

# The Comforter shall come .

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[ 0 : 00 ] Welcome to our service this evening. As we join together in the worship of God, we seek his presence to be known to us and his word to be blessed with us. We shall begin by singing the words of Psalm 119 at verse 57. Psalm 119 verse 57.

Thou my sure portion art alone which I did choose, O Lord. I have resolved and said that I would keep thy holy word. With my whole heart I did entreat thy face and favour free. According to thy gracious word be merciful to me. I thought upon my former ways, and did my life well try. To thy testimonies pure, my feet then turn at eye. I did not stay nor linger long as those that slothful are, but hastily thy laws to keep, myself I did prepare. Mans of ill men me robbed, yet I thy precepts did not slight. I'll rise at midnight, thee to praise, even for thy judgments right. I am companion to all those who fear and thee obey. O Lord, thy mercy fills the earth. Teach me thy laws, I pray. This section of Psalm 119 from verse 57 to 64.

For thy mind should portion art alone which I did choose, O Lord. Thy mind should portion art alone which I did choose, O Lord.

O Lord, I have restored and said that I would keep thy holy word. With my whole heart I did, O Lord, I have restored and said that I would give you to you. O Lord, I have restored and said that I would O Lord, I have restored and said that I would love you. O Lord, I have restored and said that I would According to Thy gracious word, be merciful to me.

I thought upon my former ways, and did my life well cry.

[ 3 : 17 ] And did I tend to monish you, my feet then turned in high.

I did not stay, nor linger long, as was that strong for life.

But history I lost to keep, myself I did repair.

Bands of the men, we rocked high.

Thy preceptive, not sigh. Arise and make Thy peace to place.

[ 4 : 46 ] In far thy guidance ride. I am companion to all those who fear and need obey.

O Lord, Thy mercy fills the earth.

Reach me, Thy laws, I pray. Let's join together in faith.

Gracious God, as we come before you at this evening hour, we pray for your help. We pray for the help of your spirit as we call upon your name.

Our Messiah does not käyt unique, our God's mercy.

[ 6 : 16 ] But they can be just words. It means your palabra means your warning to see your word so that as we Natalie, anything came before we call upon your name so that we pray for. We?, Sahara and soul tonight, we continue to see our prayer... And in all these things like the creation of God, we pray for God, on our faith■■■■ers, your discernment, so that what we bring into your presence would be glorifying to your great name.

We come acknowledging our sinfulness, knowing that when we think of who we are calling upon, that you are a God who has spoken of as the thrice holy God, spoken of in that respect because the very angels of heaven veil their faces in your presence and cry out, Holy, Holy, Holy, art thou the God of hosts, the God who inhabits eternity and who enjoys the praises and the unbridled worship of the unfallen angels and the saints made perfect.

We give thanks that whatever that entails, and it is a marvel to us, given that we ourselves come so far short, our vision of the holy God is such that our bespectacled eyes cannot see beyond this world and what it contains.

Even with the aid of your word, even with the instruction given to us from your word, we are still so mowed by reason of sin that we cannot see beyond what senses are in use in this world.

Without your help, we cannot but be in that situation, and we pray for your help so that even as we handle your word, that we may do so aright, that we may handle it with care and with caution and with affection.

[ 9 : 04 ] We might handle it as befits the inherent word of truth. We pray for your hand to be upon us as we seek to bring it before those with whom we gather in this place.

thankful that we are but following the examples of many who are no longer in this world, many who sat in the pews in this place and some who occupied the pulpit here who have now gone into the presence of that God of whom they spoke and who they heard spoken of.

We give thanks that you have created in us that hope that is a hope that will not put to shame that those who are of your people will soon follow in their footsteps.

While this world will be deprived of your people's witness and testimony and presence we will enter into the fullness of the joy of the Lord that is promised.

And while this world may entice us and beguile us into thinking that we are a permanent fixture on the scene of time, our senses tell us that that is not the case.

[ 10 : 45 ] Not only are we reminded of it by our own physical failings and our own mental incapacities that speak to us of how the body grows weary and the mind loses its edge but a day will come when there will be a restoration of all things that are necessary for the proclamation of your great name in an act of worship without hindrance and without anything to keep us from fulfilling that which for which we were created.

We ask your blessing upon your people who are present thankful for each one, thankful for their knowledge of Christ, thankful that they have not gained that knowledge by anything that they have done themselves but that in your grace and in your mercy you opened the eyes of their understanding that you gave to them that knowledge of Christ that is necessary in order that their salvation be secure that you enabled them to believe the scriptures to the saving of their souls and we pray that you would encourage them in their never dying faith that they would build upon the graces that you have established in their hearts and minds and that you would strengthen and confer them each day we pray that you would add to their number from those that are present here and who may have yet to pass over the threshold from death to life who may be hovering around at the door and yet who have not entered in because the door is narrow and that is something that prohibits them because it may be the case that they wish to continue as they are in so many different ways and what they are cannot permit them to access that which you have said before them that speaks of life enable them to discover for themselves that the road is narrow and that they are blessed who walked it in that they may with your help seek it and follow it we pray for those unable to be present those people that bear your name we give thanks that while they are hindered by whatever circumstance that you are not hindered from speaking to them where they are and we pray for them and we would ask especially for any who may be unwell any may be housebound hospitalized who by reason of the frailties of old age confined to the care of others we pray for them and ask your blessing to be their portion even when we see at times those who have entered into decrepitude as far as human faculties are concerned and yet when they are confronted with your word or stimulated by some deep deeply lodged memory they are so reminded of the pleasure and the joy that they have in the

Lord that it is obviously obvious that they are yours and we pray that you would remember them accordingly encourage those whose duty it is to minister to them wherever their lot is cast we pray for your blessing upon those who are indifferent to the never dying soul undertake for them we pray in mercy lest the day of mercy pass them by we ask Lord that you would pour out your spirit upon us as generation who need to know the Lord that you are still in our midst and while it is the truth that Jesus of Nazareth is passing by in the gospel and as long as that is happening then there is hope for even a generation that have forgotten to avail themselves of the day of opportunity but

Lord remind them for them and with an earnest impression being made upon their heart that they would not presume upon your grace because the day of opportunity is not always going to be there for them for your spirit upon us as a people as a community as a congregation remember us as an island and remember the congregations that make us up as our presbytery and beyond we pray for our cities our towns our villages we pray for the nations of the earth especially remembering the nations that are currently engaged in war of whatever description nation rising up against nation even civil wars where families are at each other's throats we pray that you would graciously undertake for all who are embroiled in such difficult circumstances we pray for peace keepers we pray for those whose role it is to dispense medicine and to deal with the wounds that the weapons of war have created remember those whose duty it is to counsel the conflicted or those who are torn in their mind the weapons of destruction are such that they not only wound the body they bring terror to bear upon the lives of those who are embroiled in these situations from which they cannot easily recover so hear our prayers oh lord and deliver us from such wickedness you are the god of peace and there is no god like unto thee we pray that you would bless us now together this short time we're around your world that we might hear what you are saying to us in it that we would submit to it and that we would be led and guided by it cleanse us from the many sins that are found in our heart go before us in the precious name of

Jesus Amen I'm going to hear God's word as we have it in the New Testament scripture the gospel of John and we're reading from chapter 15 the gospel of Jesus Christ according to John chapter 15 we can read the whole chapter I am the true vine and my father is the husband man every branch in me that beareth not fruit he taketh away and every branch that beareth fruit he purchase it that it may bring forth more fruit now ye are clean through the world which I have spoken unto you abide in me and I in you as the branch cannot bear fruit of itself except it abide in the vine no more can ye except ye abide in me

[19:18] I am the vine ye are the branches he that abideth in me and I in him the same bringeth forth much fruit for without me ye can do nothing if a man abide not in me he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned if ye abide in me and my words abide in you ye shall ask what you will and it shall be done unto you herein is my father glorified that ye bear much fruit so shall ye be my disciples as the father hath loved me so have I loved you continue ye in my love if keep my commandments ye shall abide in my love even as I have kept my father's commandments and abide in his love these things have

I spoken unto you that my joy might remain in you and that your joy might be full this is my commandment that ye love one another as I have loved you greater love hath no man at this that a man lay down his life for his friends ye are my friends if ye do whatsoever I command you henceforth I call I call you for the servant knowth not what this lord doeth but I have called you friends for all things that I have heard of my father I have made known unto you ye have not chosen me but I have chosen you and ordained you that ye should go and bring forth fruit and that your fruit should remain that whatsoever ye shall ask of the father in my name he may give it you these things I command you that ye love one another if the world hate you ye know that it hated me before it hated you if ye were of the world the world would love his own but because ye are not of the world but

I have chosen you out of the world therefore the world hateth you remember the word that I said unto you the servant is not greater than his lord if they have persecuted me they will also persecute you if they have kept my saying they will keep you also but all these things will they do unto you for my name's sake because they know not him that sent me if I had not come and spoken unto them they had not had sin but now they have no cloak for their sin he that hateth me hateth my father also if I had not done among them the works which none other man did they had not had sin but but but now have they both seen and hated both me and my father but this cometh to pass that the word might be fulfilled that is written in their law they hated me without a cause 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 ye also shall bear witness because he have been with me from the beginning amen and may the lord add his blessing to a reading of his word and to his name be the praise going to sing now verses from psalm 80 psalm 80 from verse 14 down to the end of the psalm O God of hosts we thee beseech return now unto thine look down from heaven in love behold and visit this thy vine this vineyard which thine own right hand hath planted us among and that same branch which for thyself thou hast made to be strong burnt up it is with flaming fire it also is cut down they utterly are perished when hast thy face doth frown

O let thy hand be still upon the man of thy right hand the son of man whom for thyself thou made strong to stand so hence forth we will turn from thee at all or do thou quicken us and we upon thy name will call turn us again lord god of hosts and upon us vouch safe to make thy countenance to shine and so we shall be safe you can sing these verses from verse 14 to the end O God of hosts we thee beseech return now unto thine O God of hosts we thee beseech return now unto thine look turn from heaven in love behold and visit this thy vine this vineyard which thine old right hand hath planted in house among and that same branch which for

[ 25 : 35 ] I said thou hast me to be strong but the pit these sweet flaming chill ■ them hear These art and like his bereit to HR gule finals thy face just reign.

O let thy heart be still upon the man of thy right hand.

The son of man for thyself thou madeest from to stand.

So henceforth we will not go back nor turn from thee have gone.

O till thy quick and past and we have hope thy name will fall.

[ 27 : 34 ] Turn turn this ves rine v and the makers children certainly are from and last tongue to shine and so we shall be saved.

We turn to the Gospel of John chapter 15 and we can read again at verse 26. 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 he also shall bear witness, because he have been with me from the beginning.

Particularly the words of verse 26. Before the Lord Jesus went to the cross, he spent some precious hours in the company of his disciples.

And he knew that the time that he was to spend with them was limited, and that his hour was come, the hour of his departure.

And at the beginning of what is called this time of special communion with the disciples, we have the foot washing, where he girds himself with a towel and takes a basin of water and washes the disciples' feet.

[ 30 : 01 ] We have some of the words of communion that he enjoys with them.

he teaches them that he is going to go to a prepared place for a prepared people.

In the words, we have it in the beginning of chapter 14, let not your heart be troubled. Believe in God, believe also in me.

My father's house had many mansions. If it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there he may be also.

Words which no doubt comforted the disciples, even though they did not perhaps think of that comfort being comfort they needed for the present.

[ 31 : 14 ] They probably thought that these words would be suitable to remember at some future point. But he done in chapter 14 how Jesus taught them not just that he was going to take his leave of them, that he was going to depart, but that he was going to leave with them the spirit, the comforter.

In verse 16 of chapter 14 I will pray the father and he shall give you another comforter that he may abide with you forever, even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him, but he know him, for he dwelleth with you and shall be in you.

we know from what the disciples said that much of what Jesus taught them at that time, they did not fully understand, and yet they needed to be taught, they needed to be told.

And it is clear that two things had to happen. The first was Jesus had to leave them, and the second was the spirit had to come in his place, come to them.

He had to go away in order that his spirit would come. why that had to be so was probably a mystery. Why did he, why could he not stay?

[ 33 : 07 ] Surely, surely, it would be better for them if he did stay. Who was this spirit? And you find that question asked by them occasionally.

They did not really fully comprehend what was being held out to them by way of promise. I want us this evening to think of these words that we have here in chapter 15.

and to try and understand how they were understood by the disciples who received them and how we are to understand them who are equally as much beneficiaries of the promise that is held out.

There is a mystery concerned there, there is a mystery contained there. In chapter 16 we read 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 and when he has come he will reprove the world of sin and of righteousness and of judgment of sin because they believe not on me of righteousness because I go to my father and you see me no more of judgment because the prince of this world is judged.

I have yet many things to say unto you but you cannot bear them. know 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 but whatsoever he shall hear that shall he speak and he will show you things to come.

[ 35 : 18 ] Now the very fact that Jesus felt it necessary to repeat this truth tells us something tells us how difficult it was for them in their situation to think of Christ going and leaving them with something that they could not but think of as something less than Christ.

Their ability to discern what the spirit was going to do for them was clear. They could not understand what Jesus had to say.

He said it himself I have yet many things to say unto you but you cannot bear them now. He had to explain to them truths that concerned his death and the nature of his sufferings and so on but they were incapable of absorbing these truths in a meaningful way.

But I want us to think of the verse that we looked at bearing in mind that it is but one statement that is contained elsewhere.

I want us to think first of all of the name that Christ gives to the Holy Spirit because he is speaking of the Holy Spirit and he calls him the Comforter and the Spirit of Truth.

[ 36 : 57 ] The Comforter and the Spirit of Truth. Then he tells us something of his origin. I will send to you the Comforter from the Father and he proceedeth from the Father.

It's not the same. Jesus says I will send him unto you from the Father but he proceedeth from the Father.

we need to take a note of that. And then the third thing, what the role of the Holy Spirit will be once he comes.

His name, the Spirit of Truth and the Comforter suggests it to us. But the means by which he is going to do this is also brought to our attention.

He shall testify of me. He shall testify of me. So first of all, the name that he is addressed by here the Comforter and the Spirit of Truth.

[ 38 : 29 ] In the original Greek, the word Comforter comes from the word Paraclytos. And sometimes we actually anglicize that word Paraclyt and use it in the English language to describe the office or the role of the Spirit.

He is the Paraclytos. The word Comforter has a meaning all of its own. It suggests something to us, everyone.

And in some of the translations that we have, the word that is used as advocate perhaps, or I think in the NIV or the ESV, the word counselor.

Now all of these words are suggestive of the role that Christ means us to understand the Holy Spirit has with regard to Christ's own people.

Once he leaves them, his Spirit is going to come, he says, and the name that is given to him suggests to us what he is going to do.

[ 40 : 06 ] How be it, we read, when he, the Spirit of truth, has come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come.

These words that we said that were interpretive are, they explain to us the meaning of the name, they describe to us someone who is going to plead the cause of Christ's people.

Some of the theologians say that deliberately these words have a judicial or a legal side to them. For example, the word advocate, that immediately takes you into the court of law, or even the word paraclete itself, in its original meaning, it is descriptive of somebody who comes alongside, somebody who comes alongside and offers support.

And that is the way we're meant to understand it. Don Carshum says that when we read such a word as comforter, because of its connotation, in our use of it, it softens the meaning.

It makes it sound as if this is somebody who is going to console or to offer a shoulder to cry on, but it's a much stronger word than that.

[ 42 : 02 ] His ministry is specified in verse 13 of chapter 16. He is there to act in a role on behalf of Christ, towards the people that belong to Christ.

And because of the second name that he has given to him here, the spirit of truth, he brings the word which is the word of truth to bear upon their circumstances.

And he confronts error where error is to be found. And if you think about it, just for simplicity's sake, if you think about the circumstances that the disciples would find themselves in, it would be an inevitable consequence of their thinking that they would believe that Jesus was guilty of dereliction or desertion of his people.

He had gone off and left them to their own devices. If he is saying he is going to go to the Father, if he is going to this place and leave them behind, what else can they think?

And you can imagine that this is the kind of thinking that would be stimulated by the enemy of their soul. And the role of the paraclete and the one who has this description, the spirit of truth, is to bring God's word to bear on their situation so that thinking that is out of sync with God's word would be dealt with.

[ 44 : 13 ] The spirit has a very distinct role in the life of the church here on earth.

It is wrong for us simply to think that Christ is here speaking specifically, uniquely, and exclusively to the disciples in his own day.

There is no question but that he has a message for them and for their situation. But he has a message that is still invoked today to the church that bears his name.

To whatever situation the church finds itself in, this is your support, this is your succor, this is the one who Christ has entrusted with this specific task of speaking into your situation by the word of truth.

He comforts, as one divine has put it, all the spiritual grief of a believer, drying the spiritual tears of that believer by directing their attention to Christ.

[ 45 : 43 ] He shall testify of me. And this may take several forms, but always Christ lies at the heart of what the spirit is involved in doing.

the comforter, we find in chapter 14, verse 26, 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, whatever I have said to you.

Now, I suppose in the context, in the historical context, in the immediate context, Jesus is telling the disciples, he's breaking the news to them, albeit gently, that the world hates him without a cause, and that hatred directed to him will ultimately bring him to the cross.

That hatred to him will find its way directed towards them. who will speak in his name, who will witness to his name, as they must, because the spirit that Christ gives to them will require them to do so.

They will testify of me. And the best comfort can only be the truth as it is in Jesus.

[ 47 : 24 ] is that not the case? Wherever, wherever, or whenever any one of the Lord's people are confronted with experiences that are vexatious, that are difficult, that are trying, that are deadly.

I suppose that's the best way of describing it, because it goes to the very heart of your being. As a Christian, it deadens your spirit, whatever it is, when you've got concerns, when you've got worries, when you've got fears, when you've got questions about your faith, whatever it is, all of these things, they impact upon your spiritual life as it is in Christ.

And only Christ can deal with that situation. And only Christ can make sense of it, or help you, and encourage you to look to himself, and to look to what he has to say to you directly, personally.

as far as your circumstances are concerned. You have to remember the second thing we have here, where this paraclete comes from, where this spirit of truth comes from.

I will send from the Father. Then he says, he proceeded from the Father. Back again to chapter 14, in verse 26, 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.

[ 49 : 27 ] There is no difficulty on the part of Christ. There is no schizophrenia on the part of Christ. the fact of the fact of the Father has sent him, or the fact that the Father through the Son has sent the Spirit, or the Son through the Father has sent the Spirit.

There is no difficulty in this thinking regarding this matter. Theologians have a field day on this matter. They question, you know, the question, the order, they question who comes first, they question why the order is the way it is in one place, and why it's the other way in another place.

the one he sends in his name with the authority of his Father will be their comforter. Remember, we're talking, Christ is talking about a triune God.

He's talking about Father, Son, and Holy Spirit in their distinct roles. There is no doubting in his mind that these roles are distinct in some areas, and their unity as one God is distinct in other areas.

There is no feud going on within the Trinity. There is no vying for power within the Godhead.

[ 51 : 06 ] They are equal in power and glory. The Son is a person who delights in the glory the Father receives in the work of salvation.

The Father delights in the role that the Son has in the role of salvation, in the role of Savior. The Spirit is one who derives glory from Father and Son as he executes the work of salvation in the name of Christ, bringing the word of truth to bear on the lives and the hearts of men and women of every generation.

So a wonderful work, The Inner Sanctuary, by Charles Ross, where he deals with the chapter here in John's Gospel, I think 13 to 17.

18. And he says the following, The blessed comforter that he was to send unto them from the Father, even the Spirit of Truth, has a place within the individual Godhead, and is therefore possessed of divine authority and power, he, this glorious being, and only he, our Lord would say, shall bear witness to, or testify of me, to the confusion of a sinful and a persecuting world.



The son is not jealous of the Spirit, the Father is not jealous of the Spirit. The witness of the Spirit to the Church in the name of God the Father, in the name of God the Son, is something that within the triune God they are happy as one to deliver.

[ 53 : 14 ] Now remember, he is not only addressing his disciples, but all the members of his Church. All the members of his Church who will find themselves in a similar situation to the disciples, here, what is on the mind of Christ is the fact that, that, well, read on in chapter 16, these things have I spoken unto you that you should not be offended.

Why were they going to be offended? They shall put you out of the synagogues. Yea, the time comes that whosoever kills you will think that he doeth God service.

Christ is intimately aware of the world's hatred towards him, but he wants them to understand that they are not aloof from that, they are not separate from that, because of their association with him, because of their testimony concerning him, because of the necessary witness that they must bring to the world, the world will have that same hatred towards them.

And that is part of the role of the Holy Spirit to help the church, to help the Christian deal with that once it comes.

And it's an important thing, it's an important thing, if you're a Christian and you're bearing testimony to Christ, which is a good thing. You know that when you bear witness to Christ, you're doing a good thing.

[ 55 : 01 ] You know that you're doing the best thing possible when you're speaking to others about the needs that their soul has of Christ. Does that mean that the persons or person that you're speaking to about Christ will receive your testimony gladly?

have you ever experienced what it is to have that word rejected, that word of your best intention thrown in your face in whatever way?

How have you felt when that happens? You've taken it personally. You've taken it as something that was directed against you.

But Christ is saying the spirit will testify to the fact that that enmity is not really directed at you in the first instance. It's against me.

And when you understand that, you understand something about the true reality of the enmity that the world holds out against the believer in Christ.

[ 56 : 22 ] I'm sure I mentioned it before, but it doesn't matter. I remember the former minister of this congregation, the late Reverend Norman Macleod, telling me as a young Christian, he was in company or I was in his company and he was talking about one time when he was walking down the street and he was wearing his clerical collar and he got the dog's abuse directed at him because of his dress and because of what his dress suggested to somebody who didn't think anything of Christ or the gospel and he said I took it as a token that allowed me to suffer in Christ's name I considered it a blessing that I was treated like that it wasn't a great thing but I believed it was something that I had to endure for

Christ's sake and when he understood like that it made all the difference and it should do the same for you when the spirit of Christ is reminding you of these things but I bring God's word to your attention teaching you that the Lord of glory had to suffer greater harm than that when he walked in the world Christ wants us to live on in the world and to live well in the world and not allow the world to determine our futures or to order our lives in a way that restricts our testimony our hamstrings our witness because it's not lacked what is the ministry of the spirit 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 now if anybody else had said that to you you would call them arrogant you would call them that something that would suggest that they really upon themselves they think a lot of themselves but this is the lord of glory we're talking about here and what he is saying is this that it is his testimony that needs to be believed it is his testimony that needs to be repeated he is the lord of glory he is the redeemer of lost souls what can he say to us by way of his word what can the spirit of god say to us about christ oh you're saying i know a lot about christ we spoke about it just touched on it this morning about the testimony of the queen of sheba to what she knew what she learned about solomon and we may think of ourselves as you know possessing all the truth that is necessary about christ and there's a fact which is true there that we if we are believers in christ we know the essentials we know what is necessary for the salvation of our soul but it doesn't mean we know everything and sometimes the things that we do not know are the things that we need to be reminded of the things that we need to have presented before our minds high so that we do live well in the world the spirit can teach us a lot about the love of christ can he not or do you know it all one of the commentators one of the writers on the holy spirit the holy spirit he said the following about the believer and his need of being reminded of who christ is the appeal of the living sinner is not merely to a great bygone and finished work of a dead redeemer but also

to a living love and a living power in a living saviour to a love as much more tender and vehement than the warmest of mere human and christian sympathies as his infinite heart is more capacious of the generous affection but he's simply saying here I suppose that we need to remind ourselves that the truth tells us about a living saviour a saviour who sits at the right hand of glory a saviour who is the great intercessor of his people a saviour whose love is not growing cold with the passage of time that is not deflected or turned elsewhere because you are not often in his company he is a christ who loves constantly and who loves without without any possibility of that love being directed anywhere but to you because he has bought you with a price you are his and the holy spirit sometimes has to remind us of that fact in chapter 16 the the end of that chapter again the holy spirit christ directs us to him these things i have spoken unto you that in me you might have peace in the world you shall have tribulation but be of good cheer i have overcome the world it's interesting how aware christ is of the world in which the believer has to exist and yet he wants the believer who lives in that world to have the certainty and the ongoing reminder of his interest in them robert murray mcjain reminds the christians of his own day that christ has engaged to carry his church through every situation that that church will find itself in that means individuals within it just as surely as it means the body politic and he does this by covering their sins by his blood he does that by ensuring that the holy spirit that resides in their heart and mind will be the source that constantly brings his attention and affection and interest to their mind albeit by the way of the word of truth

Jesus Christ understood well what kind of people he was dealing with he understood what kind of situation would confront them in every generation and he understood what this church of his what people who bore his name in the world needed more than anything this paraclete this comforter this advocate this one who would come alongside perhaps tonight that's what you're needing to be reminded that there is somebody alongside alongside you what is he doing there well he's directing you to Christ he is directing you to what

Christ has done for you he is reminding you of what Christ is going on doing for you he is reminding you of what Christ is yet to do for you that's his work entrusted to him by Christ and Christ is confident that he will do that to the utmost let's pray lord help us to believe that you have given to us even one who is one with yourself if you our father would walk with us part of the way as our father accompanies the child that bears his name how confident would we be of that scenario if our older brother walked with us part of the way when the way is testing and trying how much we would be encouraged by that but why would we doubt any of the provision that you have made for us if you our father and our older brother have entrusted one to do that very thing that you would want for us in the way bless us together we pray forgive us in Jesus name amen our closing psalm psalm 143 we're seeing the second version of the psalm from verse 6 to 8 lo I do stretch my hands to thee my help alone for thou well understand all my complaint and moan my thirsting soul desires and longeth after thee as thirsty ground requires with rain refreshed to be lord let my prayer prevail to answer it make speed for lo my spirit hath failed hide not thy face in me lest

[ 68 : 07 ] I be like to those that do in darkness sit or him that downward goes into the dreadful pit because I trust in thee O Lord cause me to hear thy loving kindness free when morning doth appear cause me to know the way wherein my path should be for why my soul on high I do lift up to thee these verses lo I stretch my hands to thee my help alone though I do stretch my hands to thee my help alone for thou well understand all my complaint and more my thirsting so desire and long after thee as thirst be required with rain refreshed to thee lord let my prayer prevail you answered it makes thee for though my spirit have paid

I know thy patient need lest I be light to those that in darkness say upon him that ever goes into the dread for pain because I trust I trust in thee oh lord cause me to hear thy loving kindness be when morning does appear cause me to know the way where did my house should be for why my soul on night

I do lift up to thee amen may grace and peace to God the father the son and the holy spirit and I pray with you all and always amen