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

1. 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)

* 1. 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.

*Alright. Let’s go ahead and turn in your Bibles to* ***John 15****. I just want to take these next few moments and talk about the role of the Holy Spirit. The role of the Holy Spirit as Jesus spoke of Him in* ***John 13-17****. Let’s pray.*

*Father, we do love Your presence. Holy Spirit, You manifest Yourself. Father, we thank You, Lord that Your Spirit dwells in us and that He takes the things, Father, that belong to You and the things that belong to Your Son, the things that are near and dear, He declares them to us. Father, thank You for Your Spirit. Show us more. Lord, we want to know Him better. We honor You, Holy Spirit. In Jesus’ Name, Amen.*

*Well, in* ***John 15:26****, Jesus talks about the coming of the Helper, the Holy Spirit, and He says that He will send Him and that He comes and He proceeds from the Father. We’ll talk a little bit more about that in just a few moments, but what is interesting is that in* ***John 13-17*** *the most repeated attribute of the Holy Spirit is that of Helper, and the second one is that He’s the Spirit of truth. The Helper, who is the Spirit of truth.*

*Now, one of the main emphases of* ***John 13-17*** *is this glorious reality of the Father, Son, and the Holy Spirit, this divine family dynamic. The Father, the Son, and the Spirit, they have been in fellowship with one another in eternity past, now, and forever, and we’re speaking of the doctrine of the Trinity.*

*There in Roman Numeral I., I call it Trinitarian fellowship as the realm of fire. The reason why I like to call it the realm of fire is because of the several references where God is showing Himself forth as a consuming fire, but it’s this glorious reality of where we discover God’s love for God. It’s the Father’s love for the Son and the Son’s love for His Father. The Father’s love for the Spirit, the Spirit’s love for the Father, and so forth.*

*And as we interact with that divine family dynamic, we begin to grow in the experiential understanding of how God feels for us. There in* ***Isaiah 33:14****, it talks about dwelling in everlasting burnings, this realm of fire. God’s glory, God’s presence, and God’s love.*

*Now, again, it bears repeating that the context of* ***John 13-17****, and I think I say this every time when I teach on these passages, it’s just by way of reminder, that it happens two days after Jesus taught His disciples about the unique dynamics, these pressures that will come on the earth in the generation of the Lord’s return.*

*In fact, in other passages in the Gospels, Jesus highlights these four negative emotions that will emerge in the human heart in light of these pressures. They are fear, offense, lust and deception. Fear, offense, lust and deception. I believe that these negative emotions, they result from a heart that is disconnected from Jesus in the place of prayer and disconnected from Jesus’ plan and storyline, namely the gospel, where the storyline of the gospel, God’s plan of redemption, it gives us perspective, if anything it gives us hope of where things are going, and as these pressures increase, a prayerless heart is a heart that is devoid of the life of the Spirit releasing the transformative power of Christ on the inside, changing our emotional chemistry and you are therefore left to you own devices.*

*So, these negative emotions begin to emerge, and then, secondly, when we have a disconnect from the narrative of what is happening, then everything that is happening around us will begin to touch our hearts and our minds with confusion.*

*So, in* ***John 13-17*** *one of the things that we see is that Jesus, He is seeking to connect us with our inheritance as believers. It’s absolutely glorious what we see in* ***John 13-17****. This idea of connecting with God’s love, God’s glory, by engaging in the Trinitarian conversation. The Father and the Son and the Holy Spirit, they are actively relating with one another. They are in deep fellowship with one another. Deeply committed to one another. Deeply filled with eternal love for one another. Eternal joy, delight, enjoyment, passion. Our inheritance is to be caught up in that fellowship.*

***1 Corinthians 1:9****, I don’t have it in the notes, Paul tells us that we have been called to the fellowship of the Son as believers, and He’s referring to this community, this divine community, this divine family. Father, Son, Holy Spirit. We’ve been called to experience that fellowship called intimacy with God. It’s where we experience the power of God’s love.*

***Psalm 63:3*** *where it says that His love is better than life. It’s the place where we can experience the superior pleasures of the gospel. It is our privilege. It’s our glory; it’s our destiny as believers to participate in this. Jesus, in* ***John 17:5****, He talks about the glory that He had with the Father before the foundations of the earth. He talks about this relational dynamic called the glory that He had with the Father,* ***John 17:5****, but several verses later in* ***John 17:22****, Jesus, referring to the glory, says, “And the glory which You gave Me, I have given it to them.” What a promise. And He’s given us access. Through the cross He’s given us access to the glory. He’s given us access to the fellowship, the relationship, the presence of God through the cross.*

*Jesus goes on to say later on in* ***John 17:24*** *that this is His desire for us, that we would behold His glory, that we would interact with this Trinitarian dynamic, that it was this desire was one of the things that drove Jesus to the cross was to give us this access to the presence of God.*

* 1. 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)

* 1. 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)

*Again, Jesus, Paragraph C., Jesus warned us, He warned the end-time generation about the rise of these negative emotions, and these negative emotions, they can be summed up by what Jesus prophesies in* ***Matthew 24:17****. He calls it the love of many growing cold. These, again these four negative emotions can be summed up in this one phrase: the love of many growing cold. However, as believers, because of the born-again experience, we have the hope, the privilege, the opportunity, the invitation to interact with red-hot divine love. The realm of fire, the place of everlasting burnings.*

***Song of Solomon 8:6-7****, it talks about the seal of God’s love, the fire of God’s love, the flames of Gods’ love taking hold of the human heart. It’s the first commandment in first place as we experience God’s love for God and we experience God’s love for us, which is of the same intensity as God’s love for God, the* ***Song of Solomon*** *calls it the most vehement flames. The very flames of God grabbing hold of the heart, and then in* ***verse 7*** *of* ***Song of Solomon 8****, it tells us that there is no waters, in other words, there is no pressures, there is no negative emotion, there is no temptation, there is no sin that can snuff out the fire of God’s love, so when we’re talking about the fire of God’s love we really are talking about, if I can say it this way, really the only place of safety is a heart that is equipped and anointed with the first commandment upon our hearts.*

* 1. 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)

*Paragraph D. The Father, again, His answer to this cold love is to have an end-time witness, the body of Christ anointed with the seal of love or the seal of fire as we just talked about out of Song of Solomon. So, we are invited, Paragraph D., we are invited to dwell. You know, it says in* ***Isaiah 33:14****, who among us can dwell with everlasting burnings. Instead of dwell we can say “who can live?” Who can dwell, who can abide, who can stay there. Who can live in that reality, in that realm, so to speak? So, we are invited to dwell in the place of God’s love and the way that we dwell in God’s love is by interacting with God, number one, where we speak to Him, we speak weak words, simple phrases to the Lord, we speak the truth of who He is back to Him, we express our hearts to Him through the Word.*

*So, we interact with Him, number one, number two, we receive of His love. So, dwelling in God’s love or dwelling in God’s fire, or abiding in God is by interacting with Him, number one, number two receiving of Him, and then thirdly, releasing back to Him what we received from Him and releasing to others what we receive from Him. So, we interact with God, we receive of His love, we express our love back to Him, in particular, through lives of obedience, and we extend love to others.*

* 1. 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.

*Now, in paragraph E., Moses was the first one that I could find that encountered the realm of God’s fire, and it happened in the context of God revealing His name as the I AM. The I AM. Where Moses experienced the holiness of God or the transcendence of God or the majesty of God, where the name of God, the glory of God was consumed by the fire of God, of God’s zealous love.*

* 1. 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).

*Now, Paragraph F., I just want to point to number 3 there. We see that the Spirit is consumed with fire. So, when the Lord in* ***Deuteronomy 4:24****, says that, “I am a consuming fire,” it really is a Trinitarian reality, because the Father is a consuming fire, the Son is a consuming fire, the Holy Spirit is a consuming fire.*

* 1. 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)

*The primary onramp to experiencing the fire of God’s love is by interacting with God through His Word.* ***Jeremiah 23:29****, He said, “Is not My Word like a fire?” Jesus, in* ***Luke 24:32****, when He was opening up the Scriptures, He was opening up the Scriptures from the Law, the Psalms, the Prophets, and we know the story, He’s with the disciples. He breaks the bread, and when He breaks the bread, their eyes are open as to who He is and He disappears, and they look at one another and they said, “Did not our hearts burn when He talked with us on the road while He opened up the Scriptures?” So it is when the Holy Spirit, as we interact with the Lord through the Word, opens up the Scriptures is when our hearts get connected with this place of fire. Let’s go to page two.*

1. The Trinity: one God in Three Persons
   1. 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.

*Just giving just a brief, just a brief overview about the Trinity. One of the reasons why I want to do this is because, again, it’s obvious, but again, it just bears repeating that the Holy Spirit is God. He is not just the, He’s not just some invisible force. He is God the Uncreated God. He is God, very God, as it says in one of the creeds. As the Father is God, so the Spirit, the Holy Spirit is God. As the Son is God, the Holy Spirit is God. He’s not merely, you know, God’s tickle feather to make us laugh in the chairs. No, He is Creator God. He is transcendent God. He is the One of Whom the angels around the throne cry out, “Holy, holy, holy,” as much as they do of the Son, as much as they do of the Father. The Holy Spirit is God.*

*The term, “Trinity,” paragraph A., is not found in Scripture. However, we do see the idea of the unity of the Godhead, the Father, Son and the Holy Spirit. They are three distinct persons. The Father is God, the Son is God, the Spirit is God, but there is only one God.*

* 1. 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.

*Paragraph B. The doctrine of the Trinity teaches us, again, that God exists in three persons. Three distinct persons. The Father is not the Son. The Son is not the Father, and the Son is not the Spirit, or the Holy Spirit. Each distinct person is fully and eternally God. The Holy Spirit is eternally God. He is to be honored. He is to be feared as One who is eternally God as the Father is, the Son is. Yet, there’s only one God.*

*So, the mystery of the Trinity, again, is that there are three divine persons who dwell together forever in deep relationship. All persons are coeternal together. Equal. Jesus, equal to the Father as touching His deity as it says in the creeds. Now, what’s interesting is He’s coeternal and He’s equal, Jesus, equal to the Father insofar as His divinity, the Spirit equal to the Father and to Jesus insofar as divinity. I’m getting a little bit ahead of myself, but in* ***John 14*** *Jesus says that, “I will send another Helper.” Another. In the original language there are, I’m not going to try to say it, but there are two different words that could be used there, and one of them means that another one that is different, or there’s another word that says, another one who is equal. Another one who is equal, that’s the word that is being used there. The Holy Spirit, equally God as the Son, who is equally God as the Father.*

* 1. 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.

*Paragraph C. Again, the Holy Spirit is God. I’ve got the verses there for you to look at.* ***2 Corinthians 3:17*** *says, “Where the Spirit of the Lord is,” or the other way to say it is “where the Spirit is Lord,” there is liberty. Where, it’s not just, “Oh, the Holy Spirit is here, let’s just kind of throw the chairs around.” That’s not the liberty that Paul is referring to. He’s referring to the liberty to love God. The liberty to obey and to follow God, to have the freedom to walk in that spirit of obedience, and He says that is the result when we allow or when we follow or when we even yet when we acknowledge that the Holy Spirit is Lord. Jesus is Lord. The Father is Lord. The Holy Spirit is Lord. He is God. He is the I AM. He’s the Creator. He’s the Uncreated God. He's omniscient. He’s omnipotent.*

* 1. 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.

*Now, Paragraph D. In light of the mystery of the Trinity and because of, often, the academic nature that is associated with the subject, what happens is many confess the truth of the Trinity but are unsure as to what the practical implications are, the benefits of understanding the Trinity. And yet, the scripture, in particular the New Testament, in several places calls us to interact with the Trinity.*

*Again,* ***1 Corinthians 1:9****, that we’ve been called to the fellowship of the Son,* ***1 John 1:3****, John says, “That which we’ve seen, handled and touched concerning the Word of life, we have declared it to you, that you may have fellowship with us,” and then* ***verse 3****,* ***1 John 1:3****, he says, “And this is our fellowship, is with the Father and it’s with the Son, where we are called to interact with the Father and growing to understand His commitment, His love, His affection, His delight for His Son. We interact with the Father and we understand His love, His commitment and His delight for the Father and the same with the Holy Spirit. And as we begin to interact with the Trinity there are several things that begin to take place within our hearts, and I’ll just highlight a few of them in just a few moments.*

* 1. 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.

*Paragraph E. So, we are called to understand and experience this, again, this family dynamic through the Father, Son, and the Spirit, and there are two practical ways of how we do that. Number one, we meditate on the scripture, by actively engaging with the Godhead, where we speak to the Father, we speak to the Son, we speak to the Spirit.*

* 1. “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

*Paragraph F., page two, and Paragraph G on page two. Number one, He tells us that understanding the Trinity helps us understand the nature of love. Understanding the Trinity helps us understand the nature of love, because what we see is that one of the reasons why God is love is because He lives in an eternal community of the Father, Son, and the Holy Spirit, that the very nature of love necessitates the giving of oneself to another. I’m going to say this again. The very nature of love, the very nature of God’s love necessitates the giving of oneself to another.*

*Secondly, the nature of community, true community, is understood when we see, according to the scripture, the relationship. The third thing that He highlights in the paragraph of Paragraph E., is that in understanding the Trinity, in interacting with the Father, interacting with the Son, interacting with the Spirit, we begin to understand our purpose. We begin to understand our purpose, how it is that we can partner with God insofar as the unfolding of His plan in the nations of the earth.*

*So the Trinity helps us understand the nature of love, it helps us understand the nature of community. That’s why Jesus says, “Father, that they would be one as You and I are one.” That they would be in unity in the way that You and I are in unity. The model for unity is the Trinity. Thirdly, we begin to understand our purpose.*

* 1. “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)

*Then, in paragraph G. Paragraph G, what He is saying there is that knowing and understanding the Trinity is not to be simply an academic exercise, but rather, it is to fill our hearts with wonder. It is to fill our hearts with worship and go, “Woah,” where we get fascinated by the mystery. Three distinct persons. The Father is God, the Spirit is God, the Son is God, yet, there’s only one God. The wonder of that. He goes on to say that not only are we to get caught up in the wonder of it, He actually says that we’re caught up, that intimacy involved participation, that we’re called to participate in the relationship between the Father and the Son and the Spirit, by talking to the Father, asking the Father how He feels about His Son according to the Word.*

*We talk to the Son and we ask Him how He feels about the Father. We speak to the Spirit. We can talk to the Father and ask how the Father feels about our spouse or about our friend or coworker or just anything. We can talk to the Son and ask Him how thinks and feels about a situation, how He thinks and feels about you as an individual. We can talk to the Spirit, and when we do that, we are participating in the conversation. So, there’s fascination, there in that paragraph G, I’m just kind of interpreting what he’s saying, there’s fascination, number two, there is participation.*

*I’ve shared the story before how I woke up in the middle of the night about 2 o’clock in the morning. I just couldn’t sleep and I was sitting in my living room and I was kind of thinking about this some and I thought, “You know what? I can’t sleep. So, I’m just going to use, I’m just going to pick one of the persons of the Trinity and say something to them.” So, what came to mind was, “Father.” I began to think about the Father’s love for the Son, and I said, “Father, thank You for loving Your Son. Show me more.” Again, this doesn’t happen always, so I just want to kind of put that in perspective, but it happened then. There was an atmosphere that shifted. I mean, the Spirit shifted the atmosphere in my living room. I felt Him touch my Spirit. It was so delightful. I said, “This is amazing.” So I said it again. I said, “Father, thank You for loving Your Son. Show me more,” and just this woosh, I mean just the waves of His presence was just coursing through my being. I was like, “I’m just going to keep saying this until it stops.” I just kept saying the same thing.*

*Then, all of a sudden I get a text from someone in Florida. He says, “Stuart, I’m up right now, and I’m pacing, and I’m praying for you, and all I keep saying is, ‘Grace, grace, grace over Stuart. Grace over Stuart.’” This was happening at the same time. So, participating in the conversation with the Trinity. Talking to the Father about the Son. Talking to the Son about the Father and so forth. And again, we can talk to the Father about how He feels about something that’s going on in the nations of the world. The conversation, according to the Scripture, is endless in terms of what we can talk about, in terms of our participation.*

*So, again, fascination. Number two: participation. Fourthly, fellowship, where there’s friendship. There’s a friendship dynamic where we’re entering into the family dynamic of the Godhead. We don’t become God, not even remotely, but we get to partake in the conversation, and then fourthly, is transformation. Fascination, participation, fellowship, and transformation, where we’re actually changed by interaction.*

*So, what Moltmann is saying, when it comes the Trinity, we don’t want to just give ourselves to the intellectual exercise. He goes, “No, we want to be filled with wonder, fascination, we want to participate, we want to fellowship, and in doing so, we want to be transformed.”*

1. 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)

* 1. 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.

*Let’s go to page 3. So, in* ***John 15:26****, Jesus says, “But when the Helper comes, whom I shall send from the Father, the Spirit of truth, who proceeds from the Father, He will testify of Me.” What’s interesting is that when Jesus says that, “I will send the Spirit from the Father,” even in that statement Jesus is claiming to be God. He’s claiming to be the God who spoke to the prophets all throughout the Old Testament when He said, “I will pour out My Spirit. I will send the Spirit.” Here, YHWH in the flesh, the I AM, the second person of the Trinity who was the one speaking to the prophets, says, “I will send the Spirit.”*

*Paragraph A. One of the privileges of the New Covenant is that we as the redeemed, we can engage, we can relate, we can interact with the Holy Spirit. Under the Old Covenant the Spirit only rested on few related to a task, related to an assignment. Priests were anointed by the Spirit. The prophets, in particular, were anointed by the Spirit. Kings were anointed by the Spirit.*

*For instance, in* ***Psalm 51****, a* ***Psalm*** *where David’s confession related to his sin with Bathsheba, he prays that famous phrase that we’re all familiar with. He says, “Restore to me the joy of my salvation,” and he goes, “Take not away Your Spirit from me.” Now, there’s several things he’s referring to, but in the immediate sense what he’s talking about, he saying, “Don’t take this assignment away from me. Don’t do to me what you did to Saul.” He’s talking about the assignment, that kingly anointing that was resting on him, because, again, that was the predominant way that the Holy Spirit was interacting with…only a few had the Spirit on them related to a task, but the prophets, they come on the scene and they say, “Well, there’s coming a time, which is known as the New Covenant, where the Spirit will be made available to all.”*

* 1. 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.

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

*Paragraph B. Through the Old Testament, the Lord promises that there will come a time when He will release the Holy Spirit, and that all the redeemed would participate in the power of the Holy Spirit. So, what happens at the birth of the church, Peter stated that the birthing of the church was deeply tied with the unfolding of the prophecies concerning the release of the Holy Spirit, in particular* ***Joel 2****, that the release of the Holy Spirit was tied deeply with the birth of the church, and then everything about our life as the church is by the Spirit. Holy Spirit activity.*

*What’s interesting is that the prayers of the apostles that we pray often in the prayer room, they are all about one thing. They are all about the increased activity of the Spirit in and through the people of God.*

* 1. 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.
  2. The Holy Spirit satisfies –

3For 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)

*Paragraph D. Here are a couple of prophecies in the Old Testament about the Holy Spirit.* ***Isaiah 44:3****, the Holy Spirit satisfies, and when the Holy spirit is poured out, when the Holy Spirit is obeyed, interacted with, engaged with, He brings satisfaction to the heart. “I will pour out on him who is thirsty, I will pour out My Spirit on your descendants.” He satisfies us. Again, we talked earlier about the negative emotions, the fear, the offense, the lust, the deception. It is the satisfaction of the Holy Spirit that will bring freedom to our hearts on the inside.*

* 1. The Spirit gives grace to walk in the ways of God –

27I 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)

*Paragraph E. The Spirit will give grace to walk in the ways of God.* ***Ezekiel 36:27****, it says, “I will put My Spirit within you and cause you to walk in My statutes.” That’s a good refrigerator verse. The Spirit on the inside will cause us, it produces a spirit, the human spirit of obedience. It changes our desires. It produces a yes in our hearts to want to obey the Lord and to want to follow His ways. He gives us grace to walk in the ways of God.*

* 1. It is by the Spirit that we are born again and live –

14I 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)

***Ezekiel 37:14****, “I will put My Spirit in you and you will live.” It is by the Spirit that we are born again and live the Christian life. The very life of God, the very presence of God empowers us. It invigorates us. It gives us life. It satisfies us. It empowers us. He shifts our desires as we yield to His leadership, causing us to walk according to His ways.*

* 1. The Spirit empowers and facilitates an intimate relationship with the Godhead –

29And 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)

***Ezekiel 39:29****, “And I will not hide My face from them anymore, for I shall pour out My Spirit.” In other words, He goes, “I will no longer hide My face because I will pour out My Spirit.” When the Spirit is released, the Spirit empowers and facilitates intimate fellowship. That’s what He means by, “I will not hide My face.” He facilitates intimate fellowship with the Godhead, where God the Spirit is the escort into that Divine family.*

*I love what is says in, I just want to turn there for a moment,* ***1 Corinthians 2****,* ***1 Corinthians 2****, Paul says in* ***verse 9****, He says, “For it is written that eye has not seen nor ear heard, nor has it entered into the heart of man the things that God has prepared for those who love Him.” He’s saying there are things that God has in store in this life and there are things, in terms of the experience of God upon the heart, and there are things that God has in store in the age to come, and he says, “It hasn’t entered into the heart of man.”*

*Now, several verses later he tells us that it cannot be comprehended by the natural mind but they can be discerned by the Holy Spirit. He goes on to say in* ***verse 10****, “But God revealed them to us through His Spirit.” So,* ***verse 9****, it cannot be comprehended by the natural mind. However,* ***verse 10****, the Spirit, God the Father has revealed these things to us through the Spirit. Why is that? It’s because the Spirit searches all things, yes, the deep things of God. That’s what I think of when I think about the Holy Spirit being the escort into the family dynamic between the Father and the Son, is that He is the escort into that conversation, and He knows everything about that conversation. I mean, He has searched out everything, the Spirit of God has.*

*Paul goes on to say,* ***verse 11****, “For what man knows the things of a man except the spirit of that man?” In other words, he goes us as individuals, we are the most intimately acquainted with ourselves by the spirit that’s in us. Even so, the third person of the Trinity is deeply, intimately acquainted with every thought and intent and plan and purpose and passion and delight that exists in the heart of the Father and the heart of the Son.*

*He continues,* ***verse 12****, “Now, we have received, not the Spirit of the world, but the Spirit who is from God.” I love this phrase: “That we might know the things that have been freely given to us by God.” Again, the Holy Spirit is the onramp into understanding the grace of God, the things that are available to us, the experience of love upon the heart, to receive love, to love God back in obedience, to love others, to experience the joy of God, the peace of God, the delight of God, many, many, many more things that are available to us. Paul says that the Holy Spirit wants to show us, and he says it’s for free, because it’s been made available through the cross.*

* 1. The Spirit will bring eschatological recovery to the environment of Israel and the nations –

15Until 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)

*Paragraph H. The Holy Spirit, this is amazing. When the Spirit is poured out it will bring eschatological recovery to the environment of Israel and the nations. It will bring an entire environmental shift. It says the wilderness will become a fruitful field. Well, of course, because you’ve got to go back to* ***Genesis 1****, when the earth was dark, without form, the Spirit was hovering over it. God says, “Let there be light,” and there was light, because I believe that when He spoke it was the Spirit that executed the command of God in the created order. It would make sense that the environment would shift when the Spirit is poured out, because the Spirit is the…He is Creator God.*

1. 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)

* 1. 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.

*Page 4. The Helper, the Spirit in* ***John 13-17****. Again, in* ***John 15:16****, He refers to Him as “another Helper,” one who is of the same kind and equal, though He is another, but He’s equal because He’s God. Now, the term, or the attribute of the Holy Spirit that is repeated more times than any other attributed in* ***John 13-17****, is that He is the Helper, and there are several meanings to Him being the Helper. It refers to, number one, that He, not within this order, but that He is an intercessor. Remember in* ***Romans 8:26****, that, in our weakness the Spirit makes intercession for you and me. Number two, it means that He’s our Advocate. Beloved, the Holy Spirit is for you. He is for us as the Father is for us, as the Son is for us, the Spirit is for us. He’s our Advocate.*

*It also refers to the fact that He’s a representative of another, that He is, in this case, He’s here to represent, to carry out the very plans and the very desires of the Son of God. He’s referred to as the Helper and the Spirit of truth. They are put together. So, He’s the intercessor, He’s the Advocate, He’s the representative, but He’s also the Comforter, but here’s my point. When He comforts, He comforts with truth. I’ll say this again. When the Holy Spirit comforts, He comforts with truth. I’ll say this again. When the Holy Spirit comforts, He comforts with reality. He comforts with truth.*

*Paragraph A. One of the beautiful components of* ***John 13-17*** *is that each person of the Trinity is described and Jesus highlights each of their functions and roles between them and their relationship to us as believers.*

* 1. 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

*Paragraph B. In* ***John 13-17****, the Holy Spirit, again, is described as the Helper, the parakletos, and the Spirit of truth. Now, what is interesting is that, I just want to make a little side point here, the Holy Spirit in* ***Acts 16:7*** *in the New American Standard, He is referred to as the Spirit of Jesus, and in* ***Matthew 10:20*** *He is the Spirit of the Father. So, He comes from the Father sent by the Son of God. When He comes, in* ***John 13-17****, because, again, there are many, many passages about the Holy Spirit, but I just want to focus on* ***John 13-17****, when He comes, there are at least five things that happen.*

*Number one, He comes teaching us, the Holy Spirit. Again, part of my aim tonight is to kind of push us out of this idea that we relate with the Spirit only as this, again, this invisible force that comes with unusual manifestations, and that if those unusual manifestations don’t happen then the Spirit is not moving. No, the Spirit is doing more things than just unusual manifestations. He comes teaching, and one of the things that He wants to teach us about, according to* ***John 14:26****, He actually wants to teach us about the union, this interaction that we have with God through the born-again experience, that God lives inside of our spirit in full. The implications of it. Paul said in* ***2 Corinthians****, he talks about this treasure that we have in earthen vessels.*

*Secondly, not only does He come teaching, He comes revealing the beauty of Jesus. In* ***John 15:26*** *it says that when the Helper comes who Jesus will send it says that He will testify concerning Me. There’s a very serious thing that’s on the mind of the Holy Spirit, and this is He wants to and He desires to do; I believe the favorite thing for Him to do is to reveal the Son of God, to make Him known in us and to make Him known to us. The beauty of Jesus.*

*You know, there’s a lot of, O Lord, help me here. There’s a lot of claims of the activity of the Holy Spirit, but very little evidence of the proclamation of who He is. That’s one of the main things that a Spirit-filled minister of the gospel will do is to speak of the glory of Jesus. In fact, Jesus says that the Holy Spirit will testify concerning Him, and then in doing so He will empower us to testify, to do the same.*

*When the Spirit comes, He comes teaching; He comes revealing. Thirdly, he comes to dwell with and in us. I love this: forever. Forever the Spirit will live in us. Forever the Spirit will be teaching us. Forever. I mean, I can’t wait. A billion years from now He is going to teach us things about Jesus that will just absolutely blow our minds.*

*Fourthly, He comes teaching; He comes revealing; He comes to dwell; He comes to convict of sin, righteousness, and judgment. Fifthly, He comes to guide and to speak of things to come, and whatever He hears, whatever He hears in this Trinitarian dialogue He speaks to His people.*

* 1. 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).

*Paragraph C. Again, the Holy Spirit as Helper, He will primarily help as the Spirit of truth, and this is significant, because, again, because of the context of* ***John 13-17*** *two days after Jesus’ instruction on the Mount of Olives in* ***Matthew 24*** *that the great eschatological crisis will be that of deception. The greatest eschatological crisis, the greatest end-time crisis, and we’re seeing the beginnings of it, and it’s only the beginnings. The extent to which deception will go, it will make sense that the Helper would come and help us primarily as the Spirit of truth.*

*He comes speaking truth about many things. One of the primary things, I believe, that He comes speaking truth about it, number one, speaking the truth of the nature and the character of the Son of God. He comes testifying about Jesus and who He is and His leadership, that as the weeks and years and the decades unfold it is going to climax,* ***Revelation 13:5****, where the antichrist, under the power of the evil one will blaspheme the name of God. He will blaspheme the very character and the nature of God, and he won’t just blaspheme it by standing behind a pulpit and saying weird things, though undoubtedly that will be part of it, but he will use all of the infrastructure that is at his disposal to fill the culture and to fill the earth in all kinds of clever ways with lies about the Son of God.*

*Jesus says that the Holy Spirit will help us, but He will help us as the Spirit of truth, testifying about Jesus; testifying about His character and His nature; testifying about His power; testifying about His purpose; testifying about His plan; speaking to us about the things to come, opening up the Scripture, number one. Number two, the number two area that will be under massive assault insofar as the deception of* ***Matthew 24*** *is the word of God. The deception that will come against the truth of God’s word.*

*There is this thing that is going on right now, and it’s kind of like, you know, it is this increasingly cool thing, it’s the deconstructing of faith, whatever that means, and so much of it is actually anchored in the question of whether the word of God is the word of God or not. But here’s what Jesus says in* ***John 17:17****. He talks, He says, He prays, He says, “Sanctify them according to Your truth. Your word is truth.” So, if there’s anything that we need in this hour, is we need the Spirit of truth to help us, and we need to cling to the Word of truth, and asking the Spirit of truth to do* ***Psalm 51:6****, cause truth to be formed in our innermost part. So, we don’t need a deconstructing of our faith. We need an encounter with the Spirit of truth, who forms truth on the inside, who opens up the scripture.*

* 1. 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)

*Paragraph D. The Spirit’s primary task is to show us and to teach us about Jesus’ beauty and to equip us to do the same. To teach us about Jesus’ beauty and to equip us to do the same. Again, it’s common to limit our understanding and experience of the Holy Spirit to unusual manifestations, however, the primary thing that the Spirit loves to do is to give Himself to manifesting and declaring the beauty of Jesus’ character, His heart, His power, and His purpose.*

*A couple quick practical things. One of the primary ways that we can grow in our understanding of the free things that are made available to us by the Spirit, is, number one, we want to commit to wholeheartedly obey the Word of God. We’re not going to be perfect at it. We are weak and broken. We will stumble along the way, but when we stumble, we don’t make excuses for it. We don’t blame shift. We acknowledge our sins; we confess it to the Lord; we ask Him to forgive us and to cleanse us and to empower us to continue on the journey.*

*Secondly, we are committed to the Word of God. Committed to the Word of God. Thirdly, this one is probably going to run me out of town, but here you go: being deeply connected to a spiritual family. Being connected to a local body in whatever city you live in. Find a local body that preaches Jesus, that upholds the Word of God, that believes in the furtherance of the gospel, and find yourself in that body to hear the Word of God, to grow, to serve. It’s cool right now to not do the church thing, and it’s problematic. Part of growing in the experience of the Holy Spirit is by being, again, wholeheartedly committed to obey Him; wholeheartedly committed to the word of God; thirdly, being committed to be a part of a spiritual family.*

*Fourthly, by praying with our Spirit. Praying with our prayer language. Speaking mysteries to God.* ***Jude 21****, building ourselves up, praying in the Holy Spirit. Let’s have the worship team come up.*

* 1. 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.
  2. 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

*Paragraph F. There are four commands on how to engage the Holy Spirit in the New Testament. Two of them are positive and two of them are negative. The first one is* ***Galatians 5:16****, “Walk in the Spirit.” Paul tells us to walk in the Spirit, and the way that we walk in the Spirit is by talking to the Spirit. Again, these short, simple phrases throughout the day. “Thank You, show me more.” Or, “Help.” That’s my most prayed one. It’s just, “Help.” No, really, I’m not being funny. I mean, I laughed but I’m being for real. That’s the most prayed one. I go, “Help. I need Your help. Help. Strengthen me.”*

*The second one is the command to be filled with the Spirit which means that we are empowered by the Spirit to obey. In* ***Ephesians 5:18*** *when He tells us to be filled, He’s talking about the experience of God’s presence upon the heart that empowers us to obey.*

*Thirdly, this is one of the first negatives. “Do not grieve the Spirit.” And the way that we do that, we, do not grieve the Spirit, here’s how: by contending for unity in the church. The grieving of the Holy Spirit has got nothing to do with the worship leader playing five songs instead of six. No, the grieving of the Spirit, according to* ***Ephesians 4:30*** *has to do with our speech, has to do with unresolved anger. It has to do with the way we speak to one another about one another. Paul says no, do not grieve the Spirit, and we do that by contending for the unity of the spiritual family we’re a part of.*

*Lastly, “Do not quench the Spirit.” We do that by honoring the prophetic direction of the Spirit in a spiritual family. There’s a sense of what the Lord is doing in a spiritual family and as we honor that Holy Spirit direction Paul says that we are involved in the process of not quenching the Holy Spirit. Amen? Let’s stand.*

*You know, I don’t want to embarrass anyone, but I do want to take an opportunity to, if you don’t have your prayer language,* ***1 Corinthians 14****, he says that when we speak in tongues we are speaking mysteries to God and that when we do this it actually edifies, it actually strengthens our inner man when we are speaking with our spirit while speaking in tongues. In* ***Jude 21****, he says, “But you, beloved, building yourselves up, praying in the Holy Spirit, keeping yourself in the love of God.” There’s an increase, I believe, in the experience of God’s presence and God’s love in our heart when we do it. The thing is that most believers actually don’t pray in tongues much, but the apostle Paul, in* ***1 Corinthians 14,*** *makes an audacious statement. He tells the church of Corinth, he says, “I pray in tongues more than all of you.” It’s like, “Wow, what a statement.” What a statement.*

*So, for those of you who have your prayer language, the exhortation is let’s take this thing up a notch. Take a greater measure of intentionality. You don’t have to froth out of the mouth and go for it, but even simply under your breath just praying in the Holy Spirit, speaking mysteries, and have your inner man built up. I find in my own heart that when I pray in the Spirit it’s one of the ways that my heart that just gets unstuck in certain moments.*

*Then the other group is, some of you say, “You know what?” I don’t have a prayer language. That’s okay. We want to pray for you.*

*So, if you don’t have your prayer language, maybe all of you do, I don’t know, but I least want to give you the opportunity, and you say, “I’d like for someone to pray for me,” I just want to invite you to come to the front. We want to pray for you. It’s okay.*

*If you can make your way to the front just a little bit more. There’s more people coming up. You’re saying, “You know what? I want to have my prayer language.” Again, in just a few moments we’ll have different ones pray for you. Again, it’s not going to be some, now, some of you may get touched in a powerful way, but you’ll find that as they’ll pray for you’ll find your spirit is wanting, you’re wanting to say something that’s not English, and just like everything in the kingdom of God, we operate by faith, so that as the comes up, you just say those words.*

*I just want to invite the ministry team up and just being praying for them. Again, no pressure, no hype. It is by faith. You’ll begin praying and some of you may just begin to feel just a stirring just in your spirit and just matter of you just open your mouth and you just speak the words.*

*Then there’s another group of you, you’re saying, “You know what? I really need to take, I’ve got my prayer language, but,” this might be most of the room, I don’t know, but you’ve really been feeling lately, and let’s make it more specific, because here lately you’ve really been sensing the Lord stirring, saying, “Hey, I’ve got to pray in tongues more.” If that’s you, come up to the front.*