***Session 6: Entering the Holiest of All (Jn. 14)***

*Turn in your Bibles to* ***John 14****. We’re continuing on the session in* ***John 14****, Session 6. Let’s pray. Father, we thank You, Lord, for who You are. Father, thank You for Your presence. Lord, we say that Your nearness is our good. Thank You, Lord, that we have access to Your throne. Father, I ask You, in the name of Jesus, Lord, that You would open up our eyes to Your law. Lord, let us see glorious things in Your holy heart. In Jesus’ name, Amen.*

*Okay,* ***John 14****. I just want to take the next few moments and talk about entering into the Holiest of all. Now this is a phrase that comes from* ***Hebrews 10:19****.* ***Hebrews 10:19****. The writer exhorts the community that he’s writing to reengage their hearts with the Lord, and he talks about entering into the Holiest of all. Now, this is not a course on the book of* ***Hebrews****. I just finished teaching on* ***Hebrews*** *so it’s fresh on my mind, but when he’s talking about the Holiest of all in the context of the book of* ***Hebrews*** *I believe he’s referring to two things. Number one, he is referring to the New Jerusalem. One of the main themes of the book of* ***Hebrews*** *from beginning to end is about the subject of the New Jerusalem, and secondly I believe he’s referring to God Himself. God Himself as the Holiest of all.*

*If you remember, in* ***Revelation 22:22****, when John sees the celestial city, he looked and he said that he saw no temple, but that God and the Lamb, they were the temple. Now, there’s a lot to be said about the temple, but for our purposes tonight the temple is simply the place where God dwells. The temple is the place where God resides, where God dwells, and from where His government, so to speak, goes forth throughout all of the created order.*

*And so, when in* ***Revelation 22:22*** *it says that John did not see a temple because God Himself is the temple and so is the Lamb, that is a very, very, very profound statement, because if a temple is that in which God dwells, John is saying that God dwells within God. And that’s what we see in* ***John 13-17****. We see the Father, the Son, and the Holy Spirit, this mutual indwelling of one another. And so, this* ***John 14****, when we’re looking at the Father’s house, and we’ll look at that in just a few moments, there are several implications to what it means for what Jesus means by the Father’s house.*

*In* ***Isaiah 57:15*** *the prophet Isaiah declares that God inhabits eternity.* ***Isaiah 57:15****, he says that God inhabits eternity. I believe that when the Bible talks about God inhabiting eternity, I really believe that He’s talking about God inhabiting God because God Himself is eternity. Because for God to dwell in something other than Himself means that there is something greater than Himself.* ***Isaiah 57:15****, He who inhabits eternity, I think right there is another one of those hints of God being a temple, of God dwelling in God, and of course,* ***John 13-17*** *we begin to see the breakdown of that, that it’s the Father, the Son, the Holy Spirit. It is this family dynamic of how they dwell in and with one another in love.*

1. god our dwelling place

1Lord, You have been our dwelling place in all generations. (Ps. 90:1)

* 1. In John 13, John emphasizes Jesus’ departure (13:1, 3). Jesus announces His departure to His disciples (Jn. 13:33). The announcement of His departure is deafening. The disciples do not ask a question about His instruction to them in John 13:12-35 regarding the depth of commitment required to walk in humility and forgiving love. The questions of future proximity, relationship and fulfillment are the driving concern. Jesus answers those questions in John 13:38 and 14:5, 8, 22.

27Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. (Jn. 14:27)

*Now, what is happening in* ***John 14****, is the chapter before,* ***John 13****, John emphasizes the departure of the Son of God, and then Jesus Himself, He makes the announcement in* ***vs 33*** *to His disciples that He is departing. Now, undoubtedly, this announcement of Jesus declaring to His disciples that He was leaving, this undoubtedly was a blow to the team. I mean, this must have hit them really, really, really, really hard.*

*I remember several years ago I was working with another ministry and I had just, I had gotten hired, and I was there working for a couple of months, and the person who hired me really just kind of helped me fit in the team and was really just kind of a stabilizing force for my beginning days on the team, and I’ll never forget when he announced that he was leaving. And I remember him saying, “Well, I’ve got an announcement to make,” and the way he said it I knew where this was going and in my heart I was going, “No, you’re not. No you’re not. No you’re not.” Right?*

*And I can only imagine how the apostles felt after having walked with the Son of God in the flesh for 3 ½ years. They witnessed His leadership, they witnessed His wisdom, they witnessed how He managed them as a team. I mean, think of all the times we’ve seen in the gospel how they argued with each other, and Jesus having to be in the midst of that and as a peacemaker to help them get along and work through their issues. Think of how Jesus dealt with a hostile government, how He dealt with the Pharisees and the Sadducees and the intensity of the debate and the conflict that existed between Him and them.*

*I can only imagine the apostles thinking, “Man, how’s it going to work for the twelve of us to get along. I mean, we barely get along. How’s it going to work for us to operate in terms of the ministry He’s called us to operate in light of this hostile environment?” There’s many, many questions that’s undoubtedly hitting this apostolic team. So the announcement of Jesus’ departure, I think it was deafening. I don’t think they could hear anything else of what it is that He said up to that point. The disciples, they don’t even ask a question at all about what it is that He just taught them.*

*One of the things that we see often is Jesus teaches something and then the apostles will ask a question in light of what He just taught, and Jesus, in* ***John 13****, He just spent line upon line teaching them about the importance of humility, about the importance of forgiving love, and the commandment of how they are to love one another in the same way that God has loved them. And they’re not even asking a question about that because in the midst of that instruction Jesus just drops this bomb so to speak on them that says, “Guess what? I’m leaving.” And I believe this is deafening to them. They can’t hear anything else except for the impact of that announcement that He’s leaving.*

*And so what happens is, in* ***John 14*** *there are four questions that the disciples ask. The first one is asked by Peter in* ***John 13:38****, then Phillip asks a question, then Thomas asked a question, and then Judas, the one called not Iscariot, asked a question. But I believe that these questions that they’re asking all come from this announcement that Jesus just gave them. He said, “I’m leaving.” It stirred up a whole series of concerns and questions and they bring these questions to the Lord, and then Jesus gives them, He answers those questions, and so the answers to those four questions together is what gives us* ***John 14****.*

***John 14*** *is Jesus answering, I believe, the questions and the concerns that the apostles have. Now, in* ***verse 27****,* ***John 14:27****, He says this, He says, “Peace I leave with you. My peace I give to you, not as the world gives so do I, do not let your hearts be troubled, do not be fearful.” So, these questions that they were asking, they came from a troubled heart. They came from a fearful heart. Incidentally, when Jesus, in* ***John 14:27*** *says, “Let not your hearts be troubled,” I believe that He’s talking to all twelve disciples, but in* ***John 14:1*** *when He says, “Let not your heart be troubled,” He’s talking to Peter, because part of the answer that He gives to Peter’s question that He asks in* ***John 13:37-38****, and we’ll look at that in just a few moments*

* 1. John 14:28 summarizes Jesus’s assurances laid out in John 14:2-4, 6-7, 9-21, 23-31. In John 14, He assures us of deep, intimate partnership with the Trinity in this age and the ages to come.

28“You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.” (Jn. 14:28)

***John 14:28****, what I believe happens there is Jesus summarizes, it summarizes Jesus giving assurances to His disciples that He laid out in the chapter all throughout and I’ve got the isolated verses there, but up until that point Jesus is giving assurances to His disciples and* ***John 14:28*** *summarizes that assurance, and here’s the bottom line of the assurance that Jesus gives them. He assures them, and He assures us deep, intimate partnership with the Trinity in this age and in the ages to come. He assures us that He will be with us.*

*I don’t have this in the notes but I was thinking earlier today as I was getting ready about* ***Matthew 28*** *where Jesus says, “Go into all the world and make disciples,” and then He says, “Lo, I will be with you always, even until the end of the age.” He once again assures them, He goes, “I am going to be with you and you are going to be with Me.” And that’s what happening there in* ***Matthew 28.*** *He assures them of that deep, intimate partnership, not only in the age to come but in this age as well.*

* 1. The concerns expressed by the apostles (Jn. 13:37, 14:5, 8, 22) are the same core concerns every wholehearted believer has—the fear of missing out on our nearness with the Lord.

28But as for me, the nearness of God is my good… (Ps. 73:28)

*Paragraph C. Paragraph C. I believe that the concerns that the apostles have, or the questions that the apostles have, I believe that they are the same core concerns every wholehearted believer has. Every wholehearted believer, I believe, has these core questions. Not necessarily every believer. The reason why I’m saying that is because if we’re not given to being wholehearted, I’m not talking about being perfect or mature, but when we’re given to wholeheartedness there are a different series of questions that get stirred up within our hearts, and I believe that these four questions are the questions that are in the heart of every wholehearted believer and it might be in a different version but the essence of it, the core of it, these are the questions that I think that are within our hearts, and Jesus answers those questions. He gives us instruction. He gives us insight. He gives us assurances. He calms our fears. He brings peace. He gives us confidence, that, yes, that He will be with us in this age, and He will be with us in the ages to come, and that there is deep, profound, satisfaction, partnership, and encounter that we can have with God in this age.*

* + 1. The question of resolve and the necessity to shift our confidence towards His work on the cross: ***37Peter said to Him, “Lord, why can I not follow You now? I will ﻿lay down my life for Your sake.” (Jn. 13:37)***
			1. Answer: He prepared a place through His death – Jn. 14:2

*Number one, Paragraph C., number one is the question of resolve. The question of resolve. Peter says to the Lord in* ***verse 37****,* ***John 13:37****, He says, “Lord, why can I not follow you now? I will lay down my life for your sake.” And the Lord actually makes this point, He goes, essentially saying, “Peter, no, this is not time for this right now. I’m the one who’s going to lay down My life for you.” He goes, “I’m not just merely dying as a martyr. I’m actually dying as a sacrifice for your sins, the sins of the world, number one, number two, I’m dying that you would have access to my Father’s presence and thirdly, I’m dying that ultimately in the ages to come the whole earth will be filled with the fullness of the glory of My Father.”*

*So, Jesus didn’t merely die as a martyr. He died with and for a purpose. In fact, it says in* ***Mark 10:42*** *that He came for that very reason. He came to give His life as a ransom. One of the things that shows up in the gospel of John several times is the issue of the hour. The hour has not yet come. The hour is not yet, and then* ***John 17:1****, “Father, the hour has come.” In other words, the purpose for which I’ve come is now upon us. The purpose of My death. Jesus came, He was the King who was born to die. He didn’t merely die as a martyr for a cause. His death actually meant something. It actually purchased something. It accomplished something far beyond our wildest imaginations. Number one, it purchased the atonement for our sins. It was because of His death on the cross that, and He says this is* ***Matthew 26*** *in the context of* ***John 13****, He said, “This is My body broken for you. This is My blood shed for the remission of your sins.”*

*Secondly, He died that we might enter into the Holiest of all, that we would enter into relationship with the Godhead. And thirdly, He died, really to prepare the earth to be filled with the glory of the Lord like the waters cover the seas.*

*So, to the question of, “Lord, I will die for You. Why can’t I follow You now?” The answer to that is that Jesus is the one preparing a place through His death. He goes, “Peter, the thing that you’re wanting to do will not accomplish the thing that I’m about. Your resolve will not accomplish it but My resolve will.”* ***Isaiah 9:7****—the zeal of the Lord of hosts is the one who will accomplish this.*

*So, the first question is the question of resolve. It’s the question that goes like this, “Do I have or do we have what it takes to walk in the way that God wants us to walk?” And the answer to that is what? No, we don’t have what it takes. And the sooner that we acknowledge that, it is the sooner that we will begin to experience rest and confidence in His ability, in His zeal, in His power, in His empowerment to walk in the way that He wants us to walk.*

*I love* ***Deuteronomy 29:4-5****. It says that the Lord, Moses says, the Lord has not, he tells them back then, he says, the Lord has not yet given you a heart to see and perceive. You know, when we talk about the new covenant in* ***Jeremiah 30:31-33*** *it says that the Lord will give you a new heart. He will take your heart of stone and give you a heart of flesh and He will put His law in your heart and in your mind. He will put His spirit in you. The very resolve of Christ is the thing that gets imparted to us that we must cooperate with. We must say yes to it and walk in His ways because now we’ve been given the gift of God’s grace.*

* + 1. The question of proximity and access to God: ***5Thomas said to Him, “Lord, we do not know where You are going, and how can we know the way?” (Jn. 14:5)***
			1. Answer: To know Jesus is to know the way – Jn. 14:7

*Secondly, the question is a question of proximity and access to God. I believe that that is one of the deep-seated questions that every sincere, wholehearted believer asks is the question of proximity, wanting to be near to Him. Wanting to be as close to Him as possible, and yet, all the challenges of life that come our way seem to, so to speak, hinder the truth of that experience.*

*And yet, Jesus tells Thomas, He gives us the assurance that knowing Christ, knowing Jesus is the way to access with the Father. In knowing Christ, we have guaranteed access to the Father. We’re not left to our own devices. We’re not left to some voodoo formula. We’re not left to some hocus pocus. We’re not left to some kind of a clever spirituality. No. We simply put our faith and our confidence in the fact that we know Christ Jesus and His leadership will guide us and lead us into knowing the Father. So, we have confidence to having proximity and access to God.*

* + 1. The question of satisfaction and whether the journey will be fulfilling: ***8 Philip said to Him, “Lord, show us the Father, and it is sufficient for us.” (Jn. 14:8)***
			1. Answer: He will show Himself – Jn. 14:21

*The third question is the question of satisfaction. Will this journey be fulfilling? Will this journey be satisfying? Philip said to Him, “Lord, show us the Father and it is sufficient for us.” He’s asking the question of satisfaction, that knowing and seeing the Father, knowing God is the thing that will satisfy the human heart.*

*What is interesting is, remember earlier we talked about how Jesus said that He was leaving? I can’t, I mean, I wasn’t there, but I can only imagine, I can only imagine what it was like for these band of brothers, so to speak to walk with Jesus and to hear the words that were coming from His physical mouth. It says in* ***Luke 4:22*** *that the people marveled because of the gracious words that were coming from His mouth. I mean, there was power on His words. There was a way that He said things and it undoubtedly impacted their hearts and their minds. They loved listening to this man when He spoke.*

*Later on, in* ***Matthew 9:15*** *He talks about the issue of fasting. And you know, the question was, “Hey, the disciples of John fast, why don’t Your disciples fast?”*

*And He says this: “Because I, the bridegroom, I’m in their midst. Their longing has not been awakened but once I’ve been taken away, they will mourn. They will long for Me.” And so, I imagine in the question of, “Lord, show us the Father and it will be sufficient for us,” it’s almost like he is saying, “I know You’re going to go. Just show us the Father and I think we can hang in there until then.”*

*The question of satisfaction. The satisfied heart. And the answer to that is that Jesus says in* ***John 14:21****, “I will show Myself to you. I will show Myself to you, and in showing Myself to you, you will encounter the Father.”*

* + 1. The question of encounter—will we truly experience Him in deep ways and, if so, how: ***22Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” (Jn. 14:22)***
			1. Answer: The Spirit will instruct us – Jn. 14:26

*The fourth question is the question of encounter. Will we truly experience Him in deep ways and if so, how? Will we experience Him in the inner man in deep ways, and if so, how? And the answer to that is* ***John 14:26****. The Holy Spirit will instruct us.* ***John 14:26****. I believe Jesus gives one of the primary assignments of the Holy Spirit, which is to give us insight into what Jesus just taught there in* ***John 14****.*

*I want to say this again.* ***Verse 26*** *He says, “But the Helper, the Holy Spirit, whom the Father will send in My name. He will teach you all things.” I mean, the all things is all things, but I think in context the all things is related to what I think it is He’s teaching them. “He will instruct you in this matter, and not only will He instruct you but He will bring to remembrance the things that I have taught you insofar as the issue of dwelling with God.”*

*Now, what’s interesting is that passages like* ***Ephesians 1-3****, for those of you who are taking notes,* ***Colossians 1-3****,* ***1 Peter 1****,* ***Romans 3-8****, and many other passages, but those are some real good clusters, they are all expounding on what it is that Jesus is teaching here in* ***John 14, 15****, actually, all the way over to* ***17****.* ***Ephesians 1-3****,* ***Colossians 1-3****,* ***1 Peter 1****,* ***Romans 3-8****. Those are a cluster of passages where the apostles are expounding and instructing based upon what Jesus was introducing here in* ***John 14****.*

1. spiritual union with the trinity

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

*Turn the page over to page two.* ***John******14*** *focuses on the access Jesus is putting in front of us, I believe, a vision of interaction and partnership that we can have with the Father.* ***John******14****, the greater emphasis of* ***John******14*** *is the revelation of the Father. The greater emphasis of* ***John******15*** *is the revelation of the Son, and the greater emphasis of* ***John******16*** *is the ministry of the Holy. Spirit.*

*The greater emphasis of* ***John******14*** *is the revelation or the ministry of the Father. The greater emphasis of* ***John******15*** *is the ministry of the Son or the revelation of the Son, and the greater emphasis of* ***John******16*** *is the ministry of the Holy spirit.*

* 1. The Old Covenant taught that only the High Priest could draw near to the glory of God and he could only do so once a year (Lev. 16; Heb. 9:7, 25; 10:1, 3). Jeremiah (31:33-34) and Ezekiel (11:19-20) prophesied a new order where the God of Sinai would dwell in humans.

*Let’s talk about our spiritual union with the Trinity. In the Old Covenant it taught us that only the High Priest could draw near to the glory of God and that he could only do that once a year. So in the Old Covenant, the priest would go into the Holy of Holies and offer sacrifices, and he was the only one that could do that, and he could only do that once a year. But then the prophets like Jeremiah and Ezekiel come on the scene, and they are prophesying that there’s a new order or a New Covenant that the God of Sinai would no longer dwell in a box but He would actually dwell in human beings. This is staggering, to think about the implications of what it is that Jeremiah and Ezekiel are prophesying.*

*We’re talking about the God of Sinai. We’re talking about the God of* ***Exodus 19****, that when He came down to betroth Himself to Israel, when He came down in His glory and in His power, He told the people that until He gave them permission they were not allowed to touch the mountain lest they be struck dead. And it is that great glory and power of Sinai that Jeremiah and Ezekiel, prophecy and say, “Guess what? The glory of Sinai will actually come and dwell inside of the human spirit.” It is absolutely stunning what’s being said over there.*

*You know, in* ***Numbers******14****, Moses, he’s teaching at the EGS in the wilderness, and he gives this prophecy. Now, think about this. Moses is the one, if I’m not mistaken, he’s the first one to give this prophecy, and he prophesies that the earth will be filled with the glory of the Lord. Now I imagine this young, 13 year-old Jewish boy sitting in the back row raising his hand and says, “Pastor Moses, I’ve got a question for you.”*

*He goes, “Yes?”*

*He goes, “What’s going on over here? Didn’t you just teach us a couple months ago that God’s glory was going to dwell in a box and Uncle Aaron is the only one who could go in there once a year with blood from sheep and goats?”*

*He goes, “Yes, I did teach that.”*

*“Aren’t you teaching us that if anyone else were to go in there they would be struck dead?”*

*He goes, “Yes.”*

*“Then how can you say that the glory that lives in that box is now going to fill the earth?”*

*Because in saying that Moses is making the statement that the earth will become the Holy of holies. It’s mind-blowing what Jeremiah and Ezekiel are prophesying. It is staggering. I mean, Uzzah tried to steady the ark. He didn’t even touch the ark. He touched the cart and he dies. And yet, throughout the Old Covenant God prophesies there’s coming a time where the glory of the ark will live inside of the human spirit. It’s absolutely amazing.*

* 1. The most glorious, often neglected, and one of the least emphasized and expounded upon truths is the subject of our spiritual union with the Trinity through the indwelling of the Holy Spirit. As born-again believers we have become the temple of God who dwells in us—the Holy of Holies.

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

9But as it is written: “Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him.” 10But God has revealed them to us through His Spirit… yes, the deep things of God﻿… 12Now we have received… the Spirit who is from God, that we might know the things that have been freely given to us by God. (1 Cor. 2:9-12)

7But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us … (2 Cor. 4:7)

*But here’s the challenge for us. This most glorious truth of God living in us is often neglected and probably one of the least emphasized and expounded upon truths in the body of Christ. This glory of the New Covenant, of God living in us and us living in Him, which is what’s happening here in* ***John******14****. The most glorious, often neglected and least emphasized and expounded upon truths is the subject of our spiritual union with the Trinity through the indwelling of the Holy Spirit.*

*Beloved, there was something radical that took place when we were born again. Our spirit was dead. We were members of another kingdom. It says in* ***Colossians*** *that we were conveyed from the kingdom of darkness into the kingdom of the Son of His love. It says that we were dead and because of our faith in Christ and the finished work of the cross, the Holy Spirit entered our innermost beings and brought us to life from the inside. And so, the Spirit lives in us. One of the most, I’m not talking about experience right now, I’m talking about reality. The reality is we will never have more of God in us right now. We will never have more in us a billion years from now than we have right now. I’m talking about reality right now. I’m not talking about the experience. We will experience tons more in the age to come in the resurrection in terms of His glory, but the fullness of God came and took residence inside of our spirit when we were born again. It’s absolutely amazing. And this is part of what Jesus is seeking to convince His disciples of in* ***John******14****.*

*As born-again believers we have become, now the temple of God, who dwells in us. And so, God dwells in God. God dwells in His church, God dwells in us as individual believers,* ***1 Corinthians 6:19****, God dwells in the New Jerusalem, and before this whole thing is over God will dwell in fullness in the earth.*

***1 Corinthians 6:17*** *says he who has been joined to the Lord is one spirit with him. I love* ***1 Corinthians 2:9****, “But as it is written, eye has not seen nor ear heard, nor has it entered into the heart of man the things which God has prepared for those who love Him, but God has revealed them to us through His Spirit, yes, the deep things of God. Now we who have received the Spirit who is from God that we might know the things that have been freely given to us by God.”*

*That there are deep things of God’s holy heart that are now available to us because we have received the Holy Spirit who lives inside of us, and in* ***verse 12*** *one of the things that the Spirit longs to do is to instruct us, to teach us, to convince us of all the free things that are available to us in the grace of God.*

* 1. In John 14, Jesus gives foundational understanding of our spiritual union. The Spirit’s primary assignment is to instruct and guide us in understanding and experiencing this spiritual union.

26But ﻿the ﻿Helper, the Holy Spirit, whom the Father will ﻿send in My name, ﻿He will teach you all things, and bring to your ﻿remembrance all things [14:2-4, 6-7, 9-22, 23-31] that I said to you. (Jn 14:26)

*Paragraph C. In* ***John 14****, I believe that Jesus gives foundational understanding of our spiritual union. Again, I think that it’s the Spirit’s primary assignment, I believe, to instruct and guide us in our understanding and experiencing this spiritual union. A phrase that we like to use here is, “the First Commandment in first place.” It is the Holy Spirit’s I believe, number one mission, number one assignment, to teach us, instruct us of everything that’s available to us in the grace of God and to convince us of the fullness of the experience of His presence that we can have on the inside in this age. In this age.*

*Yes, and indescribable heights in the age to come, but beloved there are indescribable heights of experience in the grace of God in the inner man that’s available to us in this life, and the end-time church will experience them, I believe. The apostles, they expounded on this as I mentioned earlier.* ***Ephesians 1-3****,* ***Colossians 1-3****,* ***1 Peter 1****,* ***Romans 3-8****, other passages as well.*

* 1. To neglect this truth is to lead us into the opposite of what Jesus is addressing in the four questions asked, resulting in ***religious*** striving, a primarily spatial or ***geographical relationship*** with God, spiritual ***boredom***, and ***coming up short*** in what the Father has in store for our spirit.

21…“Woman, believe Me, the hour is coming ﻿when you will neither on this mountain, nor in Jerusalem, worship the Father … 23But the hour is coming, and now is, when the true worshipers will ﻿worship the Father in ﻿spirit ﻿and truth; for the Father is seeking such to worship Him. 24God is Spirit, and those who worship Him must worship in spirit and truth.” (Jn. 14:21-24)

*Paragraph D. To overlook or to neglect this truth of the spiritual union that is available to us and that we have as born-again believers, I believe that it will lead us into the opposite of the answers that Jesus gives to the four questions that are being asked by the disciples. The disciples are asking four questions. Jesus gives them four answers, but to not go on a journey with the Holy Spirit to say, “Lord, would You teach me? Would You teach us about this spiritual union that we have with the Father?” Would You teach us, would You instruct us? It’s “thank You, show me more.” That’s what it is. Thank You, show me more about these truths. To overlook them to minimize them, to not prioritize our lives around them is going to result in the opposite of what Jesus is addressing in* ***John 14****.*

*First thing that will end up happening, we will end up walking in religious striving, where we seek to, by our own strength, to walk out the things of God. Secondly, we will end up having, and I’ll explain this more in just a moment, but we will end up having primarily a spatial or a geographical relationship with God. A spatial or a geographical relationship with God. What do I mean by that? I’m trying to think of how to say this in a way that will help us. There’s this idea that some people have that it isn’t intimacy with God until they are physically taken up into the realm of the Spirit. In other words, as long as I’m down here there is this physical distance between me and God.*

*Now, yes there is a spatial dynamic with God for sure. I mean, Jesus went to the Mount of Olives and He went up, and He said, “The same way that you see Me going up is the same way I’m coming down.” And yes, the city is coming down, Jesus is coming down. I get all that. I’m not dismissing any of that. I want to emphasize the great glory and privilege that is available to us through this thing called spiritual union, and if our emphasis is purely geographical…*

*So, the first one is religious striving, secondly, geographical or purely a spatial relationship with God. Here we go, I found a better way to say this, if our intimacy with the Lord is limited to the prayer room then you have a spatial relationship with God. Let me say this again. If your intimacy with the Lord is limited to the prayer room, I love the prayer room. The Lord has gathered us to a geographical location as a people to dwell together with one another and with Him for a purpose. Yes and amen. But if our intimacy with the Lord is limited to the prayer room then we have a spatial relationship with God. Or if your intimacy with the Lord, now some of you are going, I know exactly what is happening, some of you are going, “Okay, I knew it. I need to have intimacy with God at home.” Well, if your intimacy with God is limited to your home, you have a spatial relationship with God. Okay.*

*The third one, the spiritual boredom, and the third thing that happens is we actually end up coming up short to the fullness of the experience in God’s grace that’s available to our spirit in this age. In* ***John 4****, Jesus began to address this to the woman at the well. He says, “Woman, believe Me.” This takes faith. “Believe Me in this,” He tells her. The hour is coming when you will neither on this morning nor in Jerusalem worship the Father, but He says, “The hour is coming and is now,” and we are in a 2000 year now, beloved, that true worshipers will worship the Father in spirit and truth, for the Father is seeking such to worship Him. God is spirit, and in a lot of ways Jesus is taking what He told the woman at the well in* ***John 4*** *and He is expounding on the implications of it in* ***John******14*** *as it pertains to our union with Him.*

* 1. There are inward encounters that await us in this age. We are destined for far more of what the Father will give us before the Lord returns or we meet Him in death than we can imagine.

***23“The grace of the Lord Jesus Christ be with your spirit.” (Phil. 4:23)***

38“He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers [Ps. 36:8, 46:5] of living water.’” (Jn. 7:38)

8…and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory… (1 Pet. 1:8)

*There are inwards encounters that await us in this age. I want to say this again. There are inward encounters that await us in this age. We are destined for far more of what the Father will give us before the Lord returns or before we meet Him in death. The thing that is so amazing to me is* ***Galatians 1:15****.* ***Galatians 1:15*** *the apostle Paul makes a staggering statement. It is an intense statement if we actually think about what it is that He’s saying.* ***Galatians 1:15****, he says, “For it pleased the Father,” so that right there is an attention getter, that this thing brings great pleasure to the Father, he says, “It pleased the Father, who formed me in my mother’s womb and called me, to reveal His Son in me.”*

*And so, I imagine Paul, you know, going over for dinner somewhere or going to a restaurant or talking to some friends or meeting some new people, and they say, “So, Paul. You’re called.”*

*He goes, “Yes.”*

*“So, are you called to be an apostle.”*

*“Well, yeah, but it’s a little bit more intense than that.”*

*“Well, are you called to preach the gospel and plant churches and lead people and administrate?”*

*“Yeah, but it’s actually way, way more intense than that. My calling is to live in such a way to posture my heart before the Father in such a way to have inward encounters with the living Christ.”*

*It is a staggering statement. Now, we know the life of Paul. He did all kinds of things. He wrote books. Bestselling books. Planted churches, did leadership training, all kinds of things, but* ***Galatians 1:15****, I believe gives us the primary calling. It is Paul’s one thing, so to speak. He goes, “My calling, my destiny is first and foremost to live my life in such a way. The reason why the Father formed and fashioned me in my mother’s womb is for the purpose of living a life of having inward encounters with the living Christ.”*

***Philippians 4:23****. I love it. The grace of the Lord Jesus Christ be with your Spirit. Paul, he bestows this blessing. He bestows this desire. He communicates his longing for the church of Philippi. He goes, “I would that you would have deep encounters in your spirit with the grace of Christ.”*

***John 7:38****. “He who believe in Me,” Jesus says, “as the Scripture said, from his innermost being will flow rivers of living waters,” talking about the Holy Spirit. Talking about the presence of God. I believe that these rivers are further expounded upon in passages like* ***Psalm 36:8****, that we will be abundantly satisfied. There is the question of sufficiency, that we will be abundantly satisfied by the rivers of His pleasures, the rivers of His desires.* ***Psalm 46:5*** *says that there is a river whose streams make glad the city of God. Beloved, there is pleasure and gladness to be found as we actually begin to tap into this spiritual union that Jesus is addressing here in* ***John******14****.*

*In* ***John 4:14*** *when He’s talking to this woman. I mean, just all the pain and the dejection and the temptation and her own sin and her own brokenness, Jesus stands before Her and He looks at her and says, “Look, what you need to do is you need to begin to drink.”* ***John 4:14****, I love this. Jesus says, “He who drinks.” It is a present tense statement, a present tense drinking of the water that He offers us, we will never thirst again. When Jesus says ‘he who drinks’ I don’t think He is simply referring to coming the altar call praying the sinners prayer. No, He’s talking about the present tense drinking, experiencing the inward encounters of the Holy Spirit. Actually beginning to engage with the spiritual union that He has made available to us through the cross. Deep encounters with His divine pleasures.*

1. entering the holiest of all

19Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20by a new and living way which He consecrated for us … (Heb. 11:19)

* 1. Jesus assures His disciples that He will be with them after He is gone until His return by introducing to them the reality of them dwelling in the Father’s house. The adjective, “My,” is already an indicator that Jesus will be there since it is His Father. Jesus lives there, and we are with Him. The mention of the Father points us to the familial dynamic into which we have been invited.

*Page 3. Jesus, He assures His disciples that He will be with them after He is gone until His return by introducing them to this reality of dwelling with God, or dwelling in the Father’s house. The writer of Hebrews tells us to have boldness to enter the Holiest by the blood of Jesus, that we get our confidence and our resolve because of the finished work of the cross, because of the shed blood of Jesus Christ. He says, “By a new and a living way.” In other words, it is Holy Spirit guided and Holy Spirit empowered. Whereas before the High Priest, by the shedding of the blood of sheep and goats, would go in once a year, He says you and I have access to the Holiest of all. We have access to the Holy of holies. We have access to the Father’s house because of the resolve of the Son of God who died on the cross and because of the guidance and empowerment of the Holy Spirit, the new and living way.*

*So, Jesus assures His disciples that He will be with them after He is gone. And that’s the dilemma because, remember, when Jesus says, “I will be gone,” it’s like they couldn’t hear anything else, and they began asking all of these questions about proximity and satisfaction and nearness and purpose. And He says, “No, I will be with you. I will be near you. In My Father’s house.” The adjective “My” is already an indicator that Jesus will be there since it is His Father that He’s talking about. He goes, “Because it is My Father I will be there when you are there.”*

*Jesus lives there and we are with Him. The mention of the Father points us to familial dynamics into which we are invited. We are invited into this relationship between the Father and the Son.*

* 1. In John 14, Jesus gives us one of the greatest expositions on the revelation of the Father and His desire to relate with us. This is significant because, through building on the understanding of YWHW as the God of Israel, the revelation of YHWH as Father brings revolutionary understanding to light related to our interaction with Him. The God of Israel is the God who, in Christ, we can experience as a God who is ***responsive***, ***intimate*** and ***inclusive*** in the way He relates to those who are in Christ.

*Let’s take a few more moments here.* ***John 14****, I believe, gives us one of the greatest expositions of the revelation of the Father and His desire to be with us. Gives one of the greatest expositions of the Father and His desire to relate with us. Now, this is significant because it is built upon the understanding of YHWH. It is built upon the understanding of the God of Israel, the God of Sinai. Jesus comes on the scene and He looks at His disciples, as it were, and He says, “Remember the God of Sinai?”*

*They go, “Yeah.”*

*“Remember how terrifying that is?”*

*They go, “Yeah.”*

*“You remember how glorious that was when you heard the stories?”*

*They go, “Yeah.”*

*He says, “You remember* ***Isaiah 6*** *when the angels they are around the throne crying, ‘Holy, holy, holy,’ and Isaiah was completely overcome by what he saw to the point that he came under deep conviction of his own sin?*

*They go, “Yeah.”*

*“You remember how terrifying, how glorious, how majestic the God of Israel is?”*

*They go, “Yeah.”*

*He goes, “I want to tell you one more thing about Him.”*

*They go, “What?”*

*He says, “He’s your Father.”*

*And this was revolutionary. The implications of this are vast. The God of Israel is the God who, in Christ, we can experience as a God who is responsive to us, He’s intimate with us, and He is inclusive. He’s inclusive in the way that He relates to those who are in Christ. I need to kind of slip that in there, because inclusivity has a whole lot of weirdness out there right now, so.*

* + 1. *Responsive* – to draw near (Jas. 4:6); to our faith by working through us as He does His Son (Jn. 14:10, 12-14); sending the Helper when asked (Jn 14:16); to our obedience (Jn. 14:21)
		2. *Intimate* – by giving access to deep experiential union with Him (Jn. 14:10-11, 17-20)
		3. *Inclusive* – by allowing us to engage and participate in the family dynamic (Jn. 17:23)

*But the God of Israel. Think about this. He’s a Father. He’s the God who is responsive. Responsive how? We draw near to Him; He draws near to us. When we step towards Him, He actually draws near to us. He’s responsive to our faith by working through us in the exact same way that He works through His Son. He’s responsive to us by giving us the Holy Spirit when we ask for it. He’s even responsive to our obedience. Our obedience matters to Him. It touches Him in a deep, personal way and He responds to us when we obey. He responds so powerfully Jesus starts speaking French. No, just kidding. You know, He says, “The one who obeys Me will be loved by Me and We…”*

*They go, “Who’s ‘We’ ‘We’? Where did ‘We’ come in all of a sudden. What’s going on over here? Why are you speaking French?”*

*No, He says, when you obey, the Father, Son and the Spirit, they come and they will make their home with us. So, one of the things that you find out there is that the Father’s house, we’ll look at that in just a few moments, the Father’s house has many components to them and one of them is that we are the Father’s house. In fact, the writer of* ***Hebrews*** *in* ***Hebrews 3****, he talks about Jesus being the builder of the house whose house we are. We are the house of God. So, the Father is responsive.*

*Not only is He responsive, He’s intimate. He gives us access to deep, experiential union with Him. Thirdly, He’s inclusive, by allowing us to engage and participate in the family dynamic.*

* 1. There is a multilayered interpretation and application to the Father’s House.
		1. Dwelling in the Father through spiritual union – Jn. 14:6

20“… ﻿I am in My Father, and you in Me, and I in you.” (Jn. 14:20)

* + 1. Indwelling of the Trinity by the Holy Spirit – Jn. 14:23

23“… We will come to him and make Our home with him.” (Jn. 14:23)

* + 1. Experiencing the New Jerusalem in our spirit by being seated in heavenly places

6…and raised us up together, and made us sit together ﻿in the heavenly places in Christ Jesus …” (Eph. 2:6)

* + 1. In physical death

8We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. (2 Cor. 5:8)

* + 1. Being with Jesus forever in the New Jerusalem in the resurrection

17Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. (1 Thess. 4:17)

*Let’s have the worship team come up. There is a multi-layered interpretation and application of the Father’s house. Number one, dwelling in the Father through spiritual union, that the Father Himself is the house in which we dwell. Jesus says, “I am the way to the Father. I am the way, not just to a place, I am the way to a Person.” The Father is the house.*

*Number two, we are the house by the indwelling Spirit.* ***John 14:23****. We will come to him and make our home with him.*

*Thirdly, experiencing the New Jerusalem in our Spirit by being seated in heavenly places. And so, beloved, there are three implications of the Father’s house that are massive in their implications that I believe the Holy Spirit wants to teach us about to experience these things in our spirit, number one, that we are in union with the Father by living in Him, number two, union with the Father by Him living in us, and thirdly, by our spirit being connected to heavenly places in Christ Jesus.*

*Fourthly, we enter into the Father’s house by physical death. To be absent in the body is to be present with the Lord.*

*And lastly, being with Jesus forever in the New Jerusalem in the resurrection.*

*My prayer for us tonight is that we would ask the Lord to help us grow in the understanding of these three, the first three. Dwelling in the Father, the Spirit dwelling in us, and us being seated in heavenly places. There is, the Holy Spirit wants to teach us about these things,* ***John 14:26****. He wants to teach us these things and He wants to bring to remembrance what Jesus told us about this.*

*Amen. Alright, let’s stand and let’s worship the Lord together.*

*Father, here we are. We stand before You. Jesus, here we are. Thank You that we are in union with You, Lord. Show us more, Lord. Thank You Lord, show us more. Manifest Your fire in us Lord, right now. Release Your fire. Release Your fire. Beloved, He lives in us. Sing to Him. Sing to Him. He dwells in us by the Holy Spirit. He dwells in us. We are one spirit with Him. His presence is in us like rivers of living water. Manifest Yourself in us. Reveal the riches of Christ in us.*

*More of Your presence, Lord, us. Send Your fire. More Lord. Beloved, He is in us. We are in Him. He is in His Father. He is in us by the Holy Spirit. Show us, Lord. Release the riches of Your pleasures in us, Lord. The divine pleasures in our hearts. Show us more. Show us more, Father Oh, there’s a treasure inside of us. You put the treasure of Yourself in us, Lord. Thank you. Thank you, Lord. Oh, reveal Christ on the inside, Father. Make Him known deep on the inside. Oh, make it known, Father. Reveal Christ on the inside. Beloved, His Spirit lives in us. Sing to Him. Reveal Christ on the inside. Reveal His glory. Reveal His power. Oh, release the treasures of Christ in our hearts, Lord. We want to know; we want to experience His presence and power. Father, show us more.*