

Session 12 The Power and Ministry of the Spirit (Jn. 14:16-20)

I. REVIEW: THE SPIRIT WILL ANSWER OUR PRAYER TO LOVE JESUS MORE

Tonight is Session 12. This is our interns' last session, and so really I am putting Session 12, and some of Session 13 together in this session. I am not going to cover it all tonight, and there will be more notes next week with more detail to it, but I just gave a little bit so they could take it home and have had the whole of John 14. I always like to give a little review, and this review is too important not to repeat. This is absolutely core-central to the teaching of Jesus in John 13-17 which is the greatest teaching ever give to the human race.

- A. Jesus connected His promise to answer prayer in 14:13-14 to the Spirit empowering them to love Him in 14:15-16. Pray with faith for the Spirit to impart the Father's love for Jesus in you (17:26).

*¹⁴“If you ask anything in My name, I will do it. ¹⁵If you love Me, keep My commandments...
¹⁶the Father...will give you another Helper...” (Jn. 14:14-16)*

Jesus connected His promise to answer prayer to the Spirit's empowering them to be able to love Him by the power of God. He said, “Ask anything you want,” and then the next thing He said was, “If you love Me, you will obey Me, and the Spirit will help you” in the next verse. So in our last session I encouraged people to focus your faith on the anointing and the grace to walk in the first commandment, as I think it is really important to pray the prayer of faith.

It is very popular, common, and good in the body of Christ to focus our faith on getting blessing on our circumstances, getting our body touched, our economics to increase, favor and power on our ministries, etc., etc. and those are all biblical. However, I say make those number two, and cause your faith, exercise your faith for the anointing to walk in the first commandment as that is really what He is saying, and we said all of that last week. And I love saying that.

- B. It takes the power of God to love God. Jesus defined loving God as being deeply rooted in a spirit of obedience (14:15, 21, 23). The call to love God is the point repeated most by Jesus in John 13-17. He linked loving God to obeying God five times in John 14 (14:15, 21, 23, 24, 31).

It takes the power of God to love God. It takes God to love God, and so we lean into the power of God like, “Lord, we are hungry for it because we want to love You by the power of God.” I said last week that Jesus defined loving God as being deeply rooted in a spirit of obedience. The call to love God is the point He repeated most in these five chapters. The call to love God and to love God through obedience is the point that He emphasized the most in these five chapters which is the greatest message, the greatest teaching ever given to the human race. The point He emphasized the most was the connection of loving God and its connection to obedience. He connected those two, five times in the next few verses.

- C. Jesus never apologized for calling people to obedience. He contends for our liberty and greatness. Serving Jesus faithfully and denying our lustful desires are “the theater” in which God chose for us to express our love to Him. Each of us has a different struggle according to our personality and life circumstances. We each have a different “assignment,” from which we offer Him our gift of love.

Jesus never apologizes for calling people to obedience. Sometimes preachers do. I understand the human dynamics; it is like, “Oh, we do not want to be heavy, you know, but sorry, we have to say no to that stuff!” What we have to understand is that when Jesus calls us to embrace certain things and to resist other things that

are difficult in the flesh, He is contending for our greatness and for our liberty. He is not trying to put a little sugar on the bad news. He is saying, “No, this is the way to liberty! I am actually contending for your greatness.”

When He calls us to serve Him in ways that in our flesh we think, “Oh, that is not very exciting” or to resist other things, remember God has chosen obeying Him—embracing obedience and resisting disobedience—as the theater in which we express our love to Him. He says, as it were, “That is the arena where you can show Me your love in this age,” because we only have this temptation and this tension for a very, very small time of our life. A fraction of one percent of our billion years. We are only on the earth for seventy years, eighty due to strength, and so for one small fraction of our life which is going to go on for billions of years can we express love in this tension by embracing things and serving Him in ways that we do not really like that in our flesh and resisting things that our flesh wants to do. He says, as it were, “You are shouting your love to Me in a weak and broken world.”

Every person has a different personality, and every person has different life circumstances, meaning everyone has a different struggle, every single person. There is not one person who is in the same struggle as the other person. These are our unique and different assignments to offer our gift of love to Him, and we only get to do it for a few years on the earth because in a minute—and I do not care if you are ten or you are a hundred—you are going to be with Him. It is what David said like a shadow passing so quickly, and you will be billions of years in the age to come, and you will say, “Oh, oh, oh! I am so glad in that moment I took advantage of that opportunity to express my love!”

- D. John 14:12-27 gives details on how we are to participate in the transforming union with God. In John 14, four things come together as the fruit of our union with God—answered prayers (14:12-14), empowered to walk in *obedient love* (14:15-20), enjoying *God’s manifest presence* (14:21-24), and being *taught by the Spirit* (14:25-27). God designed all this for us in His kindness.

In John 14:12-27, Jesus is giving details of how we participate in that transforming union. He has called us to union with God or abiding in Christ, or intimacy with God. Different ministry groups throughout history have called it different things. Some called it the transforming union, the mystical union, our heart and God’s heart connecting. Others call it intimacy with God.

II. THE SPIRIT EMPOWERS THE REDEEMED (JN. 14:16-18)

- A. Jesus is so zealous for us to love Him that He sent us the Spirit to supernaturally teach, inspire, and empower us to love God with a spirit of obedience and to participate in union with God (14:16-20).

¹⁶“I will pray the Father, and He will give you another Helper, that He may abide with you forever —¹⁷the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ¹⁸I will not leave you orphans; I will come to you.” (Jn. 14:16-18)

The Holy Spirit empowers the redeemed. That is the focus of chapter 14:16-18. Jesus is so zealous that we love Him that He sent the Spirit to help us supernaturally to do it. In verse 15, He says, “Love Me.” In verse 16, He says, “I will pray to the Father, and He will give you another Helper, and this other Helper will abide with you. He will live with you.” The word, abide, means to live in or live with. “He will live with you forever.” That is staggering in its implications: that the Genesis 1 God, the Spirit who is as much God as the Father and the Son, who was brooding over the earth in Genesis 1, will live in us and be on us forever! The angels cannot say that.

That statement is so big that I just stutter before it, thinking the uncreated God is with me and in me forever? Forever! It can never be undone? No. I think I have it made. This is good! Wow!

Then Jesus locks into a really important issue of the Helper, the Holy Spirit. He says, “He is the Spirit of truth,” because the issue of truth or the issue of discernment will be at the very forefront of the battle with darkness. The enemy wants to accuse, diminish, and obscure truth so that he keeps our heart in bondage, but the Spirit of truth is one of the primary ministries and manifestations of the Holy Spirit—not by any means the only one but—that is at the very forefront of the spiritual battle that the earth is in right now. What is truth?

He says in verse 17 that the earth cannot receive Him and then says this very unusual reason why they cannot receive Him: because they cannot see Him. They cannot see the Holy Spirit. That is an interesting idea. They do not know nor do they have relationship with the Holy Spirit. They cannot see the evidence of His activity, and they do not know Him. They do not have a conversation or a relationship with Him. They are not on speaking terms with Him, but you know Him, and you are on speaking terms with Him, and you have the ability if you pay attention to see the evidence of His activity in your life which we will look at in a moment. Even though much of the evidence are whispers, subtle impressions, and things that are not obvious right away, yet the Spirit is saying, “That is Me doing that! Pay attention!” Jesus said, “You have a relationship. You are on talking terms with Him. You are in a connected and committed relationship with Him, and you can actually see Him if you pay attention.”

*“For He dwells **with** you,” that is one thing, “and He dwells **in** you.” Those are two different things. Jesus restates the same blessing in essence of the Spirit, but He restates it in a different way. He does it in family terms. He said, “I am not going to leave you like an orphan. I am going to come to you.” That is in family language. We will get to that in a few moments.*

- B. ***I will pray the Father:*** Jesus continues to ask the Father for things that the Father has promised. This is the model for the believer—to ask for things that God has promised.

¹³“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give [a greater measure of] the Holy Spirit to those who ask Him!” (Lk. 11:13)

Jesus makes this very significant statement that we could miss. He said, “I pray the Father”—meaning, “I pray to the Father”—“that He will give you the Helper.” Now, why does Jesus have to pray that the Father would give the Spirit because the Father has already promised to give the Spirit? It has already been Their plan from eternity past, from before Genesis 1. Jesus is saying, as it were, “That is the way I relate to the Father within the Godhead: Father, Son and Holy Spirit. The Father has the plan, I speak it forth, and then the Spirit manifests it.”

And so, the fact is that Jesus is still in the place of intercession, and we know that at the right hand of the Father He continues in intercession for us. However, the one point He is making here: He is not trying to boast about His prayer life to them, but is saying, “If I need to pray for promised blessings that are guaranteed to come, well, then that is the model for you,” because He was really modeling how humans relate to the Father when anointed by the Spirit. That is what He is really modeling. He was saying, “I am a man anointed by the Spirit; this is how I relate to the Father.” Now, He is fully God as well, but He is giving them insight into how they are going to relate to the Father from now on. It was earlier in Luke 11 that Jesus said, “How much more should you ask the Father for the Spirit?” Now it does not mean you are asking Him every time for the initial experience of the Holy Spirit in your life, but the idea is that we ask the Lord, the Father, for greater measures of the Spirit’s activity in our life.

Here Jesus is at the Last Supper, and He is doing that, and He says, “How much more should you be doing that as well? If you ask for more Holy Spirit activity, as I do—I am modeling it to you—well, then you want to do that because there is great gold, there is glory, there is great blessing in what I am telling you right here.” He is not merely mentioning that He has a dynamic prayer life. That is not what He is pointing our attention to. He is modeling how a man filled with the Spirit relates to the Father, because that is what they were going to be doing from that night and then on.

- C. ***He will give you another Helper:*** The Father set us up for success by sending us the ultimate Helper to empower us (14:16, 26). The Spirit will help us to the degree that we ask Him. Weak people can be used by the Lord to do miracles (14:12), pray in a way that He answers (14:13-14), walk in obedient love (14:15), experience His manifest presence (14:21-24), and be taught by the Spirit (14:25-27) because Jesus sent the Helper to us. Thus, this lifestyle is not out of reach for us.

He says, “The Father will give you another Helper.” Now that word, “another,” is a key, and we will look at that in a minute. However, here is the idea that Jesus is communicating: the Father has set us up for success, and it is really true. Jesus is saying, in essence, “He has given you the ultimate Helper! There is no way you can go wrong if you develop a relationship with Him.” I mean you can make mistakes, stumble, and have a bad day or a bad week and those kinds of things, but in the overall of your life He is setting you up for success if you will develop a relationship with the Holy Spirit.

Because the Spirit acts like Jesus said, we need to “Ask the Father for the Spirit, for a greater measure of His activity.” The Spirit will help us to the degree that we talk to Him and ask Him. If we want more Holy Spirit activity, we talk to Him more. There is a phrase that I have used over the years that the way that to walk in the Spirit is to talk to the Spirit. That is really it. If you talk to the Spirit, you will walk in the Spirit. Ideas will come to you, motivation will come to you, and doors will open.

In this passage Jesus is setting this forth because He is telling these apostles that, “Tonight all of you are going to deny Me or stumble tonight. You are going to flee and abandon Me tonight, every one of you. You are weak, but I am telling you that there is help.”

They don’t think they are weak yet. Peter had more confidence in his commitment to Jesus than in Jesus’ commitment to him, but that was going to turn around pretty quickly. Right now they were thinking, “Hey, I am sure we need help. Of course we want the Holy Spirit,” and Jesus was thinking, “You are weaker than you have any idea, but I already have the answer, We have thought it through thoroughly. The Father has set you up for success!”

Weak people—look at these verses here. You can read them more carefully on your own—weak people like them, like us, can do miracles. Verse 12, pray in a way that the God of heaven answers. Verses 13 and 14, have the power to walk in obedient, loyal love. Verse 15, experience the manifest presence of God. Verses 21 to 24, be taught by the Holy Spirit. Verse 25 to 27, all of these because Jesus has sent the Helper to us. In other words, here is the point: a lifestyle of walking intimately with God is not out of reach to weak people. That is the point He is making right here. It is within reach. That is the declaration of John 14. It is within reach if you are intentional about developing a relationship with the Holy Spirit.

- D. ***Another Helper:*** The Greek word *paraclete* is translated “Helper” (NAS), “Counselor” (Holman), “Advocate” (NIV), or “Comforter” (KJV). The term refers to a *legal counsellor*—an advocate who represents someone in court. The verbal form *parakaleo* is often translated as “to call alongside” in order to strengthen, help, or to represent one as a defense attorney in the Roman legal system.

1. In secular Greek, a *parakletos* was one who helped a person charged as a criminal.

Jesus said of the Holy Spirit, “The Father is going to give you another Helper.” That is an interesting word, “another.” The word, “helper,”—you have heard this over the years, and if you have not, you are going to hear it over and over and over, just hang around for a while if this is new—is the Greek word “paraclete.” If that is new, you might say, “I will never remember paraclete,” but you are going to hear it so many times as you hear Bible studies and study commentaries or read books. Paraclete: it is the Greek word for “Helper.” That is the New King James translation. If you are reading other translations, it is a “Counselor;” another translation is a “Comforter;” another translation it is “the Advocate.” It is all the word, “paraclete.” So if you are reading a book, and the author writes about “the Comforter,” don’t get confused if “the Comforter” is not in your Bible. That is because those Bible translators translated it as Counselor, or Advocate or Helper. It all encompasses all of those words, but it is not actually the Greek word, “comforter;” it is the one who comes alongside to help you.

Notice here—and I am not going to go into a lot of detail on all of this because you can study this out, and I think you want to—as the term refers to a legal counselor, when it says “counselor,” he is not talking about like a marriage counselor; that is not the idea. It is a legal counselor at the court where the guy is being charged by the court with a crime, and the defense attorney is his counselor. He comes alongside and tells him how to get out of the trouble he is in. It is a strong legal term. It is your defense attorney. It is the one who is going to speak up for you, the one who is going to give you the answers that you cannot figure out because you do not know the court system. So this is a big term here. I have a bit on that in the next few paragraphs which you can read on your own.

This is more than a warm, fuzzy word, although it is warm and fuzzy. I mean, we do get comforted, but He is saying that the Holy Spirit is going to stand up and speak for you, give you the right ideas, give you the way out of the trouble. going to speak up for you before the Father’s throne, before men, stand as an Advocate for you!

We really want to know the Holy Spirit in friendship. Paul talks about it in 2 Corinthians 13:14. He said, “We fellowship with the Holy Spirit,” He said the same thing in Philippians 2:2. He said, “We fellowship with the Holy Spirit, we have a friendship with Him.”

2. Jesus is the first Paraclete who helped His first apostles. The Spirit is “*another*” Paraclete (14:26; 15:26; 16:7) who took Jesus’ place after His death. The title *parakletos* continues to refer to Jesus as our advocate (“lawyer”) before the Father in the courts of heaven (1 Jn. 2:1).

The Holy Spirit is “another” Paraclete or Helper, Counselor or Advocate, and Jesus is the first Paraclete. When He says, “You are getting another one,” they might ask, “Who is the first Paraclete, who is the first Advocate?” He would say, “It is Me! I am the One who has been speaking up for you the whole time! I am the One giving you the answers! I am the One standing with you! I am the One showing you the way out of trouble into blessing! I am the One who has been doing it for three and a half years.” They were not all with Him that long, and the other paraclete is now being introduced because Jesus is going to die the next day.

However, the title paraclete, advocate, helper, counselor, or comforter, whichever word you want to use, that title continues to describe Jesus. John later in 1 John 2 says that Jesus is our Paraclete. He is our Paraclete in heaven before the Father, and the Holy Spirit is our Paraclete on the earth. We have two of them.

3. Jesus prays for us before the Father (Rom. 8:34), and the Spirit prays for us and within us (Rom. 8:26). The Spirit prays for, empowers, teaches, comforts, and guides the redeemed.

³⁴ *...It is Christ who...at the right hand of God, who makes intercession for us. (Rom. 8:34)*

26The Spirit helps in our weaknesses. We do not know what we should pray for...the Spirit Himself makes intercession for us with groanings which cannot be uttered. (Rom. 8:26)

*Jesus intercedes for us before the Father. That is Hebrews 7:25, and I would say Romans 8:34 would be another passage to put in there. “Jesus makes intercession for us forever!” However, the Holy Spirit makes intercession for us and through us. It is a unique relationship. The Holy Spirit prays **for** us, yet the Holy Spirit also prays **through** us. Paul mentions this in Romans 8:26, “The Holy Spirit helps us in our weakness when we do not know what we should pray.” There are times when the Holy Spirit will touch you and the manifestation of it will be groanings too deep for words. It is not speaking in tongues. This is not tongues, although I greatly value speaking in tongues, but that is not what this is.*

You cannot make this happen. I have seen folks—and I don’t mind this but I encourage them maybe not to approach it that way—I have seen folks who say, “Let’s get in the room and let’s all groan in the Holy Spirit,” and I say, “That is not exactly how it works. You cannot turn this on and turn this off by scheduling this at ten o’clock on Thursday morning, “Let’s go in the room and all groan in the Spirit.” And again, I do not mind if people do that, but having experienced this a number of times over the years, I know that it is something bigger than that and that is the point I am trying to make. I am not trying to criticize the other because any time people are trying to go hard for God, I am happy for it, but I am saying it is something that is actually more powerful than us turning the switch on and off.

The Spirit actually comes on us. It is one of the greatest gifts the Holy Spirit can give you, so when that touches you, give yourself to it. Do not just try to cut it short because that is the Spirit praying in you and through you. And you do not even know what it is but probably you have the idea or the burden in your mind. You are weeping and groaning, and that is what is happening. It is too deep for words. It is not something that is uttered or articulated.

So what the Holy Spirit does is that He prays for us. He empowers us. He teaches us. He comforts us. He guides us. He speaks up for us and does all of these things and many more. The point is: we really want a friendship and a fellowship with the Holy Spirit. We do not want to just read our Bible and get some Bible information. We want to read our Bible and talk to the Holy Spirit when we are reading it or talk to Jesus or the Father. We want to talk to the Spirit as that is the key to walking in the Spirit.

The Spirit is in you. He lives right in your spirit. Or as the King James version says, “Right in your belly, in your inner man, that is where He dwells.” It is like the shekinah glory, like in the Holy of Holies in the Temple. The shekinah glory like that, and the way I picture it is that Moses saw the burning bush, and that bush was burning. Well, that burning bush, that fire is in the Holy of Holies in the Temple of the Old Testament. That fire is actually in your belly, in your spirit, in your inner man, so talk to Him. He is not out there. He is actually inside. If you talk to Him, He will talk back to you. It will be the most wonderful thing for you to discover if that is a new idea to you. It has been one of my most pleasurable, enjoyable, helpful and inspiring parts of my spiritual life: to talk to the Spirit, to open the Bible and say things to the Holy Spirit who actually lives in your spirit, right there in your belly. Or talk to the Father on the throne and you will run into the right thing. Just start talking!

Some say, “Am I talking to the Father who art in heaven? Or to the Holy Spirit who dwells in me?” Both! Do not worry about it. Just start talking!

I kind of go back and forth and around and sometimes just in the air and might say, “Wait a minute, I want to talk to a Person! I do not want to speak to the air!”

- E. **He may abide with you forever:** The Spirit came on various leaders under the old covenant on a temporary basis (Ps. 51:11). In the new covenant the Spirit dwells with and in the redeemed forever.

The God of Genesis 1: the Holy Spirit is as much God as the Father or the Son! He is in you forever! I have already said this: that is stunning! The idea for the apostles was that in the Old Testament the Spirit came on certain kings and prophets or a priest at certain times for just a task, and then the Spirit would lift. However, Jesus said, "This is not like the old covenant; this is a whole new thing. I am going to the cross tomorrow and I am paying the price for the new covenant which is a whole new reality that you are not even aware of. The Spirit is going to be with you forever!" The implications are glorious beyond anything we can comprehend.

- F. **The Spirit of truth:** Jesus identified the Helper as "the Spirit of truth" (14:17; 15:26; 16:13) who communicates truth to His people. He guides them into the truth about God, His Word, His will, their personal life, ministry, and loved ones, including things about the future (16:13), and more.

***17"The Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you."* (Jn. 14:17)**

The Spirit of truth: Jesus identified the Helper in verse 16 when He said, "Let me tell you about the Helper, the Paraclete, or the Advocate, or the Counselor, or the Comforter." Whichever word you want to use, but it is the Paraclete. "Let Me tell you about that Paraclete. First, He is the Spirit of truth. Not only, but more than that, foundational to what He does in you is that He reveals truth to you if you have a genuine relationship with Him and you develop that relationship with Him."

Satan is a liar and a deceiver, and obscuring truth is what he puts more energy into, in my opinion, more than anything, whether he is accusing you or accusing someone else. He is telling you lies about yourself, about God, about history, about the Bible, about Jesus, about the future. He lies all the time!

Truth is what makes our hearts alive and empowered. Jesus said, "The Paraclete who is coming, foundational to who He is in His ministry to you is that He is a Spirit who reveals truth to you." I mean, He empowers you when you lay hands on the sick, He opens and shuts doors, circumstances, and He does many things, but truth is absolutely foundational and core. That is the first definition Jesus gives of Him.

He says, "The Spirit of truth: let Me tell you the world cannot receive Him because it cannot see Him, and because it cannot see Him, it cannot recognize His activity." The Spirit could be moving right in front of them, and they cannot see Him moving or even touching them; they cannot recognize it; they cannot see it. Often the Spirit's activity is subtle though very distinct but still subtle, and it takes spiritual insight to see it. I am not talking about super saints, one out of a million, "Can you see?"

"Oh, nobody can, but I can." I am not talking about that. I know people who set themselves up as one who can see what no one else can see. That is not what I am saying. I am not talking about some elite thing. I am talking about being able to discern the Spirit's activity through His impressions on your body, in your mind, and on your heart. He gives hints in dreams, He answers prayers in ways that we say, "Wait! There is more meaning to that answered prayer! Wait! Holy Spirit, talk to me!"

He says, as it were, "Where there are whispers, where there are subtle whispers in that, talk to Me, and you will see My activity there." The world does not know Him. They do not have a relationship with Him. They do not have a love relationship with Him. They are not on talking terms, but you are with Him because He is with you and He is in you.

The Spirit guides us into the truth about God. That is not the only thing, but there is nothing that we need more than truth about God. God is so beautiful, so kind, so brilliant, so good! Yet because we cannot see Him with our natural eyes, there are so many lies about God in the culture and even in our darkened understanding. Ephesians 2 talks about our understanding being darkened, Ephesians 2 and Ephesians 4, but when we become born again, little by little we renew our minds with the truth about God, His goodness, His beauty, His indescribable wisdom, the plans for goodness that He has for us.

The Spirit tells us the truth about the Word. I mean, there are so many layers of truth about the Word. We will be reading the same Bible and being wowed and wooed by the same Bible a billion years from now in the resurrection. The Word that you have in your hand has so many layers, it will never be exhausted even a billion years from now. It is forever. A million years from now we will say, “Lord, You mean You knew that back then?”

He will say something like, “Yes, wait for another million years—you are going to be even more blown away!” The dots keep connecting, and it keeps exciting us forever.

I remember, there was this sweet, young person who said, “Man, I want to be like you! You know the Word so well!” and I knew what they meant. You know, I know the difference between a gospel, an epistle, an apostle, and a pastor, and those kinds of things.

Anyway, I thought for a second, “Holy Spirit, You know that they are just little peewees, and I do not really know it very well at all!”

The Holy Spirit’s response: “Yes, you got it! You barely know it, but you are doing it a lot better than you did thirty years ago, even fifty years ago. For you are at the very beginning of the beginning of it. This thing is way deeper than you know.”

I don’t say that when someone says that. I just say, “Thanks!” But I think, “I know that You know that I know that I am a peewee! But I am hungry, and I want to understand, and it just keeps unfolding week by week, month by month, year by year.”

He tells you the truth about His will in your life. The problem is that it is layered, and He tells you a fraction, just a little piece of information, then some months go by, and He adds another piece of information. And it feel like, “Well, You could have given me that a couple months ago!”

He could say, “Well, I have a lot more pieces and I will give them to you little by little. I will give you this day your daily bread.”

I have asked the Lord, “Just give me like a year’s worth of bread, just once! Just give me the whole thing once.”

“No, no, no I will just keep feeding you all the time. Surprising you, amazing you, causing awe in your heart and just giving you little more fragments of insight into My will for your life.”

He gives you the truth about your personal life. The Holy Spirit knows everything about your finances and how to make them work. Everything about your physical body and how to make it work. Everything about your diet. Everything about schedule. Everything about your relational patterns. He knows everything about everything about you. And He says, in effect, “If you will talk to Me, I will give you insight. I won’t give you just Bible truth. I will tell you about your life, your heart, your pain, your joys, your future, your personality, your diet, your fatigue, your anger, your joy. I will tell you about all of these things with fragments of information if you ask Me to.”

- G. **Whom the world cannot receive:** Jesus highlighted two aspects of the Spirit’s ministry that unbelievers cannot receive—they do not “see” or “know” Him—they cannot recognize His activity.

He said, “The world cannot receive.” I already commented on that. Jesus highlighted two aspects of the Holy Spirit’s ministry that the unbelievers cannot receive: they cannot see or know Him. They do not have a relationship, so they cannot see His activity. They cannot recognize the activity of the Spirit when it is right in front of them. 1 Corinthians 2:14 says, “The natural man,” meaning the unbeliever, maybe a brilliant intellect but they do not have spiritual life. They do not have Holy-Spirit life so they can be as brilliant as the greatest scientist, the most brilliant person in the world, but without the Holy Spirit they cannot see obvious Holy-Spirit things right in front of their eyes. 1 Corinthians 2:14, “The natural mind,” the unaided human mind, “cannot perceive spiritual things,” the unaided human mind, as it takes the Holy Spirit to see it.

Now as you have walked with the Lord, some of you months, some of you years, and you are seeing more and more and more. It is more natural now, and you are saying “Yes, I can see, I can see!” You could not see that beforehand. There is so much more that you are going to see in the days to come.

- H. **You know Him:** Believers can “know” or recognize the Spirit’s activity in their life and in the lives of others. They perceive His activity—including His works, “whispers,” and prophetic impressions.

He said, “But you know Him.” Believers can recognize His activity in their life and in the lives of others. They perceive His activity, His works, His whispers in our heart. In certain activities He does something, and we say, “That is like the Spirit. That is like a whisper of the Spirit, He is hinting! Let’s focus on that for a moment here.” He gives us prophetic impressions. And the more we pay attention to them—we want to stay alert to them and pay attention to them—the more dynamic the journey is because we can see Him; we can see the evidence. We cannot see the essence of the Spirit, but we can see the evidence of His work.

I can look across the prayer room and see someone and that their eyes are closed and their countenance reveals that they are just engaged, and I think, “I can see the Spirit on that person. Look at it!”

Someone else who does not even know what I am talking about might say, “What do you mean?”

“Well look, that is not just a serene look!” Or someone who is reading the scripture with tears coming down their face, and the Spirit is touching them. Those are little whispers, and there are so many of those kinds of things.

I do not want to go into the “how to pay attention to prophetic impressions.” That is how the Spirit of prophecy works so much, with subtle impressions that, if you pay attention to and you will give expression to the impression, more happens. You get that one little verse that comes to your heart when you are praying for that guy, and you say the verse, and the guy looks up, and then you say another phrase, and the guy says, “That is God!”

And you think, “It was just a verse that came to my mind. It was not even a big deal!” But, you just keep following it, and the Lord does more and more.

- I. **He dwells with you and will be in you:** The Spirit lives “in” the redeemed impacting their mind and heart or emotions (Heb. 10:16) and is “with” them—affecting their circumstances. (Isa. 52:12).

¹⁶...“***I will put My laws into their hearts, and in their minds I will write them*”... (Heb. 10:16)**

¹²...***for the LORD will go before you, and the God of Israel will be your rear guard.*** (Isa. 52:12)

- J. A vibrant walk with Him is essential in our quest to experience more of God. It is futile to seek deep experiences with God while neglecting the Spirit's presence and His leadership in our lives. ***We cannot go deep in God with a dull spirit.*** We can all fellowship with the Holy Spirit. He is a dynamic Person who lives inside us to empower our hearts as we walk in friendship with Him. John of the Cross (1542-1591), a Spanish monk, spoke of the Spirit as "*the living flame of love.*"

¹⁴***The love of God and the fellowship of the Holy Spirit be with you all (2 Cor. 13:14, NAS)***

¹***If you have any...comfort from His love, if any fellowship with the Spirit... (Phil. 2:1, NIV)***

- K. At the new birth, our spirit is joined to the Holy Spirit, so that we are one spirit with God.

¹⁷***But he who is joined to the Lord is one spirit with Him. (1 Cor 6:17)***

- L. The Spirit flows from spirit. The NAS accurately translates this as our "innermost man."

³⁸***He who believes in Me...out of his heart will flow rivers of living water. (Jn. 7:38, NKJ)***

³⁸***He who believes...from his innermost being will flow rivers of living water. (Jn. 7:38 NAS)***

- M. ***I will not leave you orphans*** (14:18): Jesus will not leave His people as vulnerable orphans who often feel alone and helpless without direction, protection, provision, or a sense of belonging. In 14:18, Jesus restated the promised divine blessing of being "with His disciples" from 14:16-17. The promise of not being left as *orphans* speaks of God's blessing using family language.

¹⁴***For as many as are led by the Spirit of God, these are sons of God.¹⁵...you received the Spirit of adoption by whom we cry out, "Abba, Father."¹⁶The Spirit Himself bears witness with our spirit that we are children of God,¹⁷and if children, then heirs—heirs of God... (Rom. 8:14-17)***

Now He restates the blessing of being with them, but He restates it in family language instead of legal language. In verses 16 and 17, He was talking about a *paraclete*; that is legal language within the court system when a defense attorney will stand up for you, speaking up for you. It goes beyond that, but now He says, "Let's shift the analogy, and I am talking about you, that you are not an orphan in the family. You are not a vulnerable orphan. You are a beloved son or daughter. That is who you are, You are not an orphan."

Orphans often feel alone. They feel helpless. He says, "You are not alone, and you are not helpless. I am with you through that *paraclete*, through the Holy Spirit." Orphans can often feel without direction or protection or provision. I think of the millions of orphans in the earth; there are so many crisis situations of orphans in the earth, all over the world in war-torn situations and beyond that as well. Alone, helpless, cannot provide, cannot protect. They do not have direction. They have no sense of belonging, and Jesus is saying "I will make sure the opposite of all of that is happening. Not only is the *paraclete* with you as your defense attorney, the legal term, but you are going to be a beloved son and daughter, in My family, and under My care and the Holy Spirit will administrate that care."

- N. ***I will come to you***: Jesus applied His promise to "come to them" in three ways. First, this refers to His physical return (14:3) pointing back to what He said in Matthew 24:30. Second, He comes to them by appearing to them physically soon after His resurrection (14:3, 19; 16:16-17; 21:1-14). Third, He came to them spiritually by dwelling in them through the Spirit given at Pentecost (14:3, 16-18, 23, 26; 16:13).

Then He says, “I will come to you.” I have the three ways which we mentioned before that He would come to them. I mean, ultimately He comes at the Second Coming. He said, “I am coming back for you.” Then He told the apostles, “You are going to see Me really soon.” After His death and resurrection, He appeared to them a number of times over forty days, in His resurrected body. He came back to them, but for the majority of their lives—I mean the many, many years ahead, the decades ahead—He is going to come to them in the Spirit. And that is what He is emphasizing right now, coming to them by the indwelling Spirit and being closer to them than He was right there in the natural with them.

III. JESUS’ DISCIPLES ARE CALLED TO LIVE IN DEEP UNION WITH GOD (JN. 14:19-20)

- A. Because of Jesus’ resurrection life, His people will live forever. Jesus made a dramatic declaration calling His people to participate in the union that He enjoyed with His Father as a Man (14:20). We can engage in conversation with Him with these promises saying, “Thank You, show me more!”

¹⁹“***A little while longer and the world will see Me no more*** [because He would die the next day], ***but you will see Me*** [after His resurrection]. ***Because I live, you will live also*** [be resurrected].

²⁰***At that day you will know that I am in My Father, and you in Me, and I in you.***” (Jn. 14:19-20)

Jesus’ disciples are called to live in deep union with God. Now He is going to talk about coming to them spiritually. He said “I am coming to you at the Second Coming.” He told them about that on Tuesday in Matthew 24 and 25 “I am coming in the sky,” and now this is Thursday, He has already mentioned a couple of times, “When I am gone, I will appear to you soon.” Then He did it for forty days after His Resurrection. He did it a number of times, but this is the one that is going to be the prominent reality in their lives for the decades to come. This is what is in our lives at this point in time of history: where He comes to us in spiritual union. He touches our heart, He touches our mind. And He causes what is on His mind and heart to impact and move us. What is on our mind and heart, it moves Him.

Again, some call it the mystical union, the connection by the Spirit. Beloved, that your words actually move Him. We think, “Not really!” No, really! And His words actually move us when we get them into conversation with Him using the phrase that I have said so often. Whatever the promise is, say, “Thank You, Lord. Show me more!” Just start talking to Him about that promise.

Like when He said, “I will not leave you as an orphan,” say “Thank You, Lord. Show me more.” “I will come as the Paraclete.” “Thank You, Lord. Show me more.” “I will come as the Spirit of truth” “Thank You, Lord. Show me more.” “I will not leave you alone!” “Thank You, Lord. Show me more.” Talk to Him about every little phrase and promise, knowing that He has much more to say about every one of them.

In John 14:19, He says, “A little while longer and the world will see Me no more.” Meaning, “I am dying tomorrow, literally within twenty-four hours. They will not see Me physically anymore.” Again, the apostles are not even connecting fully that He is going to die tomorrow. He has said it quite a few times, but they are still not getting it that He is dying tomorrow. He said, “The world will not see Me.” That is code for: “I will be dead.” He said it really directly a number of times. He said “But”—and this kind of energizes it—“you will see Me!”

So they are thinking, “Oh okay, I guess you are maybe going away for the weekend and coming back.”

“No, no, no, you will see Me because I am going to stand before you with a physical, resurrected human body. You will see Me. I will walk through the wall. I will eat a meal with you and then walk through the wall again. You will see Me.”

And they were thinking “Yeah, we think we know what You mean.” They did not, because a little while later one of the apostles said, “Well, how will the world will not see You, but we will?”

Jesus is probably thinking, “You do not understand. You are going to see Me spiritually when I dwell in you, and you are going to see in my resurrected glory the few times I appear to you.” That is what I mean, but the disciple did not get that. That is in verse 22. I am getting ahead of myself.

He says, as it were, “Here is the good news: not only will you see Me in My resurrected body, let Me go up a notch. Because I live, you will have a resurrected body too. You are going to live too because I live. You are going to have power in your heart and mind between now and your physical death, and then you will live forever like I will live forever. And so not only will you see Me, you will have a body like Me forever and for billions of years.” He was going for the big picture, but I do not think they were grasping it right then.

He said, “You will see Me, and you will live because I live. You will live forever because I live forever in a physical body.” Did you know that you will have a physical body forever? I mean, if you die today, your spirit man goes before the Lord, and you do not have a physical body in heaven. You have a spiritual body, but at the Second Coming then God raises all of the believers from the dead throughout history and gives them a physical body at His return. You will have a physical body forever. You will eat food. You will have friends. You will learn. You will teach people. You will have activities that bring improvement to the world. God will use you to bring increased blessing to others forever. It is the most exciting things imaginable, being a believer under Jesus’ leadership and being connected to Him.

Now He says one of the most dramatic statements: “At that day you will know that I am in the Father, you are in Me, and I am in you!” Verse 20 is the climatic statement of John 14. He says “On that day”—on the Resurrection day, Sunday, because this is Thursday night, and then on the day of Pentecost, fifty days later—“you are going to know after those two days”—that day can refer to both of them—“You are going to understand the dramatic thing I am telling you.” You might not remember verses 10 and 11. If you are not studying it really intensely, you might lose sight of some of the verses. However, in verses 10 and 11 of John 14, He said, “I am in the Father, and the Father is in Me!”

Then that blows their mind because Jesus is a physical man, a human being. And they think, “The God of Israel is in You and You are in Him? What?” That was a new idea to them, like, “He is in You and You are in Him?” That is verses 10 and 11. That really threw them off because they did not have any idea that the God of Israel could be inside of a human being.

Now in verse 20 He brings it to a whole other level. He says, “It is not only that I am in the Father and the Father is in Me. It is more intense than that. It is that I am in you and you are in Me and we are in the Father!”

Like, “What are You talking about?” That is the ultimate statement that He declares to them here.

Then in John 15, He unpacks it in a deep way. I mean we do not understand that much about verse 20, but I have a little bit here. You want to take verse 20 and engage it in conversation and say, “Thank You! Show me more!” There is no more dramatic statement that I know of about our lives than verse 20, except for the “The Father loves us like He loves Jesus” I put them all as number one. “I am in the Father...”...what?

- B. *At that day you will know:*** The disciples came to know that Jesus was in the Father, and they were in Jesus, and Jesus was in them. “That day” refers to the day of His resurrection (Sunday) and also the day of Pentecost (Acts 2). Jesus’ resurrection appearances would convince them of His deity or that He was “in” the Father—and of their union with Jesus, or that they “in” Him and He “in” them.

He says, as it were, “In that day you will come to know this is true. Right now I am completely confusing you.” He would say, “Right now you do not even believe the Father is in Me and that I am in the Father let alone that I am in you and you are going to be in Me pretty soon! Forever!” I mean this is so new, and this is the ground

zero, top leadership of the body of Christ in history who will launch the Church. And on day one here, they are still completely unaware of what is going on, but they learn in time, and so it works.

Jesus' resurrection appearances convince them that He is in the Father and the Father is in Him. They say, "You are in the Father and the Father is in You!"

And when the Spirit comes on them on Pentecost, they say, "You are in me and I am in You! Oh my goodness! I am talking, and Your heart is moved! You are talking, and my heart is moved! Your power is moving in me! You are around me. I do not see You, but I feel You! That was all real what You told us in the Upper Room!" And this is not just for them, but for all believers. By saying, "You are in Me" and "I in you" in 14:20, Jesus added to what He said in 14:10, that "I am in the Father" and "the Father is in Me." This was a new revelation to them.

¹⁰Do you not believe that I am in the Father, and the Father in Me?...¹¹Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works... (Jn. 14:10-11)

When He said, "You are in Me, and I am in you," here in verse 20, He was adding to what He said back in verse 10 which I just mentioned. In verse 10, He said, "I am in the Father, and the Father is in Me." Now He is adding another dimension. This was totally new to them. I mean Him being in the Father and the Father being in Him was new to them in verse 10. And now their being involved in this relationship is brand new, completely off the grid to them.

- C. John 14:20 is one of the most glorious statements in the Scripture—He applied the relational reality that He enjoyed with the Father in His humanity to our relationship with God. This is the climactic point of John 14. It is how we overcome trouble and mature in love (14:1, 15).

This is one of the most glorious statements of the scripture! Here is what is happening. Jesus is applying—catch this now—the relational reality He enjoyed with the Father in His humanity. He is applying it to our relationship with the Father. This is so big! But we do not get the benefit of it without talking to the Spirit and engaging with Him as a priority in our life. We do not get this kind of deep with Jesus on the run. It does not work that way.

He says, in effect, "If you really want more of this, and it is the most important thing in your life, then rearrange some things and start in a new way to go deeper with Me." In any season of my life, I can always rearrange a few things. I think that that exhortation could fit for anybody in any season of their life. There is always something more, and the Holy Spirit might say, "I can go deeper with you if you want to," so always ask Him.

I am going to say this again. Chapter 14:20 is one of the most glorious statements in the scripture. He applied the relational reality that He enjoyed with the Father in His humanity to our relationship with God. Jesus as God has things with the Father in Their deity together that is beyond us, but He is talking about Him being a man filled with the Spirit, "I relate to the Father this way, and so can you." That is where it is going. I believe for the end-time Church these things are going to come to fullness before the Lord returns. All through history there has just been little whispers of it and little manifestations of it at various times of history and in revivals. However, I believe for the end-time Church, the "John 13-17" reality is going to come to fullness.

- D. Jesus developed what He taught here in 14:20 by what He taught in 15:5-7.

⁵"...He who abides in Me, and I in him, bears much fruit...⁷If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you." (Jn. 15:5-7)

Jesus developed verse 20 in chapter 15. He unpacks it a lot more in chapter 15:1-11, and I am giving a little bit of it here because this is the last session for the interns, and I wanted to put a little bit of it on the page. Next week we will break this down a little bit more, and then we will look at more of those verses. There are dynamic verses coming after this. I just put little hints of it on the page to give you a running start with it, but we will unpack it more next week.

- E. **You in Me:** Born-again believers are “in” Jesus. We “abide in Him” by talking with Him, trusting in Him, and obeying Him (15:5) and by our words and thoughts being “in” His heart. The very fact that He answers our prayers and gives us eternal rewards related to our words and deeds assures us that they are “in” His heart—that they move His heart and that He delights in them.
- F. **I in you:** Jesus is “in” a believer. He lives or “abides in us” by His Spirit dwelling in our spirit, by releasing the Spirit’s activity in our heart and mind, and by His words “living in” our heart (15:7). How glorious that the very substance of God’s Person dwells in the spirit of a born-again believer!
- G. The Spirit is the Helper who came to lead into transforming union with God. The Spirit helps us to develop some of the elements that describe the union between the Father and Jesus—in their *mind* (thoughts), *heart* (feelings), *will* (values), *words* (speech), and *works* (actions). We are to seek to think, feel, value, speak, and act in ways that agree with God, knowing that this deeply moves the Father’s heart. Over time, what He thinks, feels, says, and does will fill our hearts.
- H. Thoughts and words in agreement with the Spirit help bind people to God and to each other. Thoughts and words are two of the main elements in the union between Father and Son and between Jesus and His people. We grow spiritually as we exert effort to bring our thoughts and words into unity with God’s; this is foundational to abiding in Christ (15:4-7; cf. Ps. 19:14).

¹⁴*“Let the words of my mouth and the meditation of my heart be acceptable in Your sight...”*
(Ps. 19:14)

IV. ALL BELIEVERS ARE CALLED TO ENJOY GOD’S MANIFEST PRESENCE (JN. 14:21)

- A. Jesus called us into union with God by experiencing His presence on our mind and emotions. Jesus linked obedient love to our capacity to experience God’s manifest presence (14:21, 23).
²¹*“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”* (Jn. 14:21)
- B. **It is he who loves Me:** This one of the most glorious things that Jesus can say to person.
- C. **Manifest Myself to him:** Jesus linked obedient love to our capacity to experience God’s manifest presence (14:21, 23). A believer’s obedience does not earn God’s love, but it positions them to experience more of His love for them because they live in agreement with His heart and leadership. The implication of the phrase “I am in you” in 14:20 is described in 14:21: “Jesus moves in us by His manifest presence on our mind and emotions.” This is the normal Christian life.
- D. Our capacity to receive and return His love increases as we increase our agreement with Him. Obedience brings our mind and emotions into agreement with Jesus’ heart—He is the most beautiful, fascinating, interesting, happy, and satisfied person who ever walked the earth.

I do not want to go so fast through this stuff because it is too exciting and, more than that, it is too important to just kind of say, “Oh, I think I got it!” No! We do not have it unless we are engaged in the conversation in a greater way with the Lord. When we are convinced at that, then we are starting to get it.

And so, Amen and amen!