

Session 5 The Leadership of the Spirit (Jn. 16:9)

“Let me drink from the river of Your pleasures as I delight in Your beauty” (Ps. 36:8; 37:4)

I. 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. 14:16)

- A. The Holy Spirit’s role is referenced four times (**14:16-18; 14:25-26; 15:26-27; 16:7-15**) in the Upper Room Discourse. Each time He is introduced it is chiefly as the Helper (parakletos).
- B. In Jn. 13-17, the Holy Spirit is chiefly 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; in other words, He comes with truth:
 - 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 Greek word used to describe the Spirit is the word ‘parakletos.’ This word at times is translated as Counselor, Comforter or Helper. Each of these translations accurately describe the relationship of the Spirit with the church. As **Comforter**, He comes and **assures** us of the purpose of God (1 Thess. 4:18); as **Counselor**, He **guides** in righteousness; and as the **Helper**, He **empowers** us in our walk.

¹⁶And I will pray the Father, and He will give you another Helper, that He may abide with you forever ... (Jn. 14:16-18)
- D. The Spirit is secondly referred to as the Spirit of Truth. It is important that we not sentimentalize the ministry of the Spirit’s comfort. The way He helps, comforts, assures, counsels, guides and empowers is with the Truth about Jesus (14:6), the Word (17:17), the world (16:9), the cross and the glories to come (1Pet. 1:10-11), our eternal destiny (Eph. 1:13) and forming truth within (Ps. 51:6).
- E. The Holy Spirit as Helper will primarily help as the Spirit of truth, which is significant when considering the context of Mt. 24:4-5, 11, 23-24 and the eschatological crisis of deception.
- F. 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 ... (1 Cor. 2:10)

II. THE ‘PARAKLETE’: THE COMFORTER, COUNSELOR AND HELPER

¹⁷Now the Lord is the Spirit; and where the Spirit of the Lord (where the Spirit is Lord) is, there is liberty. (2 Cor. 3:17)

- A. In Jn. 13-17, Jesus addressed three emotions and the Spirit’s leadership related to them. He speaks to anxiety and the need for assurance (14:27) because of the end-time crisis (Mt 24:6). Jesus addresses sadness (16:6) related to the Father’s cross-centric leadership and the comfort that comes when the cross is fully embraced. Jesus speaks as well to abandonment (14:18) and companionship.
- B. These three emotions highlighted in the Upper Room Discourse speak directly to the apostles, however, I believe these are indicators of the emotional battlefield for the end-time church. There are four negative emotions: fear, offense, lust and deception, which are the battlefronts for the unbeliever as well as for the compromising believer. However, the wholehearted have another set of challenges, namely anxiety, sadness and abandonment, but the Spirit comes alongside as the Helper.
- C. There are 4 specific segments in the Upper Room Discourse where Jesus speaks about the ministry and leadership of the Holy Spirit, who is the Paraklete or Helper. He speaks of the **companionship** of the Spirit (Jn. 14:16-18), the **instruction** of the Spirit (Jn. 14:25-26), the **witness** of the Spirit (Jn. 15:26-27), the **conviction** of the Spirit (Jn. 16:7-15), and the **guidance** of the Spirit (Jn. 16:13-15).
- D. In Paul’s second letter to Corinth, he highlights the pressures he and his team faced (2 Cor. 6; 11-12). 2 Cor. 1 and 4 give us some insight into the emotional challenges caused by the pressure. The emotional challenges seem to coincide with the ones Jesus addressed in the Upper Room Discourse.
 - 1. 2 Cor. 4:8 – hard-pressed but not crushed (*weighed down with depression and anxiety*) – sustained by inward strength and fortitude by the Spirit (Eph. 3:16)
 - 2. 2 Cor. 4:8 – perplexed not despairing (*overcome with sadness*) – Paul was filled with exceeding joy (2 Cor. 7:4)
 - 3. 2 Cor. 4:9 – persecuted not forsaken (*overcome with abandonment*) – Paul had certainty and the fellowship of the Spirit (2 Cor. 5:5; 13:14)

³“Blessed be the God ... God of all comfort, ⁴who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. ⁵For as the sufferings of Christ abound in us, so our consolation also abounds through Christ... ⁸For we do not want you to be ignorant, brethren, of our trouble ... we were burdened beyond measure, above strength, so that we despaired even of life. ⁹Yes, we had the sentence of death in ourselves...” (2 Cor. 1:3-9)

⁷But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. ⁸We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; ⁹persecuted, but not forsaken; struck down, but not destroyed (2 Cor. 4:7-9)

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. 2:12)

III. THE HOLY SPIRIT IS NOT AN IMPERSONAL FORCE; HE IS THE GOD OF ISRAEL

- A. Jesus refers to the Spirit as ‘another Helper’. The idea of ‘another’ is Jesus making a reference to Himself as God, and that One of similar substance is coming. **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.
- B. 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. The mystery of the Trinity is that the three divine Persons dwell together forever in deep relationship as one God.
- C. “We worship one God in Trinity, and Trinity in Unity: neither **confounding** the persons nor **dividing** the substance. For there is **one person** of the Father, another of the Son, and **another of the Holy Spirit**. But the Godhead of the Father, of the Son, and of the Holy Spirit is **all one**, the glory **equal**, the majesty **coeternal**. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son uncreated, and the **Holy Spirit uncreated**. The Father incomprehensible, the Son incomprehensible, and the **Holy Spirit incomprehensible**. The Father eternal, the Son eternal, and the **Holy Spirit eternal** ... not three eternal but one eternal... there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible. So likewise, the Father is almighty, the Son almighty, and **the Holy Spirit almighty**. And yet they are not three almighties, but one almighty. So, the Father is God, the Son is God, and the **Holy Spirit is God**; And yet they are not three Gods, but one God.” Athanasian Creed
- D. “**So likewise, the Father is Lord**, the Son Lord, and **the Holy Spirit Lord**; And yet they are not three Lords but one Lord. ... we are compelled ... to acknowledge every Person by himself to be God and Lord; So are we forbidden ... to say; There are three Gods or three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. **The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding**. So, there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity, none is afore or after another; none is greater or less than another. But **the whole three persons are coeternal, and coequal**. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.” Athanasian Creed
- E. The New Testament gives us four commands on how to relate with the Person of the Holy Spirit:
1. Walk in the Spirit by talking to the Spirit – Gal. 5:16
¹⁶I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. (Gal. 5:16)
 2. Be filled with the Spirit by being empowered by the Spirit to obey – Eph. 5:18
¹⁸And do not be drunk with wine ... but be filled with the Spirit... (Eph. 5:18)
 3. Do not grieve the Spirit (by contending for unity in the church) – Eph. 4:30
³⁰And do not grieve the Holy Spirit of God ... (Eph. 4:30)
 4. Do not quench the Spirit (by honoring the prophetic direction of the Spirit) – 1 Thess. 5:19-20
¹⁹Do not quench the Spirit. ²⁰Do not despise prophecies. (1 Thess. 5:19-20)