

OUR COMFORTER

John 16:7-15

Paracletos: one called along side to help. The N.T. distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty (cf) [Ac 2:4](#) with [Ac 4:29-31](#), [Eph 1:13, 14](#) with [Eph 5:18](#). —“One baptism, many fillings.”

I. His divine Person revealed.

a. This is expressly declared (e.g.) [John 16:7-15](#), [Mt 28:19](#) and everywhere implied.

II. His personality is proved:

a. From the fact that the attributes of personality, as intelligence and volition (will), are ascribed to him [John 14:17, 26](#), [John 15:26](#). He reproves (Convicts), helps, glorifies, intercedes [John 16:7-13](#), [Ro 8:26](#)

b. He executes the offices peculiar only to a person. The very nature of these offices involves personal distinction [Lu 12:12](#) (teacher), [Ac 5:32](#) (witness), [15:28](#), [16:6](#) (counselor), and many others.

III. His divinity is established:

1. From the fact that the names of God are ascribed to him [Gen. 1:1](#) (elohiym).

2. Divine attributes are also ascribed to him

a. omnipresence [Ps 139:7](#) (can go nowhere that God's Spirit is not there)

b. omniscience [1Co 2:10,11](#) (knows the deep things of God)

c. omnipotence [Ro 8:11](#)(took part in the resurrection)

d. eternity [Heb 9:14](#) (eternal Spirit)

3. Creation is ascribed to him [Gen 1:2](#)

4. Worship is required and ascribed to him [Isa 6:3](#), [Ac 28:25](#), [Ro 9:1](#), [Rev 1:4](#) [Mt 28:19](#)

IV. His work declared

1. The Spirit forms the church [Mt 16:18](#)

a. Indwells the Believer making their body His temple [1Co. 3:16, 17](#)

b. Baptizes all believers into the body of Christ [1Co 12:12, 13](#)

c. Imparts gifts for service to every member of that body [1Co 12:7-11, 27, 30](#)

d. Guide the members in their service [Lu 2:27, 4:1](#), [Ac 16:6, 7](#)

e. Is Himself the power of service [Ac 1:8, 2:4](#), [1Co 2:4](#).

2. The threefold personal relationship of the Spirit to the believer: “With”, “In”, “upon”

a. “With” indicates the approach of God to the soul, convicting of sin [John 16:9](#) presenting Christ as the object of faith [John 16:14](#) imparting faith [Eph 2:8](#) and regenerating [John 3:3-16](#).

b. “In” describes the abiding presence of the Spirit in the believer’s body [1Co 6:19](#) to give victory over the flesh [Ro 8:2-4](#), [Gal 5:16,17](#) to create the Christian character [Gal 5:22, 23](#) to help infirmities [Ro 8:26](#) to inspire prayer [Eph 6:18](#) to give conscious access to God [Eph 2:18](#) to actualize to the believer his sonship [Gal 4:6](#) to apply the Scripture in cleansing and sanctification [Eph 5:26](#), [2Th 2:13](#), [1Pe 1:2](#) to comfort and intercede [Ac 9:31](#), [Ro 8:26](#) and to reveal Christ [John 16:14](#).

3. Sins against the Spirit committed by unbelievers are: To blaspheme [Mt 12:31](#), resist [Ac 7:51](#), insult [Heb 10:29](#), “despite,” lit. [Insult](#)). Believers’ sins against the Spirit are: To grieve Him by allowing evil in heart or life [Eph 4:30, 31](#) and to quench Him by disobedience [1Th 5:19](#).

The right attitude toward the Spirit is yieldedness to His sway in walk and service, and in constant willingness that He shall “put away” whatever grieves Him or hinders His power [Eph 4:31](#).