

### Exegesis

**Vs. 25-26** – “These things have I spoken unto you, being yet present with you. 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.”

Jesus' mention that he was "yet present" with the disciples reminds them that he was about to *leave* them (cf. 13:33; 14:2-3, 12, 18-19). This impacts the apostles emotionally, but the revelation also affects them practically: *how* will they get clarity about the Lord's teaching once he's gone? *Who* will be their instructor now?

In short, the Holy Spirit will fill the gap.<sup>1</sup> He will “teach [them] all things” and “bring all things to [their] remembrance.” Notice Jesus does not say “*new* things,” so these two aspects of the Spirit are functionally *synonymous*.<sup>2</sup> Jesus, as the word incarnate, did fail to teach his followers anything; he gave them *everything* they needed to know. It was the disciples who failed to comprehend the Lord's teaching. Thus, as a teacher and reminder, the Holy Spirit will act as a *mentor*, helping them grasp *all the things* they've *already* been taught. And historically, this is precisely what we find. Once the Spirit indwelt the apostles, they started making connections they had never before (cf. 2:19-22; 12:16; 20:9; Ac. 10:9-48). As Klink so fittingly puts it, “The Spirit is a living representation of all that Jesus had once spoken, a *creative exposition* of the gospel” [author's emphasis]. He will show them things they never noticed before, but the things he will show them were *always* there.

Interestingly, the Lord says the Holy Spirit will be sent by “the Father...in [Jesus'] name.” The Father sent God the Son to act as his personal representative (vs. 24; cf. 5:23-24; 13:20; Mat. 10:40; Lu. 9:48), and now he is sending God the Spirit to act as *Jesus'* personal envoy (cf. 15:26; Gal. 4:6).<sup>3</sup> Thus, as Köstenberger explains, “the Father is never sent; he is sender of both the Son and the Spirit. The Spirit is never sender; he is sent by both the Father and the Son. Only Jesus is both sent one and sender; sent by the Father, he sends both the Spirit and the disciples.”<sup>4</sup> This means that just as Jesus never contradicted God's word (cf. 12:49), the Spirit

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<sup>1</sup> Though, as mentioned before (*see notes vs. 16-17*), the second Paraclete comes *alongside* the first Paraclete—i.e., Jesus Christ—he does not *replace* him (cf. 1 Jn. 2:1). Remember, Jesus is talking addition, not subtraction. Regarding the phrase “in my name,” Klink (2016), p. 640, explains, “This is a significant phrase, for it explains that the ministry of the Spirit is not technically a replacement of the ministry of Jesus but a continuation, giving further insight into the use of the title “Paraclete” for both Jesus and the Spirit. “In my name” locates the work of the Spirit within the larger work of Christ, just as the work of Christ is located within the larger mission of the Father.”

<sup>2</sup> Köstenberger (2008), p. 442; Carson (1991), p. 505; Klink (2016), p. 640.

<sup>3</sup> Carson (1991), p. 505.

<sup>4</sup> Köstenberger (2008), p. 442.

will not counteract Jesus' teachings, and consequently, the disciples should not compromise on the Scriptures. There ought to be one unified message without dissemination from God to Jesus to Spirit to us (cf. Gal. 1:8-9).<sup>5</sup>

Also, vs. 26 has much to teach us about *scriptural preservation*. Without the Spirit's involvement, there would be no hope for the disciples regarding retention. They simply could not remember everything they needed to know for life and godliness without some help (cf. 2 Pet. 1:3). After all, taking only the Farewell Discourse into consideration, the Lord said *many* things. Even the *best* listener would be unable to repeat *without error* what Jesus said, especially when you realize they would've only heard it *once*. Granted, *eleven* sets of ears listened to these words. And, indeed, these *weren't* your average listeners but the very men who, over the course of almost four years, had grown accustomed to the timbre and tone of Jesus' voice and knew the rhythmic patterns of his teaching style. But even *if* the disciples pooled their memories, they were still men with flawed intellects, to say nothing of the fact that, *by their own admission*, much of what they saw and heard they didn't entirely understand in the moment (cf. 11:13; Matt. 16:11; Mar. 9:32; Lu. 2:50; 9:45; 18:34). Moreover, didn't John write his account *decades* after Jesus' life? Who's to say he didn't forget or misremember something? And, come to think of it, the more time progressed, the more those who witnessed Jesus' life firsthand would die off. How would those born in the *second* century know that what was written in the first century was *trustworthy* and reliable? Or, for that matter, how can *we* know the Bible is true, considering we're removed from the first century by over *two millennia*?

Many persuasive arguments confidently answer each of these questions. The preservation of God's word over two thousand years is a fascinating and compelling study that, at the very least, illustrates the sovereignty of God. Suffice it to say, the Bible we hold in our hands might look different than it did in the first century (i.e., printed, O.T./N.T. bound together, written in English, etc.), but its *content* is the same. However, given the fact that there's an entire academic field devoted to studying how we got the Bible (e.g., textual criticism), and there are far *better* authors who've weighed in on this topic, we will resist the urge to go down the incredibly rewarding but ultimately distracting rabbit hole that is scriptural preservation. For those wishing for a more thorough discussion, see *Scribes & Scripture: The Amazing Story of How We Got the Bible* by John D. Meade & Peter J. Gurry. It is informative without being overly academic.

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<sup>5</sup> How can you know if a prophetic message is true? Compare it to God's written word (cf. Ac. 17:11; 1 Thess. 5:20-21; 1 Jn. 4:1-6). The Spirit will *never* lead us to do or believe something that explicitly contradicts the Bible.

Ultimately, however, even factoring in the countless godly men and women who've devoted their lives to faithfully stewarding God's word, the Spirit acts as the *primary* steward of the Scriptures. After all, it was by his hand that these words were *inspired* (cf. 2 Tim. 3:16-17; 2 Pet. 1:20-21), and it is by his hand that they will be *preserved* (cf. Psa. 12:6-7; Mat. 5:17-18; 1 Pet. 1:22-25). Therefore, the lesson for the believer is this: as the Spirit taught the apostles, as he helped them remember Jesus' words, so he continued to do for *every* believer after the disciples, and so he continues to do today. The same Holy Ghost who helped Jesus' first followers know, understand, and remember God's word has helped every Jesus-follower since (cf. 1 Jn 2:20, 27).

## VIDEO DESCRIPTION

### **Deep Dive: The Gospel of John | Week 51 | John 14:25-26**

SPEAKER: Ben Hyrne, Pastor

Scriptural preservation--i.e., the process by which God has preserved his word for us--is an incredibly rewarding subject to study. However, even factoring in the countless godly men and women who've devoted their lives to faithfully stewarding God's word, as we'll see tonight, the Spirit ultimately acts as the *primary* steward of the Scriptures. After all, it was by his hand that the Bible's words were *inspired* (cf. 2 Tim. 3:16-17; 2 Pet. 1:20-21), and it is by his hand that they will be *preserved* (cf. Psa. 12:6-7; Mat. 5:17-18; 1 Pet. 1:22-25).

**Pastor's manuscript can be found here: <https://docdro.id/g2CX2tb>**

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