

The Holy Spirit's Role within the Godhead

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

(John 16:13-14)

Sermon preached at

**The Strict Baptist Chapel
St David's Bridge Cranbrook**

On Lord's Day Evening 14 July 2024

*By
Paul Hayden*

As the Lord may graciously help me. I turn your prayerful attention to John's gospel and chapter 16 and reading verses 13 and 14.

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In the two portions that we read this evening, (Luke 4:16-32 and John 15:26 – 16:15) we have the two great works of the Holy Spirit, the third person in the Trinity. And that great work that he did in, anointing the Lord Jesus. We read that place where Jesus was preaching in Nazareth, and he read from the scripture in Isaiah 61, where it reads, the Spirit of the Lord God is upon me because the Lord hath anointed me. The Lord, that's God the Father, hath anointed me, God the Son, with the Holy Spirit, the third person in the Trinity.

So, the anointing of the Spirit that the Lord Jesus, the man Christ Jesus received, so that he was able to do that great work, that great commission that God had appointed him. God the Father, that one who planned salvation, and sent his beloved son into this world. He sent him into a world born of a virgin, born under the law, to redeem them that were under the law. And he sent the Holy Spirit and anointed him with the Spirit. And we read that he was anointed with the Spirit without measure.

So, the Lord Jesus, as the man Christ Jesus, was able to do his great work as being the anointed, the Christ, as the Spirit came upon him. That Spirit came upon him so that he could walk in obedience to his Father. And there was a prophecy that this would be the case. If you look in Isaiah 11 verses 1 and 2, *“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD;”*

So, this was prophesied by Isaiah some 700 years before the coming of Christ that this would be the one and the one that would be the anointed one. And in John's gospel we read that John the Baptist would know who he was, because the Spirit would descend upon him, he would know that that was indeed the Christ. And shall make him of quick understanding in

the fear of the Lord and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor and reprove with equity for the meek of the earth, and so on. So we see, one of the great works of the Holy Spirit.

We look at the overall plan of salvation with God the Father, that one who is in a supreme authority in a way, although there's an equality in the Godhead, yet there is that order, order in the Godhead so that God the Father chose a people.

He appointed his son to come. But there is that love and unity in the Godhead and yet each with distinct roles. And, there was a distinct role of the Father to give that gift, and to send his only begotten son, to make a way of salvation. But it was the work of the Lord Jesus, the second person in the Trinity, to come to this earth and to take upon him the seed of Abraham, and to become flesh of our flesh and bone of our bone. And it was then the great work of the Holy Spirit to anoint that one, anoint him for that work.

And so, we see the unity and the working together of the Godhead as they seek to further this great work. And the Holy Spirit, you see, was the one that enabled the Lord Jesus to be able to do it. And Jesus submitted, as it were. He came under the Spirit, and, was helped by the Spirit. If you look in Matthew's gospel chapter 12 and verse 28, it says - this is when Jesus was being questioned - *"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."* You see, he said he did it by the Spirit of God. Now as his divinity, he had the power to do it of himself, but as the God man, he humbled himself, you see, and became like us. And he then becomes that one that's anointed by the Spirit. And as an example, in that sense, as all true believers today, we need the anointing of the Spirit. If we are to walk in his ways, if we are to be obedient to the Father, we need that anointing of the Spirit.

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. So, he was dependent upon the Spirit. Dependent upon his Father in prayer and, that great work. In Acts 10, this is when the apostles went to see Cornelius.

There's a little succinct description given by Peter. Acts chapter 10 and verse 38. Peter says this, *“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”* God the Holy Spirit, the third person in the Trinity overshadowed, we read that it overshadowed Mary in her womb, and that holy thing should be of the Holy Ghost. We see the work of the Holy Spirit involved in this great work, this great plan of salvation.

Well, it was so much in the time of Jesus anointing him so that he could do this great work that he was to do because he was a man. He was God but he was also a man. And we can see that clearly if we look in Luke chapter 2. Luke 2 where we have, just that only account really that we have of Jesus growing up when he went into the temple at 12 years of age. But either end of that account of him going into the temple, we have this said about him.

This is Luke 2 verse 40. *“And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.”* So, this is the man Christ Jesus growing in wisdom.

God cannot grow in wisdom because he is God. He knows everything. But as a man, he grew in stature and wisdom. And this Spirit of God was upon him. And how we need the Spirit of God upon us to teach us the deep things of God, that we may grow in grace and in the knowledge of our saviour.

So, we have that, the anointing of the Spirit and him growing in the Spirit, and then we have that account where he went up to Jerusalem and was talking with all the doctors, asking them questions, hearing them and asking them questions. And we read that all that heard him were astonished at his understanding. Well, we might say, well, yes, he was God, and therefore they were astonished. But he was he was a man that had been taught by the Spirit. The Spirit was upon him to teach him the things of God as in his humanity.

And then after that it says, when he was subject to his parents, we read again in verse 52, *“And Jesus increased in wisdom and stature, and in favour with God and man.”* We see there the development of the Christ child, the one that was anointed of the Spirit to this great work of being that

one who would stand in his people's place, this great work of the Spirit. So, one of the aspects of the work of the Spirit was really enabling Jesus to do these things, the power of God upon him, and how if he needed it, how much more do we need it, to be able to perform those works of God? We are sinful, we come short, and yet we need that Spirit to lead us and to guide us into all truth.

Jesus, as he was growing up, would have read those scriptures. You think of him reading Psalm 22 for the first time and realizing that this was going to be him. He was going to be that one crying out, my God, my God, why hast thou forsaken me? As he grew in wisdom and knowledge. As the Spirit was upon him, teaching him of the things of God.

But then as we come to the end of the Lord Jesus' earthly ministry, as we have really in his Olivet discourse, in the end of it, what we've read part of in John's gospel, we have then a different aspect. Jesus is now promising that he is going to send the Holy Spirit to his hearers. In verse 26 of John 15, but when the Comforter is come, whom I will send unto you from the Father. Here we see the dynamics. Before we had the Spirit, as it were, helping Jesus to do his work. But now when he is exalted again, he is going to command the Spirit. He is going to send forth the Spirit unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me. So, we see in the in this Trinity, we see the work of the Holy Spirit anointing the Lord Jesus, enabling him, to be that acceptable sacrifice, to yield a perfect obedience to his Father, to always do those things which delight his Father. And the Spirit was so involved. And yet the Spirit we see is very humble. And we see that, in the persons of the Godhead, in the distinctions in the Godhead.

How that there is much one glorifying the other, rather than seeking glory for themselves. That the Father ever glorified the Son. And the Son ever delighted in glorifying his Father. And the great work of the Spirit is to glorify the Lord Jesus Christ. Can you see this great Trinity where each is glorifying the other and none are jealous of any of the other persons in the Godhead?

Well, in John 16, where we've taken our text from, we have the Lord Jesus promising to send the Spirit. And he tells us in verse 8 of John 16, "And

when he is come, he will reprove the world of sin and of righteousness and of judgment.” You see, he will reprove the world of sin. He will bring them all in guilty before God. And this is the great work of the Spirit to cause them to realise their need. Of sin, you might think, well, today what sins would the Spirit, convince us of? What would be the greatest sins for today? But you see, here we're told of sin because they believe not on me. You might be shocked but that's the great sin. That's the great sin of unbelief because they believed not on me. And so, you see the Spirit's work is to convince of sin but not just to leave them there, to then reveal Christ. Of judgment because the prince of this world is judged. And I have many things to say unto you, but you cannot bear them now. And you see, just as Jesus grew in stature and wisdom as that Spirit was given to him, so God's people grow in stature and wisdom as the Spirit comes upon them and leads them into the things of God, and as we read the word of God and the Spirit is put upon it, how be it when he, the Spirit of truth, is come, he will guide you into all truth. So now we see that this is the work of the Spirit, that the Lord Jesus is now going to direct the Spirit. Before the Spirit was enabling Jesus to do his role in his incarnation, in his time of humiliation the Spirit came and enabled him to do that. But now, the Lord Jesus will then become in that exalted position after his death and resurrection. Then he will tell the Spirit to come.

And we see the order there given actually in John 15 verse 26. *“But when the comforter is come, whom I will send unto you from the Father.”* See, the Holy Spirit comes from the Father. and, *“even the Spirit of truth which proceedeth from the Father, he shall testify of me.”* So, the Spirit comes from the Father and then Jesus is able in his exhortation to then command that Spirit to come upon his people.

And these dynamics that there are in the Godhead, there there's this perfect harmony, but different roles. And that's a very important thing to grasp, the harmony and yet the diversity in the very Godhead, and the seeking to glorify one another, you see, and the humility that's demonstrated in the Godhead, how the Lord Jesus, humbles himself and is, well, in his incarnation was obedient unto death, even the death of the cross, the will of his Father. But he always does his Father's will. He's always in in

submission to his Father. And so, the LORD, God the Father, is in that supreme position.

But the Spirit, as it were, came in Jesus' incarnation and helped him in his great work there. But then, Jesus, after his exaltation, then is in a position to send forth the Spirit. So the Spirit is obedient to the command of both the Father and of the Son. So, they have different, roles and responsibilities and yet they work together in love. And that's a wonderful example, isn't it, to us?

We live in a world that says that you can't have authority and, all authority is evil. There are those thoughts going round in the woke movement and so on, critical thinking. But you see, we have in the Godhead we have equality, and we have authority, we have submission, and we have perfect love, and how those things are an example to us. In marriage there is to be that equality and yet that order. The man is the head of the house.

There is an order that God has given. In the church there is an order that there should be the men that should speak and not the women. In the same way as there is an order in the Godhead, An equality and yet an order. And so these things are precious. And how the Lord Jesus then says, Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself. What a word. We have that beautiful word in 1 Corinthians 13. It talks about love or charity. *“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;”* How those aspects of love are demonstrated in their perfection in the Godhead. Seeketh not her own.

The Holy Spirit. When he, the Spirit of Truth is come he won't parade himself. No. He will speak not of himself. He speaks of Christ. His work is to glorify the Son. His work is to bring a company of every kindred nation, tribe and tongue to sing worthy is the lamb. Glorifying the second person in the Trinity.

But then, as we see in 1 Corinthians 15, ultimately, when all things are put under the Son, then in 1 Corinthians 15 verse 28, *“And when all these things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all.”* God the

Father may be all in all. So we see there is that order in the Godhead, that perfect love, that desiring the good of one another. What a picture in the church. Each having their different roles, each having their different distinct purposes, and yet an equality, and yet a diversity.

And we live in a world that can't handle that. But this is the Godhead. This is the example for us, how we should live. Seeking not her own. What a beautiful word that is.

And that so can be applied to the Spirit. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself not puffed up, seeketh not her own. But whatsoever he shall hear, that shall he speak and he will show you things to come. He shall glorify me. That's what Jesus says. Jesus says when I send the Spirit forth, the Spirit's work is to give glory to the Son. And you see the great work of the Father is to glorify the Son too. And the great work of the Son is to glorify the Father. Such an opposite to us by nature, isn't it? Each seeking their own. Each seeking to diminish the glory of others. But here you see in the Godhead we have this perfect love and this perfect desire to glorify and to be what God has made them to be. And to and to be content. There's a contentment, you see.

Perfect love casteth out fear. The Lord Jesus ever delighting to do his Father's will. He doesn't say, well, what? Surely I've come to a situation, I've come to a situation where I can do my own will now. I came not to do mine own will, but the will of him that sent me. Perfect submission. And we mention that situation where if the son shall make you free, you shall be free indeed. Not free to do your own thing, but free to perfectly do the Father's will. Well, this is what the Spirit is going to do. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. He shall not speak of himself, but whatsoever he shall hear, that shall he speak unto you, and he will show you things to come. How are we going to, by faith, know what is going to happen? How are we going to, by faith, look at the things that are not seen? The things that are seen are temporal, but the things that are not seen are eternal. How are we going to do that? The Spirit, and he will show you things to come. He shall glorify me. And the Spirit doesn't object to this. This is the great submission of the Spirit. He's willing, this is the position he has and he that's what he delights to do.

And may we be amongst those then that delight in the Father's will. Surely this will be the occupation of God's people throughout a ever in ending eternity perfectly doing the will of the Father. As we said in prayer, that thy will be done on earth as it is in heaven. Perfectly done. A perfect way.

He shall glorify me for he shall receive of mine and show it unto you. All things that the Father hath are mine. Therefore I said I shall take of mine and show it unto you. And you see, what is that great work, the Spirit is going to show the necessity of Christ. He's going to reveal Christ in his beauty.

He's going to prepare a people for his praise. In Acts, we have the fulfilment of what Jesus said before his death and resurrection, the sending forth of the Spirit. In Acts chapter 1 and verse 7, *“And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.”* See, the Father is supreme in that sense. He is the one that sends the Son. We don't read that there's agreement, but, that it was a mutual agreement as it were, the Son and the Father. No, it was the Father sent the Son. There was an order. He continues in verse 8, *“But ye shall receive power after that the Holy Ghost is come upon you. And ye shall witness unto me both in Jerusalem and in all Judea and Samaria unto the uttermost parts of the earth.”* So here there's the sending forth of the Spirit, but ye shall receive power after the Holy Ghost is come upon you. So, this was the Holy Spirit that anointed the apostles.

And then, of course, this is just before Pentecost. Then in Acts 2, we have what happened at Pentecost. If we look at that in Acts 2 verse 32, this is Peter preaching. *“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this.”* So, you see it's the Father's promise of the Holy Ghost and then the son is then sending forth this Spirit. *“He hath shed forth this which ye now see and hear.”* So, this is Pentecost. This was the sending forth of the Spirit.

And what did that do? The preaching of the gospel, you see. *“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the*

apostles, men and brethren, what shall we do?" And the sending forth of the Spirit on the day of Pentecost brought true repentance, brought true contrition for sin.

It made them realise how foolish they'd been, how they'd rejected the Lord of life and glory, how they were in desperate need of mercy. Then in verse 38, *"then Peter said unto them, repent and be baptized, every one of you."*

The sending forth of the Spirit was to apply all that had been accomplished at Calvary, all the forgiveness of sins, all the atoning sacrifice, to then apply it to the hearts of the people, to prick them in their hearts to make them guilty before God for their sin, and then to lead them to the Lord Jesus. *"Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are far off, even as many, as the Lord your God shall call."*

So, then we have the working of the Spirit, helping the Lord Jesus to be able to do his great work as a prototype, man, that needs the Spirit and we need the Spirit if we are to obey God and we are to serve God, we need the anointing of the Spirit. And he has said that, you see, he's going away and he's going to send the Spirit. And so that is what we so much need.

And what does the Spirit do? You see, it speaks of Christ. We think of that beautiful, word in Hebrews. Hebrews 12 verse 1, *"Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us."* The anointing of the Spirit, the comforter is going to come. He's going to reveal sin unto us so that we start to hate sin. Our attitude to sin changes. The things that we once loved now we hate. *"And the sin which does so easily beset us, let us run with patience the race that is set before us, looking unto Jesus. Looking unto Jesus."*

You see, that is what the writer to the Hebrews points his people to looking unto Jesus. Looking unto Jesus, the forerunner who has run that race, who has walked this earth as a man anointed with the Spirit, yes, without measure. But the Spirit anointed him and now he sends forth his Spirit to

us today so that we might be led by the Spirit. You see Romans picks that up. *“As many as are led by the Spirit, they are the sons of God.”*

A definition of being a son of God is those who have the Spirit. Without the Spirit we cannot be one of God's children. Oh, how much we then need the Spirit. But there is this promise. This third person of the Trinity then is so vital.

All three persons. The Father in giving that great plan of salvation from eternity past, and then sending forth his son. For God so loved the world that he gave his only begotten son. He gave it because he loved that people that he chose from eternity past.

And he sent his only begotten son. So that whosoever believeth on him should not perish but have everlasting life. And you see this great plan of salvation, but how are people going to come to know their sin? How are they going to come to realise they need a saviour? It's the sending forth of the Spirit.

He's not going to speak of himself. We're not going to be dancing about giving glory to the Spirit. We're going to be glorifying Christ. Christ is going to be the object. Because God, who planned this great salvation from eternity past, has appointed his son to be centre stage in heaven.

The lamb is all the glory in Emmanuel's land, but that lamb is at the right hand of the Father and ultimately the glory is to the Father who planned it for all eternity and yet he's appointed his only begotten son to be the centre stage. And so we see such a humility and a love and a grace, even in the Godhead itself. And so the fact that we believe in the Trinity, We believe that the Bible teaches one God, three persons, all in equal, essences, equally God, fully God, and yet distinct roles. And each of those roles are so vitally necessary for our salvation. Vitally necessary for us to be saved from the wrath to come.

Was it not the Father sending forth his Son into this world? We would never have a saviour. We would never have a way of redemption. We would be like the fallen angels, like Satan. There is no way of salvation for Satan.

Fallen angels have had no plan of salvation for their recovery. That's why it is said that the angels desire to look into these things. Why would fallen man have this great plan of salvation of a way back to God? And yet God has appointed this. God has made a way.

And it will be the praise to God for never ending eternity of this great plan of salvation and this great work of the Spirit. So, as we focus on the work of the Spirit tonight, that Spirit that anointed the Lord Jesus, enabled him to do his work here below, Enabled him to obey his Father. And enabled him to pray to his Father. Enabled him to have that communion and union with his Father. So, the Spirit we need so much that the Holy Spirit anoint us that we might be all that we ought to be, all that God has appointed us to be, as a witness. You see, in Acts chapter 1 verse 8. *"But ye shall receive the power after that the Holy Ghost is come upon you and ye shall witness unto me."* How are we going to be God's witnesses? How are we going to be able to demonstrate the things of God and speak to others? Surely, it's because we've had the anointing of the Spirit. The Spirit of God upon us. And that Spirit of God doesn't glorify us, it glorifies God. It glorifies the Lord Jesus Christ in his great work of salvation. And there is ultimately though that ultimately the glory would go to God the Father.

Oh, you see, let me just read that again. It's such a precious verse. It's 1 Corinthians 15. It ties in, you see, with Philipians 2. I'll just read this first.

So, it's 1 Corinthians 15. reading from verse 24. *"Then cometh the end when he shall have delivered up the kingdom to God, even the Father, this is the speaking of the lord Jesus Christ, when he shall have put down all rule and all authority and power."* Then what we read in Philipians, *"a name that is above every name, that every knee shall bow, every tongue shall confess. For he must reign till he hath put all enemies under his feet."*

"The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifested that it he is accepted which did put all things under him." So, he's put all things under his Son, but he himself is not under his Son, God the Father is not under the son. And when all shall be subdued unto him, when every knee shall bow, every tongue shall confess that Jesus is Lord

to the glory of God, *“then shall the son also himself be subject unto him that put all things under him, that God may be all in all.”*

God the Father ultimately will receive the glory. And that's exactly what it says also in Philippians 2, if I just quote that. It's also a precious, precious scripture. In Philippians 2 it says, *“wherefore God also has highly exalted him.”* This is after his laying down his life at Calvary.

“Wherefore, God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” It goes back to the Father. And so we see this great plan of salvation. The Lord God the Father has planned it to give centre stage to his only begotten son. And yet then his own, only begotten Son, as it were, freely, stands under the submission to his Father.

And so, we see in the very Godhead these beautiful things of honour and love and fellowship. And there's no jealousy, perfect love casteth out fear, perfect love. And Jesus said that he demonstrated his love to his Father by obeying him. And so, you see, then that his commandments are not grievous. As we demonstrate our love, we're taking up our cross and following him.

We are to be like him. We are to follow the saviour, looking unto Jesus. This is how he walked. This is how we are to walk. In constant, dependence upon God.

In saying, I came not to do mine own will but the will of him that sent me. Not pushing our own agenda and our own ends but seeking that the Lord would be exalted in that day. To be people who truly seek for the glory of God. The glory in the Godhead, a beautiful picture of course that's in marriage, there is a picture of, equality, diversity, the world doesn't want it, but that's a picture there. And the husband, the head of the wife, that order, that equality and yet order.

And these things are demonstrated right from the Godhead itself. And if we had one God that was just one person in the Godhead, how would these things be demonstrated? But God in his infinite wisdom has caused it to be,

and there is this plurality, these three persons in the Godhead, which are all working in in unison, perfect harmony, different distinct roles, each seeking the glory of the other and each in perfect love. And yet the wonderful thing is that God's people can come into that union, you see. And that's the wonder of it all.

We read In John 17 verse 21, *“That they all may be one, as thou, Father art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them.”* You see, there's this sharing of the glory in that sense. *“That they may be one even as we are one.”*

A perfect oneness in the diversity of the Godhead. Perfect holiness but diversity. Then he says, *“I in them and thou in me that they may be made perfect in one, that the world may know that thou hast sent me and that thou hast loved me them as thou hast loved me. Father, I will that they also, whom thou hast given me be with me where I am that they may behold my glory.”* What a wonderful thing that will be for God's people, to behold the glory of the Lord with un-sinning hearts. *“which thou hast given me: for thou lovest me before the foundation of the world.”*

“Oh righteous Father, the world hath not known thee but I have known thee and these have known that thou sent me.” The love that there is between the God the Son and God the Father, this was hours before he was going to the cross. Hours before he was going to bear the wrath of God against the sins of his church. And yet this perfect love in the Godhead willingness, If it be possible, let this cup pass from me. But it was not possible and he drunk it up fully, and he commended himself unto his Father.

His Father approved and raised him up and gave him a name which is above every name. Well, we have a glorious, glorious Godhead.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

May the Lord have his blessing. Amen.

This sermon focuses on the role of the Holy Spirit in enabling Jesus to fulfil his mission on earth, and guiding believers into the truth.

Key points include:

- The anointing of the Holy Spirit on Jesus for his great work
- The unity and distinct roles within the Trinity
- The humility and love demonstrated in the Godhead
- The Spirit's work of convicting of sin and glorifying Christ
- The sending forth of the Spirit after Jesus' resurrection
- The importance of the Spirit in leading believers and revealing truth
- The ultimate glorification of God the Father
- The unity and love within the Godhead as an example for believers
- The role of the Spirit in empowering believers to be witnesses
- The submission and obedience of Jesus to the Father
- The promise of the Spirit guiding believers into all truth
- The perfect love and harmony within the Trinity