

THE HOLY SPIRIT'S CHIEF OFFICE NO 2382

A SERMON
INTENDED FOR READING ON LORD'S DAY, OCTOBER 14, 1894.
DELIVERED BY C. H. SPURGEON,
AT THE METROPOLITAN TABERNACLE, NEWINGTON,
ON THURSDAY EVENING, JULY 26, 1888.

*“He shall glorify Me: for He shall receive of Mine, and shall show it unto you.
All things that the Father has are Mine: therefore said I, that
He shall take of Mine and shall show it unto you.”
John 16:14, 15.*

IT is the chief office of the Holy Spirit to glorify Christ. He does many things, but this is what He aims at in all of them, to glorify Christ. Brethren, what the Holy Spirit does must be right for us to imitate; therefore, let us endeavor to glorify Christ. To what higher ends can we devote ourselves, than to something to which God the Holy Spirit devotes Himself? Be this, then, your continual prayer “Blessed Spirit, help me to ever glorify the Lord Jesus Christ!”

Observe that the Holy Spirit glorifies Christ by showing to us the things of Christ. It is a great marvel that there should be any glory given to Christ by showing Him to such poor creatures as we are. What! To make us see Christ, does that glorify Him? For our weak eyes to behold Him, for our trembling hearts to know Him, and to love Him, does this glorify Him? It is even so, for the Holy Spirit chooses this as His principal way of glorifying the Lord Jesus. He takes of the things of Christ, not to show them to angels, not to write them in letters of fire across the brow of night, but to show them to us. Within the little temple of a sanctified heart, Christ is praised, not so much by what we do, or think, as by what we see. This puts great value upon meditation, upon the study of God's Word, and upon silent thought under the teaching of the Holy Spirit, for Jesus says, “He shall glorify Me: for He shall receive of Mine, and shall show it unto you.”

Here is a gospel word at the very outset of our sermon. Poor sinner, conscious of your sin, it is possible for Christ to be glorified by His being shown unto you. If you look to Him, if you see Him to be a suitable Savior, an all-sufficient Savior, if your mind's eye takes Him in, if He is effectually shown to you by the Holy Spirit, he is thereby glorified. Sinner as you are, unworthy apparently to become the arena of Christ's glory, yet shall you be a temple in which the King's glory shall be revealed, and your poor heart, like a mirror, shall reflect His grace—

*“Come, Holy Spirit, heavenly Dove,
With all Your quickening powers;”*

and show Christ to the sinner, that Christ may be glorified in the sinner's salvation!

If that great work of grace is really done at the beginning of the sermon, I shall not mind even if I never finish it. God the Holy Spirit will have worked more without me than I could possibly have worked myself, and to the Triune Jehovah shall be all the praise. Oh, that the name of Christ may be glorified in every one of you! Has the Holy Spirit shown you Christ, the Sin-bearer, the one sacrifice for sin, exalted on high, to give repentance and remission? If so, then the Holy Spirit has glorified Christ, even in you.

Now, proceeding to examine the text a little in detail, my first observation upon it is this, *the Holy Spirit is our Lord's Glorifier*: “He shall glorify Me.” Secondly, *Christ's own things are His best glory*: “He shall glorify Me: for He shall receive of Mine, and shall show it to you;” and, thirdly, *Christ's glory is His Father's glory*: “All things that the Father has are Mine: therefore said I, that He shall take of Mine, and shall show it to you.”

I. To begin, then, THE HOLY SPIRIT IS OUR LORD'S GLORIFIER. I want you to keep this truth in your mind, and never to forget it; that which does not glorify Christ is not of the Holy Spirit, and that which is of the Holy Spirit invariably glorifies our Lord Jesus Christ.

First, then, *have an eye to this truth in all comforts*. If a comfort which you think you need, and which appears to you to be very sweet, does not glorify Christ, look very suspiciously upon it. If, in

conversing with an apparently religious man, he prates about truth which he says is comforting, but which does not honor Christ, do not have anything to do with it. It is a poisonous sweet; it may charm you for a moment, but it will ruin your soul forever if you partake of it. But blessed are those comforts which smell of Christ, those consolations in which there is a fragrance of myrrh, and aloes, and cassia, out of the King's palace, the comfort drawn from His person, from His work, from His blood, from the resurrection, from His glory, the comfort directly fetched from that sacred spot where He trod the wine-press alone. This is wine of which you may drink, forget your misery, and be unhappy no more; but always look with great suspicion upon any comfort offered to you, either as a sinner or a saint, which does not come distinctly from Christ. Say, "I will not be comforted till Jesus comforts me. I will refuse to lay aside my despondency until He removes my sin. I will not go to Mr. Civility, or Mr. Legality, for the unloading of my burden; no hands shall ever lift the load of conscious sin from off my heart but those that were nailed to the cross, when Jesus Himself bore my sins in His own body on the tree." Please carry this truth with you wherever you go as a kind of spiritual litmus paper, by which you may test everything that is presented to you as a cordial or comfort. If it does not glorify Christ, let it not console or please you.

In the next place, *have an eye to this truth in all ministries*. There are many ministries in the world, and they are very diverse from one another, but this truth will enable you to judge which is right out of them all. That ministry, which makes much of Christ, is of the Holy Spirit, but that ministry which decries Him, ignores Him, or puts Him in the background in any degree, is not of the Spirit of God. Any doctrine which magnifies man, but not man's Redeemer, any doctrine which denies the depth of the Fall, and consequently derogates from the greatness of salvation, any doctrine which makes sin less, and therefore makes Christ's work less—away with it, away with it. This shall be your infallible test as to whether it is of the Holy Spirit or not, for Jesus says, "He shall glorify Me." It is better to speak five words to the glory of Christ, than to be the greatest orator who ever lived, and to neglect or dishonor the Lord Jesus Christ. We, my brethren, who are preachers of the Word, have but a short time to live; let us dedicate all that time to the glorious work of magnifying Christ. Longfellow says, in his *Psalm of Life*, that "Art is long," but longer still is the great art of lifting up the Crucified before the eyes of the sin-bitten sons of men. Let us keep to that one employment. If we have but this one string upon which we can play, we may discourse such music on it as would ravish angels, and will save men; therefore, again I say, let us keep to that alone. Cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music are for Nebuchadnezzar's golden image, but as for our God, our one harp is Christ Jesus. We will touch every string of that wondrous instrument, even though it is with trembling fingers, and marvelous shall be the music we shall evoke from it.

All ministries, therefore, must be subjected to this test; if they do not glorify Christ, they are not of the Holy Spirit.

We should also *have an eye to this truth in all religious movements*, and judge them by this standard. If they are of the Holy Spirit, they glorify Christ. There are great movements in the world every now and then, and we are inclined to look upon them hopefully, for any stir is better than stagnation; but, by and by we begin to fear, with a holy jealousy, what their effects will be. How shall we judge them? To what test shall we put them? Always to this test; does this movement glorify Christ? Is Christ preached? Then therein I do rejoice, yes, and will rejoice. Are men pointed to Christ? Then this is the ministry of salvation. Is He preached as first and last? Are men bid to be justified by faith in Him, and then to follow Him, and copy His divine example? It is well. I do not believe that any man ever lifted up the cross of Christ in a hurtful way. If it is but the cross that is seen, it is the sight of the cross, not of the hands that lift it, that will bring salvation. Some modern movements are heralded with great noise, and some come quietly, but if they glorify Christ, it is well. But, dear friends, if it is some new theory that is propounded, if it is some old error revived, if it is something very glittering and fascinating, and for a while it bears the multitudes away, think nothing of it; unless it glorifies Christ, it is not for you and me. "*Aliquid Christi*," as one of the old fathers said, "Anything of Christ," and I love it; but nothing of Christ, or something against Christ, and it may be very fine and flowery, and it may be very fascinating and charming, highly poetical, and in consonance with the spirit of the age; but we say of it, "Vanity of vanities, all is vanity where there is no Christ." Where He is lifted up, there is all that is needed for the salvation of a guilty race. Judge every movement, then, not by those who adhere to it, or by those who admire and praise it, but by this word of our Lord, "He shall glorify Me." The Spirit of God is not in it if it does not glorify Christ.

Once again, brethren, I pray you, *eye this truth when you are under a sense of great weakness*, physical, mental, or spiritual. You have finished preaching a sermon, you have completed a round with your tracts, or you have ended your Sunday school work for another Sabbath. You say to yourself, "I fear that I have done very poorly." You groan as you go to your bed because you think that you have not glorified Christ. It is as well that you should groan if that is the case. I will not forbid it, but I will relieve the bitterness of your distress by reminding you that it is the Holy Spirit who is to glorify Christ: "He shall glorify Me." If I preach, and the Holy Spirit is with me, Christ will be glorified; but if I were able to speak with the tongues of men, and of angels, but without the power of the Holy Spirit, Christ would not be glorified. Sometimes, our weakness may even help to make way for the greater display of the might of God. If so, we may glory in infirmity that the power of Christ may rest upon us. It is not merely we who speak, but the Spirit of the Lord, who speaks by us. There is a sound of abundance of rain outside the Tabernacle; would God that there were also the sound of abundance of rain within our hearts! May the Holy Spirit come at this moment, and come at all times whenever His servants are trying to glorify Christ, and Himself do what must always be His own work! How can you and I glorify anybody, much less glorify Him who is infinitely glorious? But the Holy Spirit, being Himself the glorious God, can glorify the glorious Christ. It is a work worthy of God; and it shows us, when we think of it, the absolute need of our crying to the Holy Spirit that He would take us in His hand, and use us as a workman uses his hammer. What can a hammer do without the hand that grasps it, and what can we do without the Spirit of God?

I will make only one more observation upon this first point. If the Holy Spirit is to glorify Christ, I beg you to *have an eye to the truth amid all oppositions, controversies, and contentions*. If we alone had the task of glorifying Christ, we might be beaten; but as the Holy Spirit is the Glorifier of Christ, His glory is in very safe hands. "Why do the heathen rage and the people imagine a vain thing?" The Holy Spirit is still to the front; the eternal purpose of God to set His King upon the throne, and to make Jesus Christ reign forever and ever, must be fulfilled, for the Holy Spirit has undertaken to see it accomplished. Amidst the surging tumults of the battle, the result of the conflict is never in doubt for a moment. It may seem as though the fate of Christ's cause hung in a balance, and that the scales were in equilibrium, but it is not so. The glory of Christ never wanes; it must increase from day to day, as it is made known in the hearts of men by the Holy Spirit; and the day shall come when Christ's praise shall go up from all human tongues. To Him every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, lift up the hands that hang down, and confirm the feeble knees. If *you* have failed to glorify Christ by your speech as you should, there is Another who has done it, and who will still do it, according to Christ's words, "He shall glorify Me." My text seems to be a silver bell, ringing sweet comfort into the dispirited worker's ears, "He shall glorify Me."

That is the first point; the Holy Spirit is our Lord's Glorifier. Keep that truth before your mind's eye under all circumstances.

II. Now, secondly, CHRIST'S OWN THINGS ARE HIS BEST GLORY. When the Holy Spirit wants to glorify Christ, what does He do? He does not go abroad for anything, He comes to Christ Himself for that which will be for Christ's own glory: "He shall glorify Me: for He shall take of Mine, and shall show it to you." There can be no glory added to Christ; it must be His own glory, which He has already, which is made more apparent to the hearts of God's chosen by the Holy Spirit.

First of all, *Christ needs no new inventions to glorify Him*. "We have struck out a new line of things," says one. Have you? "We have found out something very wonderful." I dare say you have; but Christ, the same yesterday, today, and forever, wants none of your inventions, or discoveries, or additions to His truth. A plain Christ is ever the loveliest Christ. Dress Him up and you have deformed Him and defamed Him. Bring Him out just as He is, the Christ of God, nothing else but Christ, unless you bring in His cross, for we preach Christ crucified; indeed, you cannot have the Christ without the cross, but preach Christ crucified, and you have given Him all the glory that He wants. The Holy Spirit does not reveal in these last times any fresh ordinances, or any novel doctrines, or any new evolutions; but He simply brings to mind the things which Christ Himself spoke, He brings Christ's own things to us, and in that way glorifies Him.

Think for a minute of *Christ's person* as revealed to us by the Holy Spirit. What can more glorify Him than for us to see His person, very God of very God, and yet as truly man? What a wondrous being, as human as ourselves, but as divine as God! Was there ever another like to Him? Never!

Think of His *incarnation*, His birth at Bethlehem. There was greater glory among the oxen in the stall than ever was seen where those born in marble halls were swathed in purple and fine linen. Was there ever another baby like Christ? Never. I wonder not that the wise men fell down to worship Him.

Look at His *life*, the standing wonder of all ages. Men, who have not worshipped Him, have admired Him. His life is incomparable, unique; there is nothing like it in all the history of mankind. Imagination has never been able to invent anything approximating to the perfect beauty of the life of Jesus Christ.

Think of His *death*. There have been many heroic and martyr deaths, but there is not one that can be set side by side with Christ's death. He did not pay the debt of nature as others do, and yet He paid our nature's debt. He did not die because He must; He died because He would. The only "must" that came upon Him was a necessity of all-conquering love. The cross of Christ is the greatest wonder of fact or of fiction; fiction invents many marvelous things, but nothing that can be looked at for a moment in comparison with the cross of Christ.

Think of our Lord's *resurrection*. If this is one of the things that are taken, and shown to you by the Holy Spirit, it will fill you with holy delight. I am sure that I could go into that sepulcher, where John and Peter went, and spend a lifetime in reverencing Him who broke down the barriers of the tomb, and made it a passageway to heaven. Instead of being a dungeon and a *cul-de-sac*, into which all men seemed to go, but none could ever come out, Christ has, by His resurrection, made a tunnel right through the grave. Jesus, by dying, has killed death for all believers.

Then think of His *ascension*. But why need I take you over all these scenes with which you are blessedly familiar? What a wondrous fact that, when the cloud received Him out of the disciples' sight, the angels came to convoy Him to His heavenly home!—

*“They brought His chariot from above,
To bear Him to His throne;
Clapped their triumphant wings, and cried,
‘The glorious work is done.’”*

Think of Him now, *at His Father's right hand*, adored of all the heavenly host; and then let your mind fly forward to the glory of His Second Advent, the final judgment with its terrible terrors, the millennium with its indescribable bliss, and the heaven of heavens, with its endless and unparalleled splendor. If these things are shown to you by the Holy Spirit, the beatific visions will indeed glorify Christ, and you will sit down, and sing with the blessed Virgin, “My soul does magnify the Lord, and my spirit has rejoiced in God, my Savior.”

Thus you see that the things which glorify Christ are all in Christ; the Holy Spirit fetches nothing from abroad, but He takes of the things of Christ, and shows them to us. The glory of kings lies in their silver and their gold, their silk and their gems; but the glory of Christ lies in Himself. If we want to glorify a man, we bring him presents; if we wish to glorify Christ, we must accept presents from Him. Thus we take the cup of salvation, calling upon the name of the Lord, and in so doing we glorify Christ.

Notice, next, that *these things of Christ are too bright for us to see till the Spirit shows them to us*. We cannot see them because of their excessive glory, until the Holy Spirit tenderly reveals them to us, until He takes of the things of Christ, and shows them to us.

What does this mean? Does it not mean, first, that He enlightens our understandings? It is wonderful how the Holy Spirit can take a fool, and make him know the wonders of Christ's dying love; and He does make him know it very quickly when He begins to teach him. Some of us have been very slow learners, yet the Holy Spirit has been able to teach something even to us. He opens the Scriptures, and He also opens our minds; and when there are these two openings together, what a wonderful opening it is! It becomes like a new revelation; the first is the revelation of the letter, which we have in the Book; the second is the revelation of the Spirit, which we get in our own spirit. O my dear friend, if the Holy Spirit has ever enlightened your understanding, you know what it is for Him to show the things of Christ to you!

But next, He does this by a work upon the whole soul. I mean this. When the Holy Spirit convinces us of sin, we become fitted to see Christ, and so the blessed Spirit shows Christ to us. When we are conscious of our feebleness, then we see Christ's strength; and thus the Holy Spirit shows Him to us. Often, the operations of the Spirit of God may seem not to be directly the showing of Christ to us, but as they prepare us for seeing Him, they are a part of the work.

The Holy Spirit sometimes shows Christ to us by His power of vivifying the truth. I do not know whether I can quite tell you what I mean; but I have sometimes seen a truth differently from what I have ever seen it before. I knew it long ago, I owned it as part of the divine revelation; but now I realize it,

grip it, grasp it, or what is better, it seems to get a grip of me, and hold me in its mighty hands. Have you not sometimes been overjoyed with a promise which never seemed anything to you before? Or a doctrine, which you believed, but never fully appreciated, has suddenly become to you a gem of the first water, a very Kohinoor, or, "Mountain of Light"? The Holy Spirit has a way of focusing light, and when it falls in this special way upon a certain point, then the truth is revealed to us. He shall take of the things of Christ, and show them unto you. Have you never felt ready to jump for joy, ready to start from your seat, ready to sit up in your bed at night, and sing praises to God through the overpowering influence of some grand old truth which has seemed to be all at once quite new to you?

The Holy Spirit also shows to us the things of Christ in our experience. As we journey on in life, we pass up hill and down dale, through bright sunlight and through dark shadows, and in each of these conditions we learn a little more of Christ, a little more of His grace, a little more of His glory, a little more of His sin-bearing, a little more of His glorious righteousness. Blessed is the life which is just one long lesson upon the glory of Christ; and I think that is what every Christian life should be. "Every dark and bending line" in our experience should meet in the center of Christ's glory, and should lead us nearer and nearer to the power of enjoying the bliss at His right hand forever and ever. Thus the Holy Spirit takes of the things of Christ, and shows them to us, and so glorifies Christ.

Beloved, the practical lesson for us to learn is this, *let us try to abide under the influence of the Holy Spirit*. To that end, let us think very reverently of Him. Some never think of Him at all. How many sermons there are without even an allusion to Him! Shame on the preachers of such discourses! If any hearers come without praying for the Holy Spirit, shame on such hearers! We know and we confess that He is everything to our spiritual life; then why do we not remember Him with greater love, and worship Him with greater honor, and think of Him continually with greater reverence? Beware of committing the sin against the Holy Spirit. If any of you feel any gentle touches of His power when you are hearing a sermon, beware lest you harden your heart against it. Whenever the sacred fire comes as but a spark, quench not the Holy Spirit, but pray that the spark may become a flame. And you, Christian people, do cry to Him that you may not read your Bibles without His light. Do not pray without being helped by the Spirit; above all, may you never preach without the Holy Spirit! It seems a pity when a man asks to be guided of the Spirit in His preaching, and then pulls out a manuscript, and reads it. The Holy Spirit may bless what he reads, but He cannot very well guide him when he has tied himself down to what he has written. And it will be the same with the speaker if he only repeats what he has learned, and leaves no room for the Spirit to give him a new thought, a fresh revelation of Christ; how can he hope for the divine blessing under such circumstances? Oh, it were better for us to sit still until some of us were moved by the Spirit to get up and speak, than for us to prescribe the methods by which He should speak to us, and even to write down the very words we mean to utter! What room is there for the Spirit's operations then—

"Come, Holy Spirit, heavenly Dove,"

I cannot help breaking out into that prayer, "Blessed Spirit, abide with us, take of the things of Christ, and show them to us, that so Christ may be glorified."

III. I am only going to speak a minute or two on the last point. It is a very deep one, much too deep for me. I am unable to take you into the depths of my text, I will not pretend to do so; I believe that there are meanings here which probably we shall never understand till we get to heaven. "What you know not now, you shall know hereafter." But this is the point, CHRIST'S GLORY IS HIS FATHER'S GLORY: "All things that the Father has are Mine: therefore said I, that He shall take of Mine, and shall show it to you."

First, *Christ has all that the Father has*. Do think of that. No mere man dares to say, "All things that the Father has are mine." All the Godhead is in Christ; not only all the attributes of it, but the essence of it. The Nicene Creed well puts it, and it is not too strong in the expression: "Light of Light, very God of very God," for Christ has all that the Father has. When we come to Christ, we come to omnipotent omnipresent omniscience; we come to almighty immutability; we come, in fact, to the eternal Godhead. The Father has all things, and all power is given to Christ in heaven and on earth, so that He has all that the Father has.

And, further, *the Father is glorified in Christ's glory*. Never let us fall into the false notion that, if we magnify Christ, we are depreciating the Father. If any lips have ever spoken concerning the Christ of God so as to depreciate the God of Christ, let those lips be covered with shame. We never did preach Christ as merciful, and the Father as only just, or Christ as moving the Father to be gracious. That is a slander which has been cast upon us, but there is not an atom of truth in it. We have known and believed

what Christ Himself said, "I and My Father are one." The more glorious Christ is, the more glorious the Father is; and when men, professedly Christians, begin to cast off Christ, they cast off God the Father to a large extent. Irreverence to the Son of God soon becomes irreverence to God the Father Himself. But, dear friends, we delight to honor Christ, and we will continue to do so. Even when we stand in the heaven of heavens, before the burning throne of the infinite Jehovah, we will sing praises unto Him and unto the Lamb, putting the two evermore in that divine conjunction in which they are always to be found.

Thus, you see, Christ has all that the Father has, and when He is glorified, the Father also is glorified.

Next, *the Holy Spirit must lead us to see this*, and I am sure, that He will. If we give ourselves up to His teaching, we shall fall into no errors. It will be a great mystery, but we shall know enough, so that it will never trouble us. If you sit down and try to study the mystery of the Eternal, well, I believe that the longer you look, the more you will be like persons who look into the sea from a great height, until they grow dizzy, and are ready to fall and to be drowned. Believe what the Spirit teaches you, and adore your Divine Teacher; then shall His instruction become easy to you. I believe that, as we grow older, we come to worship God as Abraham did, as Jehovah, the great I AM. Jesus does not fade into the background; but the glorious Godhead seems to become more and more apparent to us. Our Lord's word to His disciples, "You believe in God, believe also in Me," as we grow older, seems to turn into this, "You believe in Me, believe also in God." And as we come to a full confidence in the glorious Lord, the God of nature, and of providence, and of redemption, and of heaven, the Holy Spirit gives us to know more of the glories of Christ.

I have talked with you as well as I could upon this sublime theme, and if I did not know that the Holy Spirit glorifies Christ, I should go home miserable, for I have not been able to glorify my Lord as I would; but I know that the Holy Spirit can take what I have said out of my very heart, and can put it into your hearts, and He can add to it whatever I have omitted. Go you who love the Lord, and glorify Him. Try to do it by your lips and by your lives. Go you, and preach Him, preach more of Him, and preach Him up higher, and higher, and higher. The old lady, of whom I have heard, made a mistake in what she said, yet there was a truth behind her blunder. She had been to a little Baptist Chapel, where a high Calvinist preached, and on coming away she said that she liked "High Calvary" preachers best. So do I! Give me a "High Calvary" preacher, one who will make Calvary the highest of all the mountains. I suppose it was not a hill at all, but only a mound; still, let us lift it higher and higher, and say to all other hills, "Why leap you, you high hills? This is the hill which God desires to dwell in; yes, the Lord will dwell in it forever." The crucified Christ is wiser than all the wisdom of the world. The cross of Christ has more novelty in it than all the fresh things of the earth. O believers and preachers of the gospel, glorify Christ! May the Holy Spirit help you to do so!

And you, poor sinners, who think that you cannot glorify Christ at all, come and trust Him—

"Come naked, come filthy, come just as you are,"

and believe that He will receive you, for that will glorify Him. Believe, even now, O sinner at death's door, that Christ can make you live; and your faith will glorify Him! Look up out of the awful depths of hell into which conscience has cast you, and believe that He can pluck you out of the horrible pit, and out of the miry clay, and set your feet upon a rock; for your trust will glorify Him! It is in the power of the sinner to give Christ the greatest glory, if the Holy Spirit enables him to believe in the Lord Jesus Christ. You may come, you who are more leprous, more diseased, more corrupt, than any other; and if you look to Him, and He saves you, oh, then you will praise Him! You will be of the mind of the one I have spoken of many times, who said to me, "Sir, you say that Christ can save me? Well, if He does, He shall never hear the last of it." No, and He never will hear the last of it. Blessed Jesus—

*"I will love You in life, I will love You in death,
And praise You as long as You lend me breath;
And say when the death-dew lies cold on my brow,
If ever I loved You, my Jesus, 'tis now.
In mansions of glory and endless delight,
I'll ever adore You in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved You, my Jesus, 'tis now."*

We will do nothing else but praise Christ, and glorify Him, if He will but save us from sin. God grant that it may be so with every one of us, for the Lord Jesus Christ's sake! Amen.

EXPOSITION BY C. H. SPURGEON:

John 16:1-16.

Verse 1. *These things have I spoken unto you, that you should not be offended.*

Or, “made to stumble.” Christ would not have you who are His people caused to stumble by anything that happens to you. He wants you to walk without tripping; His angels bear you up in their hands lest at any time you should dash your foot against a stone. He Himself, as your Guardian, comes and speaks beforehand to let you know what is to occur to you, that you may not be caused to stumble by any fresh trial that may assail you.

2. *They shall put you out of the synagogues: yes, the time comes, that whosoever kills you will think that he does God service.*

Christ's disciples were to expect opposition of the cruelest kind. They were to be put away from those with whom they had long worshipped. They were even to run the risk of losing their lives; but Jesus foretold what would happen to them, that they might not be stumbled at it. Such was their Lord's love to them that He would not have them attacked unawares; by His grace, they would hold on, and hold out, they would persevere to the end; but there would have to be a struggle and to help them in the fight, Jesus tells them all about it before it begins. We say, “Forewarned, forearmed.” So the disciples were; and so are you. Your Lord tells you that you will not get to heaven without trials: “In the world you shall have tribulation.” And He tells you this that it may not surprise you when it comes, that it may not act upon you like a sudden gust of wind that would upset a little ship; but that you may just keep everything in trim looking for the storm to come: “These things have I spoken unto you, that you should not be caused to stumble.”

3. *And these things will they do unto you, because they have not known the Father, nor Me.*

The persecuting Jews professed to be worshippers of Jehovah; but they did not know the Christ, whom He sent, and, therefore, in very truth they did not know the Father either. How can you expect that those who do not know the Father will know the Son, or any of the other children of the divine family? As they rejected the Elder Brother, will they not also reject the younger ones? Is the disciple to be above his Master, or the servant to be treated better than his Lord? Think not so; and therefore expect that you will not be known, even as the Father and the Son were not known—

***“Tis no surprising thing,
That we should be unknown:
The Jewish world knew not their King,
God's everlasting Son.”***

4. *But these things have I told you, that when the time shall come, you may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.*

Our Lord did tell His disciples something about “these things.” He did warn them to expect opposition, but He did not dwell upon that theme, He did not expatiate upon it. He did not at first give that prominence to it which He was about to do, and He explains to His disciples why He had not talked much upon that topic: “because I was with you.” It did not matter, how they were opposed so long as He was with them; His society more than made up for anything they might have to suffer; and, dear child of God, if you now enjoy the presence of Christ, and the power of His Spirit, you need not mind what happens to you.

5, 6. *But now I go My way to Him that sent Me; and none of you asks Me, Where are You going? But because I have said these things unto you, sorrow has filled your heart.*

They were cast down because He was going away from them. Love awoke fear. It was a hard thing for them to have to miss Him; they could not tell what might happen to them when their Leader was gone from their midst. Do you wonder that they were filled with sorrow? Yet there was no real cause for grief; there was rather reason for rejoicing when they understood the true lesson of Christ's departure. There is no real cause for your sorrow, dear friends. If you knew all things, you would rejoice exceedingly in that very thing that now most troubles you.

7. *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 to you; but if I depart, I will send Him to you.*

And the Comforter is better for us than the personal presence of Christ. We do not always think so; but it is true. It is better for the Church to have the Holy Spirit in the midst of her, than for Christ to be here in His bodily presence on the earth.

8. *And when He is come, He will reprove the world of sin, and of righteousness, and of judgement:*

The world is not as yet convinced, but it is convicted; though it does not own its guilt, there is more than sufficient evidence to prove it guilty in the sight of God.

9. *Of sin, because they believe not on Me;*

What must be the depth of human wickedness that sinners will not accept a Divine Savior! This is the crowning, crushing proof of human guilt: "They believe not on Me."

10. *Of righteousness, because I go to My Father, and you see Me no more;*

Christ was righteous, the righteous One, whom men rejected, for He has gone up to the Father's side, where He could not have been if He had not perfected righteousness. The very going back of Christ to the Father's throne proves that righteousness does exist, and convicts men of sinning against it.

11. *Of judgment, because the prince of this world is judged.*

The Gospel judges him, and dethrones him; and as there has been a judgment of the world's king, so there will be a judgment of the world itself.

12. *I have yet many things to say to you, but you cannot bear them now.*

Some teachers overload their hearers with truth till I might truly say that they pile on the agony. Truth which cannot be received is often most irksome and burdensome to the hearer; when the mind is not in a fit condition to bear any more instruction, it is cruel work to impose it. Our Lord Jesus did not so overburden His disciples: "I have yet many things to say unto you, but you cannot bear them now."

13. *Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself;*

This is a very wonderful expression: "He shall not speak of Himself." We have plenty of men, nowadays, who boast that they do speak of or from themselves; that is to say, they profess to borrow from no one, not even from God. They are original thinkers, inventors; they bring forth fresh things out of the depth of their wonderful minds; but even the Holy Spirit is here said not to "speak of Himself."

13. *But whatsoever He shall hear, that shall He speak;*

That is just our business, to hear God's message, and then to speak it; and if the Holy Spirit does this, and if Jesus did it, we may also be glad to do the same. We are no inventors of great novelties; we are simply the message-bearers of the Most High, the declarers of the old truths which God has revealed to us.

13-16. *And He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father has are Mine: therefore said I, that He shall take of Mine, and shall show it unto you. A little while, and you shall not see Me: and again, a little while, and you shall see Me, because I go to the Father.*

How wonderful this is! We are to see Jesus because He has gone to the Father. It looks as if that were a reason why we should not see Him; but we see Him better, by faith, now that He has gone to the Father, than we could have seen Him while He was here below covered with the veil of His humiliation. Yet it is hardly surprising that the disciples were puzzled by their Lord's words: "A little while, and you shall not see Me: and again, a little while, and you shall see Me:" and, "Because I go to the Father."

HYMNS FROM "OUR OWN HYMN BOOK"— 426, 437, 416.

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