Empowering Love
John 14:16-17
Sermon Outline
Dr. Paul Cannings, Pastor
Sunday, February 1, 2015

A. We have a Helper…. We are Never Alone (v. 16a):

1. The most delicate and tender expression for prayer. Jesus with tenderness asked the Father to do something He is already committed to do.

2. God is the one who began this walk of faith (John 3:16). The one who is the instrument of our spiritual birth, by converting us to the Christian faith, and is the author and beginning of everything.
   a) God acts as our Father. He rewards us (Matt. 6:1); disciplines us (John 15:2); listens to our prayers (Matt. 6:6); knows and meets our needs (Luke 12:30); gives us good gifts (Matt. 7:11); is merciful to us (Luke 6:36); and dearly loves us (John 16:27). O.T. saints knew that God was “like a Father” to Israel. Jesus brings the awesome God of the O.T. into fresh, intimate perspective. He is “our Father.”

3. This gift from God is a permanent possession to each believer that accepts Christ as the way to the Father (14:6; Ephesians 1:13-14).

4. This gift is a resource we can constantly draw from (Ephesians 3:16-19; Titus 3:5-6).

5. The Holy Spirit has the same nature as Christ. For the believer the Holy Spirit’s presence means the following:
   a) Moreover, the first Helper, though physically absent, will remain a Helper. He will be out Helper in heaven. The Holy Spirit will be their Helper on earth.
      · Though He is absent from them in body, yet he will never allow them to remain destitute of assistance; for he will be present with them by his Spirit.[1]
      · The passage clearly indicates that the Holy Spirit is not merely a power but a person, just like the Father and the Son. He is another Helper, not a different Helper. The word another indicates one like myself, who will take my place, do my work.
      · If in this passage the Counselor is given by the Father at the Son’s request, elsewhere he is sent by the Father in Christ’s name (v. 26), sent by Christ from the Father (15:26), proceeds (‘goes out’) from the Father (15:26), or is sent by Christ (16:7).[2]
   
   b) This second Helper, moreover, having once arrived (at Pentecost), will never depart from the saved believer in any sense whatever.

   c) The Holy Spirit is a believers intercessor (Romans 8:26).

d) The background for calling the Spirit “Counselor” (NIV) or “Helper” (NASB) is debated, but it is probably a courtroom image: one sense of the term is “advocate,” “defending attorney,” “intercessor”; see comment on 16:8–11. In Jewish depictions of God’s heavenly court, angels and divine attributes could serve as accusers or advocates, but Satan is the primary prosecutor, and God (or his favored attribute of mercy, or Michael) defends Israel. Here the Spirit is “another” advocate like Jesus (cf. 9:35–41, where Jesus defends the man put out of the synagogue and accuses his accusers); Judaism was also familiar with the idea of a “successor” who carries on a predecessor’s work.

e) The Holy Spirit is a Helper in ever so many respects; he comforts, indeed, and since the main theme of chapter 14 is comfort it is probable that Jesus had this in mind more than anything else.

f) "Advocate" is a more satisfactory rendering, but the word really means a friend, especially a legal friend.
B. We have Exclusive Empowerment (vv. 16b – 17a; Philippians 3:14).

1. His presence is continuous.

2. The Holy Spirit’s presence has no beginning or end.

3. The One who is, the One who had been, and the One who is coming” and the One who will stay.

4. A permanent possession of the Holy Spirit and hence not affected by the limitations of time.

5. Being the Helper of Christ the Holy Spirit guides the disciples to write the Truth (John 17:20) and He illuminates it for us (1 Corinthians 2:10-15) and guides us to live in it (John 16:13). The Holy Spirit also convicts us when we stray from it (John 16:7-11).

   a) He give light for good decision making so that we do not stumble (John 11:9; 16:1; 1 John 1:5-7; 2 Peter 1:3-11). His Word does not return void (Isaiah 55:11).

   b) It is interesting to see the Spirit associated with truth, for we have just had Jesus describe Himself as "the truth" (v.6), and those who worship the Father must do so "in truth" (4:23). Clearly truth is regarded as very closely associated with the Godhead (Hebrews 6:18).

   c) Christ bestows on the Spirit another title, namely, that he is the Master or Teacher of truth (1 John 2:26-29). Hence it follows, that until we have been inwardly instructed by him, the understandings of all of us are seized with vanity and falsehood.

   d) It never has this dualistic force in John. Within the framework of the Fourth Gospel, the expression immediately calls up the sustained treatment of the Holy Spirit afforded in earlier chapters (cf. notes on 1:32–33; 3:5–8; 4:23–24; 6:63; 7:37–39). Judging by descriptions of his work, the Paraclete is the Spirit of truth primarily because he communicates the truth (cf. notes on v. 26; 16:12–15). Coming so soon after 14:6, where Jesus claims to be the truth, ‘the Spirit of truth’ may in part define the Paraclete as the Spirit who bears witness to the truth, i.e. to the truth that Jesus is (cf. Johnston, pp. 121–122).[3]

6. The relationship of Jesus to His followers is one that worldly (think completely different; Colossians 2:8) men continuously cannot trust or have faith in. To receive the information is an act prompted by God

   a) This is why we are set apart unto God (Romans 12:2). We need to stop trying to get the world to accept what we say (Psalm 1).

   b) Cannot see – They will not look with interest or to find purpose for living. They will continuously have no interest to do a careful observation of details leading to an inner comprehension.

   c) Cannot know Him - Will continuously lack an understanding of all things about the truth.

   d) In John to “receive,” “see,” “know” in relation to God are all faith terms, and imply receiving the revelation, seeing it embodied in Jesus, and entering into the communion with God which knowledge of God entails.

7. The disciples continuously have a full approved knowledge of all things pertaining to the Truth (John 15:15-16; 17:14-19).

C. When In Doubt Don’t Quit (vv. 17; 15:10-11):

1. Abiding in the Word leads to experiencing the work of the Spirit of God (Philippians 2:12-13).

2. The Holy Spirit will never leave because He is permanently standing firm with us no matter what we are going through (Ephesians 3:16).

   a) When we abide in God no matter what we experience that becomes a true demonstration of faith (Hebrews 11:1-6).

   b) Thomas doubting Christ and Christ response tells us that this is a greater blessing for us since we did not see Christ like Thomas did (John 20:24-29).

3. Because the Holy Spirit continuously remains in us (until the day of redemption; Ephesians 1:13-14, rapture) we must decide to abide in God’s Word (John 15:1-10). This is our blessing (Heb. 11).
4. The Holy Spirit's presence is a deposit from God that empowers us each day to deal with life's difficulties from the inside out (1 John 4:4).

“If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete.” (John 15:10-11; NIV)