

Session 12 The Holy Spirit's Role (Jn. 15:26)

I. TRINITARIAN FELLOWSHIP AS THE REALM OF FIRE

¹⁴... who among us shall dwell with the devouring fire (God's glory, presence, and love)? Who among us shall dwell with everlasting burnings (God's glory, presence, and love)? (Isa. 33:14)

- A. Jesus prophesied that there is coming a time of great pressure on the earth. In those days many will be gripped with four predominant negative emotions due to a **disconnect** with Jesus through prayer (**Mt. 26:41**) and a **disconnect** (**Rom. 11:25**) from the plan and storyline of heaven—the gospel.
- B. The Spirit calls the Church to her *inheritance* of experiencing God's love in the context of engaging with the Trinity in fellowship. It is our privilege (glory) and destiny to participate in this fellowship.
²²And the glory which You gave Me I have given them...²⁴Father, I desire that they...Me may be with Me where I am, that they may behold My glory which You have given Me... (Jn. 17:22, 24)
- C. Jesus warned the end-time generation about the rise of negative emotions which can be summed as “the love of many growing cold.” We are, however, called to *live in* and *experience* the fire of God's love as the **only** safe place to be. The eternal fellowship of the Trinity is this place of fire.
¹²And because lawlessness will abound, the love of many will grow cold. (Matt. 24:12)
⁷Many waters (fear, offense, lust, deception) cannot quench (flames of fire, a most vehement flame) love, nor can the floods drown it.” (Song 8:6-7)
- D. The Father's answer is an end-time witness anointed with a seal of fire, the spirit of burning (Isa. 4:4). The glory of the Trinity is expressed as fire, which Isaiah calls *His everlasting burnings*. We are invited to **dwell** in God's fire by **interacting** with the Trinity, **receiving** God's love from Them and one another as well as **release** the fire of His love back **to God**, to one another, and to the world.
²⁴For the Lord your God is a consuming fire, a jealous God. (Deut. 4:24)
- E. Moses was the first to encounter the realm of God's fire in the context of the revealing of the divine Name, YHWH, as Moses experienced the transcendence of God's glory in the Name. When God revealed the divine Name, He also revealed Himself consumed with fire in God's zealous love.
- F. The Father, Son, and the Spirit are the *everlasting burnings* and the *Fellowship of Eternal Flame*.
1. The Father is consumed with fire (Rev. 4:3).
2. The Son is consumed with fire (Ez. 1:27).
3. The Spirit is consumed with fire (Rev. 4:5).
- G. The primary onramp into the realm of fire is by dialoguing with God through the Word (Jer. 23:29).
³²And they said to one another, “Did not our heart burn within us while He talked with us on the road and while He opened the Scriptures to us?” (Lk. 24:32)
²But his delight is in the law of the Lord, and in His law he meditates day and night. (Ps. 1:2)

II. THE TRINITY: ONE GOD IN THREE PERSONS

- A. The term “Trinity” is not found Scripture, but it speaks of the unity in the Godhead (the Father, Son and Holy Spirit). In the Godhead, there are three distinct Persons, but there is only one God. The reality of the Trinity is one of the most important and glorious doctrines in the Bible. Over 70 passages in the New Testament present the Father, Son, and Spirit in deep relationship together.
- B. The doctrine of the Trinity teaches that God exists as *three Persons*—Father, Son, and Spirit. Each distinct Person is fully and eternally God, yet there is *only one God*. The mystery of the Trinity is that three divine Persons dwell together forever in deep relationship as one God. All three Persons are coeternal, together, and equal. Jesus is equal to the Father, as touching His deity, yet inferior to the Father as touching His humanity.
- C. The Son and the Spirit are two distinct Persons who are both God. **The Son is God:** Jn. 1:1–3, 14; Jn. 5:17, 21, 26; Jn. 8:58; Jn. 14:7; Jn. 20:28; Rev. 1:11, 17; **The Spirit is God:** Matt.12:31; Lk 1:35; Jn 14:16–17; Jn 16:7–15; 2 Cor. 3:17; 2 Cor. 13:14; Eph. 4:4–6; 1 Pet. 1:2–3; Rev. 1:4.
- D. In light of the mystery of the Trinity and the often academic nature associated with the subject, many confess its truth while unsure of its practical implications and benefits. The result is that the Trinity is overlooked in our communion with God and is considered unnecessary to our daily living.
- E. We come to understand and experience the Trinity through meditating on scripture and actively talking to the Godhead, where worship becomes the context for understanding. There is significant impact that awaits us when we participate in the Trinitarian conversation. Trinitarian thinking and communion cause us to get our eyes off ourselves and get lost in fellowship, to which we are called.
- F. “The modern culture of subjectivity has long since been in danger of turning into a culture of narcissism, which makes the self its own prisoner and supplies it merely with self-repetitions and self-confirmations. It is therefore time for Christian theology to break out of this prison of narcissism, and for it to present its doctrine of faith as one of the all-embracing history of God. This does not mean falling back into objectivistic orthodoxy. What it does mean is that experience of the self has to be integrated into the experience of God, and the experience of God has to be integrated into the Trinitarian history of God with the world. God is no longer related to the narrow limits of a forgiven, individual self. On the contrary, the individual self will be discovered in the overriding history of God and only finds its meaning in that context.” *Jurgen Moltman*
- G. “For the Greek philosophers and the Fathers of the church, knowing meant something different. It meant knowing in wonder. By knowing or perceiving one participates in the life of the other. Here knowing does not transform the counterpart into the property of the knower; the knower does not appropriate what he knows. On the contrary, he is transformed through sympathy, becoming a participator in what he perceives. Knowledge confers fellowship. That is why knowing, perception, only goes as far as love, sympathy and participation reach.” *Jurgen Moltman*

²³Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; ²⁴but let him who glories glory in this, that he understands and knows Me, that I am the LORD ... (Jer. 9:23–24)

III. THE PROMISE OF THE SPIRIT

²⁶*“But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. (Jn. 15:26)*

- A. One of the New Covenant privileges is the engagement the redeemed enter into with the Holy Spirit. Under the Old Covenant, the Spirit only rested on a few for a particular task they were chosen for, i.e., prophets and kings. However, under the New Covenant the Spirit is made available to all.
- B. Throughout the Old Testament the Lord promises that there would come a time when He would release the Holy Spirit on all the redeemed and that all would participate in the power of the Spirit. At the birth of the church, Peter stated that the birthing of the church is deeply tied with the unfolding of the prophecies and promises of Joel related to the full release of the Holy Spirit.

²⁸*And it shall come to pass afterward that I will pour out My Spirit on all flesh... (Joel 2:28)*

- C. In Jn. 15:26 when Jesus states, “whom I shall send,” He is identifying and declaring Himself as the God who spoke to prophets who promised that He would release the Spirit to the people of God.
- D. The Holy Spirit satisfies –

³*For I will pour water on him who is thirsty, and floods on the dry ground; I will pour My Spirit on your descendants, And My blessing on your offspring ... (Isa. 44:3)*

- E. The Spirit gives grace to walk in the ways of God –

²⁷*I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. (Ez. 36:27)*

- F. It is by the Spirit that we are born again and live –

¹⁴*I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken it and performed it, says the LORD. (Ez. 37:14)*

- G. The Spirit empowers and facilitates an intimate relationship with the Godhead –

²⁹*And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,’ says the Lord GOD. (Ez. 39:29)*

- H. The Spirit will bring eschatological recovery to the environment of Israel and the nations –

¹⁵*Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest. (Isa. 32:15)*

IV. THE HELPER: THE SPIRIT IN JOHN 13-17

¹⁶And I will pray the Father, and He will give you another Helper, that He may abide with you forever— (Jn. 14:15–16)

- A. One of the beautiful components of Jn. 13-17 is that each Person of the Trinity is described and Jesus highlights each function and role between them and in relation to us as believers.
- B. In Jn. 13-17 the Holy Spirit is described as the Helper (parakletos) and the Spirit of truth. The Spirit of truth (Jn. 14:17; 15:26; 16:13) is sent by Jesus (Acts 16:7 NASB) but comes from the Father (Mt. 10:20). He comes with reality:
 - 1. Teaching us about the union we have through the born-again experience – Jn. 14:26
 - 2. Revealing the beauty of Jesus – Jn. 15:26; 16:14-15
 - 3. To dwell with us and in us forever – Jn. 14:16-17
 - 4. Convicting the world of sin, righteousness and judgment – Jn. 16:8-11
 - 5. Guiding us into truth, to speak of things to come and speak what He hears – Jn. 16:13
- C. The Holy Spirit as Helper will primarily help as the Spirit of truth, which is significant when considering the context of Matt. 24:4-5, 11, 23-24 and the eschatological crisis of deception. Two of the greatest subject matters that are and will be under attack in the culture are the nature of Christ (Jn. 14:6) and His Word (Jn. 17:17; Ps. 2:3).
- D. The Spirit's primary task is to show and teach us about Jesus' beauty and equip us to do the same. It is common to limit our understanding and experience of the Holy Spirit to unusual manifestations. However, the primary thing the Spirit loves to give Himself to is manifesting and declaring the beauty of Jesus—His character, heart, power and purpose.

¹⁴... He will take of what is Mine and declare it to you. ¹⁵All things that the Father has are Mine. Therefore, I said that He will take of Mine and declare it to you. (Jn. 16:14–15)

¹⁰But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God ... ¹²Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. (1 Cor. 2:10, 12)
- E. One of the primary ways we grow in understanding the free things available to us in grace is by giving ourselves to a wholehearted commitment to obey Jesus, committed to the word of God, praying in our natural language as well as in the Spirit and being deeply connected to a local church.
- F. The New Testament gives us four commands on how to engage with the Holy Spirit:
 - 1. Walk in the Spirit by talking to the Spirit – Gal. 5:16
 - 2. Be filled with the Spirit by being empowered by the Spirit to obey – Eph. 5:18
 - 3. Do not grieve the Spirit (by contending for the unity in the church) – Eph. 4:30
 - 4. Do not quench the Spirit (by honoring the prophetic direction of the Spirit) – 1 Thess. 5:19-20