

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth *with* you, and shall be *in* you.

But notice what happens when I take the same passage in the same version, and simply emphasize different words:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he *dwelleth* with you, and *shall be* in you.

Notice how the first way of reading this Scripture emphasizes a change of location from the outside of Christ's disciples to the inside of them (which, if this is understood as movement in space, cannot be true, since the Holy Spirit has always been omnipresent); whereas the second way of reading this passage emphasizes the assurance that the Holy Spirit who is already dwelling with Christ's disciples will continue to dwell with them even after Christ ascends to heaven.

But how then shall we understand the language employed in John 14 and 15 and 16, where we read of the giving of the Spirit, and the sending of the Spirit, and the coming of the Spirit? We should not understand these expressions in terms of a new location in space to which the Holy Spirit is coming, but in terms of a new relationship into which the Holy Spirit will enter with Christ's disciples.

Let us attempt to put ourselves into the historical situation. In John 16:6-7 the Lord Jesus said:

But because I have said these things unto you, sorrow has filled your heart. Nevertheless I tell you the truth: it is expedient for you that I do away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Christ is about to depart from His disciples. They were filled with sorrow