive way, "he shall teach you all things and bring all things to your remembrance." So, I changed it to the Comforter teaches us. Nevertheless, I also had a point that there is a contrast in this chapter between God's people and they that are not God's people. They that have the Holy Spirit and they that don't have. So, let me start there kind of from the dark side and then change it to the bright side.

I read in verse 17, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him." The Spirit of truth whom the world cannot receive. When the Holy Spirit does not bring himself, does not open the door himself, nobody is opening the door. It's sad but it's true. They're enemies. Unwilling. They are not opening the door ever unless the Lord comes.

"Whom the world cannot receive because it seeth him not." Is that you? You just don't see it that way? You don't experience it that way? You're just in the darkness about that?

"Yet a little while and the world seeth me no more but ye see me. The world will see me no more." Judas saith unto him, not Iscariot, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?"

So the Lord Jesus is revealing himself to the church, to his people, to the elect. He is manifesting himself to them. He makes them see it. He makes them see it. He makes them to desire it. It's his work and his work only. It's not man doing it. "Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you." So the world gives a joy, but the joy is not worth it. That's the joy of the world but God's church has a different joy, a different hope, a different expectation, a different appreciation. So we learn from this there is a huge difference between the quickened sinner and the dead sinner. Huge difference. You may not see it, of course, on the outside. We don't see the hearts but there's such a difference among us this morning as well with them listening along with us. Such a difference, being dead, under the wrath, unconverted, unchanged. For all accounts, blind, hostile.

But the Holy Spirit will be sent in the name of the Father and he shall teach you, disciples and the church, he will teach you all things and that's what the Lord is doing. He is teaching all things. All things? Well, the word all often needs to be read in the context, right? Always needs to be read in the context. All in the sense of all things you need to know about salvation. All things. All things. There will be nothing lacking.

"And he shall teach you all things and bring all things to your remembrance." The things I have said in the past. He will teach you old things. He will teach you new things. You know what is the difference? Without that Holy Spirit, you're dead. And without that Holy Spirit, we have no grace, we're not forgiven. Without that Holy Spirit, we have not the Holy Spirit dwelling in us because the world cannot know him. And the world is unfamiliar with the Holy Spirit. They don't know him. And the opposite is true for God's people because the Lord is teaching them, and he has begun to teach them at the very beginning, teaching them the way of truth.

You know, maybe you say, "Give me some marks of grace." You know, God's people like that. "Do I belong to that people?" So let me give you a few marks. Who was asking, "Show us the Father"? Such a desire in the heart of Philip, "Show us the Father." Do you also have that desire, show us the Father? Do you also know that he is the way? Do you believe in him? Verse 12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." So that believing in him, that entrusting your whole entire life, all your sins unto him, to seek no salvation outside of him at all anymore, but to completely rely on the Lord Jesus Christ. "Lord, here I am as a vile sinner. I have nothing to pay. Be merciful to me." And to lay a hand on that cloth, on that garment.

Oh, we see in this chapter that they love him, and that they keep his commandments, that they do not only heed the word, but also do the word. Precious. And that church does not need to be troubled. I found out that that expression, let not your heart be troubled, in verse 1, is not the only time that we see that verse. We see that verse also in verse 27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto

you. Let not your heart be troubled," and it says, "neither let it be afraid." Would you like me to say a few words about that trouble, let not your heart be troubled? It doesn't say let not your life be troubled because your life will be troubled. There's always trouble in our life, no? Jesus has never said to this church, "You won't have trouble." He didn't say it this morning either, "You won't have trouble." No, he didn't say that. You will have trouble but let not your heart be troubled because of all the trouble.

And be not afraid. You know, we live in frightening times in so many different ways, unusual ways. Some people get really depressed about that, what's happening in the Middle East, and what's happening in Alberta, and what's happening with the COVID, and what's happening with so many other things, and maybe persecution in the near future, and new bills being accepted in Canada. You know, maybe you would say it's sometimes too much. "Let not your heart be troubled. In the house of my Father are many mansions. Let not your heart be troubled, neither let you be afraid. Peace I leave with you, my peace I give unto you, not as the world."

You say, "Minister, I've heard it again. It's for God's people. I don't belong to them so I better go home. Nothing in there for me this morning." You know, it says quite a few times in this chapter, the world, right? The world. The world. The world. The world does not know him. The world does not see him. The world. So you felt maybe that's me, the world. But the same John writes in John 3 about so God loved the world, and I know that deep down that is that hidden thing of the holy election of God but, you know, the Lord Jesus came not to condemn the world but to save the world. So if you say, "I feel the world," present yourself unto the Lord as the world and not as God's people. And if you belong to God's people, neither, don't present yourself as a child of God, present yourself as the world.

The phrase is hated in that text, right? Hate that message. "So God loved the world, really? Because they felt so much elevated over the world. I'm not the world. Come on, I'm God's people. I belong to him. And the Lord Jesus says God loves the world.? It didn't make any sense to them because they did not feel the world. But if you have learned to view yourself as the world, if you can't be any further about the world, read Psalm 3 again, that God did not come to condemn the world, that the world by him may be saved. And you may say to the Lord, say Lord, "I heard about God's people, how blessed they are, but I also heard about the world and I am the world," maybe you must say. But then there's still hope because the Holy Ghost convinces the world of sin and righteousness and of judgment. Of sin because we don't believe in him. Righteousness because Lord Jesus is in heaven. Righteousness, not unrighteousness. Righteousness and judgment over the prince of the world.

"Orphans, I will not leave you comfortless." The Lord has a people on earth and they are not orphans. They may feel sometimes like it. They may have times of darkness and depression and must say, "Why thou so disquieted within me?" But Lord Jesus is at the right hand of the Father. The Father loves the church and there's a Holy Spirit keeping it alive to the glory of the Triune God. Amen.