

Holy Spirit - The Blessed Paraclete

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Preacher: David Antwi

[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. What did I speak about last week? Yeah, what did I say about the Holy Spirit last week? I spoke about the Holy Spirit, how much He is the Lord of the Church. He is the Lord of the Church. The Bible says that where the Spirit of the Lord is, there is liberty. 2 Corinthians 3, verse 17.

In other words, where the Spirit is Lord. The Lord, Holy Spirit. It takes His Lordship. When you study the Scriptures very carefully, all throughout the Scriptures you keep seeing, especially the book of Acts. You can never have the book of... Think about how the New Testament would look like without the book of Acts.

[1 : 04] It would be a confusion. You can't just get it. Because the epistles, sorry, the Gospels, they just... The Gospels just tell us about Jesus, His lifestyle, what He did when He was alive.

Right? So, but in the book of Acts, we see how Jesus, when He ascended, how He worked through His people. Then the epistles tells us how we should organize and live our lives in the church. So, it's very important that we understand that without the book of Acts, you will not really see the manifestation of the resurrected Jesus in the church.

The manifestation of the resurrected Jesus in the church and the message that the church is supposed to be preaching. There are a lot of messages that are being preached that cannot be identified in the book of Acts.

If you want to know the message the church should preach, look at the message they preach in the book of Acts. That tells you the message of the church to the world. The church's message has nowadays changed because the church, we live in a narcissistic generation.

[2 : 19] And the church is now trying to attract sinners. We have designed music to appeal to sinners. We have designed our songs, our settings to be appealing to sinners.

Meanwhile, the church does not belong to sinners. The church is for saints. Why do we marginalize what will build the saints and focus on what will attract unbelievers?

We go out of the church to reach out to unbelievers. But in the church, it's home affairs. It's family affairs. So, in Ephesians chapter 5 verse 18, it says, Don't be filled with wine, wearing its excess, but be ye filled with the Holy Spirit.

Look at the next verse. Be filled with verse 19. Be filled with the Holy Spirit, speaking to yourselves in psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord.

So, our singing has not got anything to do with unbelievers. He said, how shall we, Psalm 137, how shall we sing the Lord's song in a strange land?

[3 : 30] The song of the Lord doesn't belong to the strangers. You cannot have church outside of the Holy Spirit.

You cannot serve God outside of the Holy Spirit. Outside of the Holy Spirit, you are not a Christian. You are just a religious person and possibly a religious fanatic.

Outside of the Holy Spirit, you are just an ordinary human being. And you can't get the attention of heaven. Even God, as I talked about two weeks ago, could not do anything on earth without the Spirit of God move.

He couldn't speak. In the beginning, Genesis chapter 1 verse 1, in the beginning, God created the heavens and didn't tell us He spoke. Before He speaks, the Spirit must move. So, God could not do much, and He is the speaking God.

He said, in the beginning was the Word, and the Word was with God, and the Word was God. He spoke, and the Word acted. But without the Spirit, He can't speak, and the Word cannot be, and Jesus Christ.

[4 : 43] So, creation needed the Spirit. Jesus needed the Spirit for, Mary needed the Holy Spirit for the conception of Jesus. Jesus needed the Spirit before He started His ministry.

And then when He was about to finish His ministry, He said, wait for the Spirit. I have been with you for 33 years, but don't go without the Spirit. And when you look at Genesis chapter 1 verse 2, right in the opening pages of the Scriptures, we see the Spirit of the Lord.

The Spirit of God. Everybody say the Spirit of God. The Spirit of God. Say the Spirit of God. The Spirit of God. But when you go to Revelations, chapters 22 verse 17, Revelations, that's the last chapter of the Bible anyway, for your information.

The last chapter of the Bible, it says that, let's all read it out loud from the screen. Are you able to do that? Let's go. And the Spirit and the Christ say, Amen. Amen. And the Lord, let's do that in your state.

Come. So, and the Spirit and the bride say, Come. Who is the bride? The church. That's the ultimate.

[5 : 57] That's where we are getting to. In Revelation chapter 2 verse 7, said, He who has an ear, let him hear.

What? What, what? The Spirit says. Not the pastor. Some pastors have taken over the church with their philosophy and ideologies. Allow the Spirit to speak to the church.

Other than that, we will not see the results of God in the church. People are fighting their husbands, fighting their wives, stealing and messing up because the Spirit is not being allowed to speak.

When the Holy Spirit speaks, that's when faith can be born because he is the spirit of faith. When the Holy Spirit speaks, that's why people can bear the fruit of the Spirit. It's not your preaching that makes people bear the fruit of the Spirit.

It's when the Spirit speaks in your preaching. So he says in Revelation chapter 2 verse 7, He who has an ear, let him hear what the Spirit says to the churches. Verse 11, He who has an ear, let him hear what the Spirit says to the churches.

[7 : 03] Verse 17, He who has an ear, let him hear what the Spirit says to the churches. Verse 29, He who has an ear, let him hear what the Spirit says to the churches. Chapter 3 verse 6, He who has an ear, let him hear what the Spirit says to the churches.

Chapter 3, verse 13, he who has an ear. Chapter 3, verse 22, he kept saying, he who has an ear, let him hear what the Spirit says to the churches. So it was the Spirit who kept speaking in chapter 4, verse 2.

He said, I was in the Spirit. Immediately, I was in the Spirit. In chapter 10, he said, I was in the Spirit. In chapter 17, he said, I was in the Spirit.

In chapter 21, he said, I was in the Spirit. There are four aspects of the revelation of God. The first aspect was, he was in the Spirit. Can you imagine a human being and his Spirit leaves his body and is not yet dead?

Yeah. It must take the work of the Holy Spirit. So John, the Revelator, the one who saw the Revelation, not information, it was Revelation. He says that I was in the Spirit.

[8 : 07] The Spirit took him out. He took his Spirit out of his body. And then took him to the places in Asia, the churches that he has influenced.

He took him to, so he could see this church has become cold. This church is suffering persecution. You could see the Spirit took him into these churches. So the first taking was in an out-of-body experience, yet he wasn't dead.

The Spirit left his body. And then the second one, the Spirit took him out of the earth into heaven. And he saw things in heaven. No science can show you things in heaven. All right. He saw things in heaven.

He saw amazing things all as a function of the Spirit. And then the third aspect is the Spirit of God takes him beyond time. Takes him outside of time into eternity.

And the third one is the Spirit takes him outside of the present into the future. He saw things that would be happening. And every one of them, after I show him, he said, write it. After I show him, he said, write it.

[9 : 06] After I show him, he said, write it. And the fourth one is he took him out of time into eternity. He took him into final destination of man. How everything will be eternity.

He saw the new heavens and the new heavens. All these were the function of the Spirit. And everything he showed him, he said, write. He showed him, he said, write. The people who wrote the scriptures, Bible says in the book of 2 Peter, Bible says, holy men of God were moved.

Chapter 1. 2 Peter chapter 1, verse 21. He said, holy men of God were moved by the Spirit of God. It's a prophecy. For the prophecy came not of old time by the will of man.

The word, the scripture, is not a product of the will of man. Like the letter you received. The letter a man chose to write it to you. But the scripture, it wasn't the will of man.

However, man decided writing something. But he didn't decide. It wasn't him fundamentally. God inspired his spirit. So Isaiah, Jeremiah, Ezekiel, David, Paul, Samuel, all Moses, all these artists of the books of the Bible, they didn't write because they felt like writing.

[10 : 16] They actually felt like writing. But it was the Holy Spirit who was moving them. So he said, holy men of God, holy men of God, holy men of God. It says that, but holy men of God speak as they were moved by the Holy Ghost.

So I'm trying to submit to you that the scripture is a product of the Holy Spirit. Oh, you'll be lost and missing if you try to read it with a human mindset.

To understand it, you need the Holy Spirit. Every time you want, you're about to read it. Some of you don't read your Bibles anyway. But stop that. If you're a Christian, you have to read your Bible, okay? You can't be an effective Christian if you're not reading your Bible.

You wake up in the morning. You first of all go on Facebook and WhatsApp. Instead of seeking God's face, you're seeking man's face. It's important we understand that the Holy Spirit breathed and gave us the scriptures.

Second Timothy chapter 3 verse 16, all scripture was given by the inspiration of God. It sounds like this, paragrapha scripture, to scribble, to script as a script, okay?

[11 : 21] So, grapha, scripture comes from the word, it shares the same word, a script. You have a script, okay? So, scripture, all right?

Paragrapha is the graphing. That's the Greek. Para, all is para. Or paragrapha, theonupsis. Theo is God. Noopsis, the breath. Paragrapha, theonupsis.

All scripture is given by the breath of God. By the breath. Some translations say that by the inspiration of God. But NIV puts it that, NIV says that all scripture is God breathed.

How makes you think you can understand scripture without God? You can't understand scripture without the Holy Spirit. He's the chief agent of scripture.

And he's the only one who can take you to navigate through the scriptures. So, the Holy Spirit becomes so important, or he is so important on earth, so long as God is concerned.

[12 : 21] As long as God is concerned, the Holy Spirit is so important. And at the same time, I found out in my studies that we have the Old Testament and the New Testament.

Say the Old Testament. Say the New Testament. Come on, say it again. Say the Old Testament. Say the New Testament. What is the significant difference between the Old Testament and the New Testament?

The Old Testament, the Spirit, so long as the Spirit of God is concerned. The Holy Spirit was actually not presented in the Old Testament more as a person.

It was presented in the Old Testament more as a force. So, the power, the Spirit of God, it comes out. It's not a person. It's not presented as a person. It's presented as a force, as a power, as an impersonal force from God to a certain extent.

But when you come to, so in the Old Testament, he was actually not called the Holy Spirit. The Old Testament was not called, in the Old Testament, the Holy Spirit was not called the Holy Spirit in the Old Testament.

[13 : 23] It was significantly called the Spirit of the Lord. The Spirit of the Lord. The Spirit of the Lord. So, in Genesis chapter 1, verse 2, it said, and the Spirit of God brood upon the face of the deep.

Read the Bible very carefully. You realize that he wasn't called the Holy Spirit. It was only on two occasions. In Psalm 51, verse 11, when David said, take not your Holy Spirit from me. Now, thank God that Messiah had to be the son of David.

Because David was the only one in the Old Testament that called him the Holy Spirit. And then when you read, Isaiah also called him the Holy Spirit. But Isaiah had to call him the Holy Spirit because he was trying to buy into the New Testament era how the Holy Spirit is a person. So, in Isaiah chapter 63, verse 10, he talks about how you can grieve the Holy Spirit. You can vex the Holy Spirit. You can grieve a machine. You cannot grieve a machine. You cannot grieve a wind. You can't grieve. Grieving talks about a person. So, Isaiah, in the midst of the Old Testament, dropped something in about the fact that the Spirit of God is a person. [14:29] So, he called him the Holy Spirit. And verse 10 and verse 11, outside of that, there's nowhere in the Old Testament where the Spirit of God was called the Holy Spirit. But in Matthew chapter 1, the Bible talks about how the angel visited Mary.

Let me tell you about the Old Testament. I've said it before, but let me just reiterate it. In the Old Testament, the Spirit of God was in the Old Testament working. It came upon all great men. Great men and women of God used them mightily.

But the two different things about the Holy Spirit in the Old Testament is, number one, he was not on a lot of people at the same time.

So, he didn't come on like many people. No. He came on individuals. He came on. That's why Moses stood out. That's why David stood out.

Joshua stood out. And there are three main offices in the Old Testament that you can't be an officer in God without the Holy Spirit. Priest, king, and a prophet.

[15:43] Let's all say that together. Priest. King. Say after me. Say priest. Priest. King. And a prophet. And all these things, you cannot be any of them without the Holy Spirit coming upon you in the Old Testament so long as the people of God was concerned.

All right. And so, the Holy Spirit came on individuals. Some of them had the privilege of becoming prophets and priests. Some of them had the privilege, like David. He was a king and a prophet, but not a priest.

Like Moses. Moses was a prophet, and he was operating in the capacity of as a priest at some points. Samuel was a prophet and a priest, but he wasn't a king.

So, at best, you can operate in two offices at a time. It was only Jesus who combined the priests. He's a prophet, he's a priest, and he's a king. So, it was a unique role in Jesus' life.

Now, so the Holy Spirit in the Old Testament came on individuals at a time. Secondly, the Holy Spirit in the Old Testament never settled on them permanently.

[16:50] So, you see, and the Spirit of the Lord came upon Samuel. And the Spirit of the Lord, yes, there were certain unique individuals who was, it was said about them that the Spirit of the Lord was with them.

Like Moses, so Joseph, Moses, Joshua, Elijah, Elisha, Samuel. Now, these six people, it was said that the Spirit of the Lord was with them.

However, there's one more person who didn't just say the Spirit of the Lord was with him, but the Spirit of the Lord stayed with him. David. David was a man who had the Spirit of God constantly in a certain dimension.

No wonder he had to be the father of the Messiah. Yeah. This is very important. But when you step into the New Testament era, it's different. In the Old Testament, there are 3,808 phrases which every, it was all throughout the Old Testament.

And it is, that says the Lord. That says the Lord. That's what makes it the Word of God. What makes it the Word of God? God said, that says the Lord. So, you remember when we were talking about no more delays, in Ezekiel chapter 12, verse 21, 22, it said, that says the Lord.

[18:05] This proverb will no more be used. God has to say it. But it's very important to understand the place of the Spirit in anything you can attempt to do for God. The Spirit of God is so essential.

Now, so in the Old Testament, there's this whole period after the Old Testament was written, between the New Testament and the Old Testament, which is called the intertestamental times, 400 years of silence. There was no recording of anything.

Why? Because God was not saying anything. God was not spirit. Not that he wasn't speaking. The Spirit of God was not moving on people. Because one of the signs of the Spirit of God moving is when the Spirit of God moves upon you, you speak.

Anybody the Spirit of God moved upon, usually in the Old Testament, there are three things that happen. The Spirit of God will make you be, he will make you act, he will make you speak.

You become somebody. So that's why he made some people kings. He made some people prophets. He made some people priests. Because he took the Spirit. So the Spirit of God, when he comes upon you, he has the ability to make you be.

[19 : 06] He has the ability to make you act. Something could take a jawbone off an ass and slaughter trained army commanders. Why? Because the Bible says the Spirit of the Lord came upon him.

And the Spirit of the Lord enabled him to do. So in the Old Testament, in the Bible, the Spirit of God comes upon you to be. He comes upon you to do or to act. But also, he comes upon you to speak. And that is a common trend throughout Scripture. And then after the Old Testament, that's what we have. Suddenly we have the Pharisees and the Sadducees. The Pharisees and the Sadducees were writing.

They were writers. They were studying, but they were studying the Scriptures without the Holy Spirit on them. So they ended up bringing all kinds of problems. The Pharisees and the Sadducees, they were sects, extreme sects.

The Sadducees were liberals, while the Pharisees were conservatives. All right? So they're leftists and they're rightists. Yeah. So it's always been like that. So the Pharisees, and Jesus was more bent towards the Pharisees than the Sadducees.

[20 : 07] The Sadducees, they are sad to see, you know. They are very sad. So they are sad. They can't see. They don't believe in the existence of angels. They didn't believe in the existence of spirits.

They didn't believe in life after death. They are so liberal. Their philosophy was, eat and drink. Tomorrow you die. That's it. Enjoy, have sex, eat, have party, blow time. And that's all.

So Pharisees and Sadducees were like that. And they were always having conflict with the Pharisees, who were the conservatives and very extreme. They were extremists. They said the law of God is too good.

So they did. They wrote more laws. So if they say that don't touch a book, don't touch a book on a Sunday, they will leave that law and write. Don't look at a book.

So don't go near a book. So they're extreme. And so that's why they had problems with Jesus because they thought they were disciples of Moses. They thought they were the descendants of Abraham.

[21 : 03] But they were not doing the works of Abraham. Jesus said, if you are the children of Abraham, you will do the works of Abraham. And your father Abraham did not seek to kill me, but you want to kill me. John chapter 8 verse 39.

And John chapter 5 verse 39. Jesus said, you are searching through the scriptures, thinking that in them you have eternal life. And these scriptures are pointing to me. Yet you will not come to me that you have eternal life.

Because they were the, Jesus is number one enemies. Jesus is number one opponents. They were in the opposition when it came to Jesus Christ. And so the Pharisees and the Sadducees, they were sects without the spirit.

And so we go to theological institutions and there are lecturers there who don't believe in the scriptures. But they are lecturing on theology. You see, the fact that you know, you have ideas about theology doesn't mean you know the tales of the logic.

But so you meet people who tell you that the Bible contradicts itself. Who tell you that the Bible is not the word of God, but the word of man. They will say all kinds of, Satan, that's the first thing Satan did when he showed up.

[22 : 03] He had to attack the word of God. So they are not very far from Satan. It's Satan who is working through them. Anyone who attacks the word of God is working for Satan. It's Satan's bona fide employee or agent.

Sometimes knowingly or unknowingly. All right. So for many years, they didn't experience prophecy because the Holy Spirit was kind of in a very, let me say it in this way.

Not so much to mean that. Like he was switched off. So for 400 years, they didn't have experience of the Holy Spirit. Then the Holy Spirit, after 400 years, shows up again.

And guess who he shows up on? He shows up on a fetus in the mother's womb. Six months old fetus in the mother's womb.

The Holy Spirit came upon him. After 400 years of silence, he came on a fetus. And the fetus reacted. Mary Elizabeth said, When I heard the greetings, Luke chapter 1 from verse 40 to 41, that was, He said, When the sound of your voice came to me, the baby in my womb leapt for joy. [23:15] In Luke chapter 1, the same Luke chapter 1, I think verse 14, 15, 16, somewhere, The angel came and prophesied to Zachariah that your wife is about to have a child.

Give me verse 13. Your prayers have been answered. Okay? Say your prayer. You shall bear, watch this. You shall bear a son, and shall call his name John. What does verse 14 say? Verse 14. Thou shall have joy and gladness, and many shall have just at his birth. The next verse. The great drink no one. And he shall be filled. Let's read that back.

Let's read that back. From the womb. From the womb. From the womb. From the womb. From the womb. From his mother's womb, the Spirit of God is about to come upon him in the womb.

Wow. So when Mary greeted, the Holy Spirit did the work. Do you know why? Because the word has been conceived in Mary.

[24:13] Mary. So when she went and spoke, she didn't just speak for herself. She greeted her greetings. Just her greetings started moving things. The child was filled with the Holy Spirit at the greetings of Mary.

Because Mary at that time was carrying the eternal God wrapped into the womb of a woman. So the Holy Spirit is so essential.

It's so cardinal. So long as what God can do with your life, with my life, with our lives on this earth. That's why I took you first to Revelation chapter 22.

Verse 17 which says that the Spirit and the church are not. We are now talking together. That's where God is leading us to. It gets to a point where initially it was the Spirit said, the Spirit said, the Spirit said, the Spirit said.

But it gets to a time where it's now the Spirit and the church are speaking together. Because the church has been so jasperized. You know, remember that? God has worked himself so much in the church that the church now speaks with one voice with God, the Spirit.

[25:22] That's where we are going. So that's what I'm trying to take you through gently. So in the Old Testament, the Spirit of God used to come upon people temporarily. It comes upon not all or come upon individuals.

Then in Numbers chapter 11, Bible says that God told Moses that he says you are complaining that the work is too much for you. Bring 70 elders and I will take the Spirit that is upon you, Moses.

Can you? He didn't say I'm going to train you. The Word of God is not based on just training. It's based on the Spirit. God told Moses, bring them and I will take the Spirit. He didn't say I'm bringing a new Spirit from heaven.

The thing is already on you, Moses. I'm going to take that Spirit and put it upon them and they shall bear the burden with you. And then when they did that, two guys didn't manage to show up at the tabernacle where the event was happening.

They were back in their tents. And Joshua, Moses' servant, when he went to their tents, he saw these gentlemen that they were also speaking. Because when the Spirit of God comes upon you, you speak.

[26:22] There they were speaking. They were speaking. And so he went back to Moses. He said, Moses, the two guys, Nadab and Nadab, they are there.

They are also speaking. Should I go and stop them? He said, hey, are you jealous for my sake? Don't be jealous for me. I'm not jealous. The fact that it's upon them, I'm not jealous. Because then Moses drops something big.

He says that Moses said to him, envious thou for my sake, would God that all. In other words, I desire that all the lost people were prophets and the Lord will put his Spirit upon them.

Now, what Moses said was not an Old Testament thing. Because the Spirit comes on individuals, not all. So suddenly, Moses brought into God's mind, after Christ has come and left.

Moses brought into it and he said, he prophesied. He said, I would that all God's people will have the Spirit of God at the same time. And so then, Ezekiel spoke about it.

[27:28] Then Joel also repeated it. Jeremiah also spoke about it. But Joel repeated it in Joel chapter 2, verse 20. He said that, in the last days it shall come to pass, that I'll pour my Spirit upon all flesh.

So now it has become a prophecy. It was a desire expressed in the heart of Moses. Moses said it, but now it has become a prophecy. And so that was what the church or God was aiming at to happen to the church.

Now, there's something that most of us always miss. Because it's good to focus on redemption. Redemption is such an amazing thing. But redemption is not the ultimate. Redemption is not the ultimate.

In Galatians chapter 3, Bible says that Christ has redeemed us. That's redemption. He has redeemed us from the curse of the law. Having become a curse for us.

Why? That the blessing of, verse 14, that the blessing of Abraham might come on the Gentiles through Christ. Watch this. That the blessing must come so that we, that's the ultimate, that we might receive the promise of the Spirit through faith.

[28 : 40] So it's not, Abraham, blessings are mine. I am blessed in the morning. I'm blessed. And just rejoicing in the blessing of Abraham. There's a deeper depth. There are depths to go in.

It's the ultimate. God's ultimate is that the Spirit of God will come and rest upon a human being. So that that which is now produced, the product of your life, will not be credited to you, but be credited by the Spirit.

Because in the Old Testament, they kept saying, the Spirit of the Lord is upon me. The Spirit of the Lord is upon me. The Spirit of the Lord is upon me. Now we, in the New Testament, will say, the Spirit of the Lord is in us.

The Spirit of the Lord is in us. The Spirit of the Lord is in us. And so Jesus comes to finish his work, and he was just about to go. And the disciples in their humanity, they didn't understand God's eternal program and plan and intention.

And so they were not happy Jesus was going to go. So in John chapter 16 from verse 5, Jesus said, because I told you I'm going, but now I go my way. I go my way to him that sent me.

[29 : 50] And none of you asketh me. Whither goeth thou. That's nice in James English. None of you asketh me. Whither goeth thou. Wow.

This is good English. I like that. So he said, none of you ask me where I'm going.

Then he continued to say, but because I have said, because I have said these things unto you, sorrow has filled your heart.

Then he said, nevertheless, I tell you the truth. It is expedient, necessary. It's of a cardinal necessity. It is expedient for you, not me.

For you that I go. In what way is that beneficial? You have been my master. You have been the best I know. You are making it possible. You are about to leave me and you are telling me it's in my interest that you leave me.

[30 : 55] He said, it is in your interest. It's expedient for you that I go away. Why? Because if I go not away, then he drops the big word.

The comforter will not come unto you. But if I depart, watch this, I will send him.

That is also another theological interesting statement. A statement that carries some theological significance. The Holy Spirit is God.

Then why is Jesus going to send him? Is the Son not God? Didn't the Father send him? The Holy Spirit, even though he's equal with God, co-nature, co-existence, everything with God.

Yet he submits to the Son and the Son submits to the Father. But they all are equal in power, equal in everything, not equal in divinity, everything. Today I just want to draw your attention to that person, Holy Spirit.

[31 : 54] Because in the Old Testament, he was not focused as a person. He was focused more as an it, like a force. So that's why Jehovah's Witnesses say it's a force from God.

Because it's kind of impersonal. He just, he doesn't talk to people. He comes upon people. He doesn't talk. He doesn't cry out. He doesn't do things.

He says, if I do not go, the Comfort, I will not come. But if I go, I will send him. I will send him. It's like, I'm sending him.

It's very interesting. I'm sending God. So who is who? But it makes it easier to understand when Jesus said, the Father sent me.

I came to do the Father's will. So he said, if I go, I will send him to you. Now, he uses the word, if I go away, the Comfort will not. Say the Comfort. I taught you about the Comfort.

[32 : 51] First of all, the Latin word, we get the Comfort. Comfort is from a Latin word. And it's two words, com forte.

Com, with, sorry. Com means with, all right. So comfort, forte, strength. So it comes with strength, all right. That's Latin. The Latin derivation of that word, comforter, means the one who comes with strength.

And in fact, in olden days, soldiers, when British soldiers are going to war, they always have a chaplain. And the job of the chaplain was to comfort the soldiers. Now, nowadays, when you hear comfort, you are thinking of someone who is stressed or someone who is down.

And then you are tapping the back. Don't worry. Don't worry. Don't worry. Oh, no. The word comforter means to edge them. Go. You can take them. Tiddy with them. Go. That's the work of a comforter.

He edges you on. When you watch boxing, the other camera, what they are doing is comforting. So, you see, after they beat, the guys come and sat down with their face.

[33 : 58] They remove their cleave. And then they pour water on him. And then the coach or manager will tell him something. That's exactly what comfort means.

So, you urge him on to go and win the battle. So, when you say the Holy Spirit is a comforter, it's not somebody who you run and go and sit at home and say, no, no. It's not. Get up. Go back. Go back. That's why we can't stay in church permanently. You have to go back out there. Go back with the power of the Holy Spirit.

With the strength of the Holy Spirit. Go back and face what you, what was threatening. Go back this time. You are not going back as a weak person. You are going back as a comforted one. Hallelujah. Go back. So, the Holy Spirit, just ask, oh, you can do the work. You can serve Jesus. You can become a pastor.

[34 : 51] You can become a shepherd. You can go out of the ministry. You can do it. Come on. Come on. And sometimes you look at yourself. No, I can't do this. Moses said I'm a stammerer.

Some of you guys, I know your problems. I like girls too much. I can't do the work of you. Don't worry. The Holy Ghost will comfort. Or just keep going. You don't, you are not. Is it because you are so much full of yourself? That's your problem.

Because if the Holy Spirit comes upon you, it's no more about you. It's no more about you. That is why Jesus never ministered as God.

He ministered as man. That's why he needed the Holy Spirit. He was trying to let us know. All these things I did was because the Holy Spirit came upon me.

And if you can allow the Holy Spirit to come on you. Jesus. He says you can do greater works. Greater works. I know you are struggling.

[35 : 54] Let me tell you something about men. Human beings. The best of, one wise man said, the best of man, or the best amongst men, is man at best.

The best amongst men is man at best.

Whatever you do, you are still man. You will sleep. You will be weak. You will be tired. You will have weaknesses. You will have limitations. You will have restrictions. It doesn't matter how wonderful you look. You are the best of us, but still you are man.

You are the best of us, but still you are the best of us. But, he says that, so the comforter, give us the NIV, sorry, new amplified version.

The different words for the comforter. He's a counselor, okay, he's the helper, he's the advocate. I like the advocate. Somebody who stands by you in court to speak or defend you.

[37 : 00] You see why you need the Holy Spirit? He's your standby. God, he didn't want to leave you by yourself because there's arm of flesh to fail you. So, he said the Holy Ghost will come and be your standby.

And you depend on him through the battle because you are in a battle you can't win. You can't win by yourself. You can't win. So, he said, stand by.

He's the advocate. He's our helper. Do you understand what Jesus said? It's expedient for you that I go. No. If Jesus was there, he would be doing all these things.

Because the word translated comforter is the Greek word paraclete. The blessed paraclete. I'm talking to you about the blessed paraclete.

The blessed paraclete. Paraclete. Made up of two words. Para and klez. Or kelev. Para is parallel lines. Paramedics. They work along the medics.

[37 : 59] Parallel. They are along. So, paraclete. And kleo. Klez. Call. All right. So, klez is from the Greek word call. Sorry. Keleu.

That's call. So, the church is called ecclesia. X. Out. Called out. The church is called out. So, ecclesia. So, keleu. So, what is a paraclete.

Parakeleu. He's called alongside you. Whatever God has asked you to do, he calls him alongside you. He's the blessed paraclete. And Jesus said, I will send the comforter.

And the original Greek is allos paraclete. Not heteros paraclete. There are two types of paraclete. Heteros and allos.

Heteros is different. Where allos is the same. Now, Jesus said, if I go, I'm going to send you allos paraclete. So, in other words, he is going to be, anything I'm doing is going to be the same.

[38 : 58] Now, as I conclude, so why don't you stay and do it instead of sending another of the same? Because whilst I am in the flesh, I am restricted.

How can Jesus be here and be in that other church at the same time? And be as Sunyan, even if they say he's as Sunyan. So, how can we close church and you go home with Jesus?

Because he also wants to go home with Jesus. I also want maybe the pastor will take him home. But the allos paraclete has to come. And this time, it's not going to be with you, but it's going to be in you.

Wherever. Listen, I'm about to make a statement, very profound statement. It is only Christianity for the purposes of explanation. Let me just call Christianity a religion. Okay. It is only in all the religions of the world.

It's only Christianity that has the object of their worship inside them. Inside us. The spirit is inside. God, the spirit is inside us.

[40 : 11] It's not out. It's inside. It's inside. Christianity. Only Christianity you have that. Where the God they worship is inside them. Check. And the difference, one of the difference between Christianity and Islam, is Islam, there's the last prophet.

After him, nothing else. But in Christianity, after the old one, more of many prophets. They're very different. They're very different. I'll pour my spirit upon all.

So Jesus said, it is to your advantage that I go. And then he said, when the Arloss paracletes come, blessed paracletes. When the paraclete comes, he said, he will do three things.

He will do three things. What he will do for the world, towards the world. What he will do for the believers. And what he will do for Christ. What he will do towards the world. He said, he will convict the world of sin.

Sin, righteousness, and of judgment. Sin, righteousness, and of judgment. You can't make somebody become a Christian. You don't have what it takes.

[41 : 12] Your mother couldn't make you a Christian. The pastor can't make you a Christian. It's the Holy Spirit that convicts. I can convince you, as I said last week. I can convince you of, convince you of vices.

I can convince you of crime. But I can't convince you of sin. When you convince, when it comes to vices. Vices are what you do, we do against ourselves.

So what you do against yourself is vice. What you do against others is crime. What you do against God is sin. I can convince you of vices. I can convince you of crime.

But I can convince you of sin. It takes the Holy Spirit to make someone know in their heart. That you have sinned against God. To convince you. To point to you.

That you have sinned against God. So it doesn't matter what society is saying. The Holy Spirit will be telling you something else. Because society cannot convince you of sin. Or of righteousness.

[42 : 11] It is the Holy Spirit. So they can try to make the church stop our message. The Holy Spirit is still the same. He is the convictor of sins. He said when he comes.

He will convict the world of sin. And then he will convict the world of righteousness. It is only Jesus who is perfect. And he will make the world know that.

No, I am not righteous. I am not perfect. I am not good enough. It doesn't matter all the things I try doing. He will convict you. You cannot see righteousness. It is Christ. Righteousness. He becomes our propitiation.

According to Romans chapter 3 and chapter 4. He is our propitiation. Listen. So without Christ, you can't be righteous. Righteous. The Bible says that I am not ashamed. Romans 1, 16. I am not ashamed of the gospel of Christ.

For it is the power of God unto service. Verse 7. He says, for in it the righteousness of God. Oh, man. The righteousness of God is revealed.

[43 : 06] So God's righteousness is demonstrated through the gospel. And the gospel is about his holy son Christ. If we preach the gospel. You see, the one problem of the world.

Oh, sorry. Of the church. Is we are trying to get the world changed. Without a demonstration of the Holy Spirit through us. How can you be preaching without the Holy Spirit?

Wow. Meanwhile, I say, when the Spirit of God comes, you shall be witnesses of me. In Judea. In Samaria. In Jerusalem. In Judea. In Samaria. To the uttermost parts of the world. Acts chapter 1, verse 8.

And so we try to do God's work. We try to win souls without the Holy Spirit. We are actually harming them. We are not helping them. It takes the Holy Spirit.

He is the only one who can convict the world. Of sin. Of righteousness. And guess what? Of judgment. He says, because. Verse 11. Of judgment. Verse 11 of chapter 16.

[44 : 03] Of judgment. Because the ruler of this world is judged. He lets you know. The way you are going. I don't care. Anyway. All these pastors. They are just saying. Go ahead.

When the Holy Ghost visits you. He will convict you about judgment. The judgment can hell. You burn in the hottest part of hell. I can say it. But the Holy Spirit is the one who will convict you. Yeah. Yeah.

All the things I say. It doesn't carry water. Until the Holy Spirit comes upon it. That is when he can convict you of sin. There are many times you do altar call here. You are sitting there. You never came.

We say, who wants to give his life to Christ? Meanwhile, you know you are going to hell. Never came. You know you are not born again. Never came. You've been doing that for many years. Until one day. The Holy Spirit convicts you of the righteousness.

Convicts you of judgment. And you in your heart. Preacher cannot do it. It takes the Holy Spirit. Did you receive something today? Somebody shout hallelujah.

[45 : 01] We thank God for using the servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at charis.org.

Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Charis Ministries. Stay blessed. The Sydney