

May 19, 2013
“The Fullness of the Spirit”
John 14:8-17, 25-27

8 Philip said, "Lord, show us the Father, and we will be satisfied."

9 Jesus replied, "Have I been with you all this time, Philip, and yet you still don't know who I am? Anyone who has seen me has seen the Father! So why are you asking me to show him to you? **10** Don't you believe that I am in the Father and the Father is in me? The words I speak are not my own, but my Father who lives in me does his work through me. **11** Just believe that I am in the Father and the Father is in me. Or at least believe because of the work you have seen me do.

12 "I tell you the truth, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father. **13** You can ask for anything in my name, and I will do it, so that the Son can bring glory to the Father. **14** Yes, ask me for anything in my name, and I will do it!

15 "If you love me, obey my commandments. **16** And I will ask the Father, and he will give you another Advocate, who will never leave you. **17** He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you... **25** I am telling you these things now while I am still with you. **26** But when the Father sends the Advocate as my representative—that is, the Holy Spirit—he will teach you everything and will remind you of everything I have told you.

27 "I am leaving you with a gift—peace of mind and heart. And the peace I give is a gift the world cannot give. So don't be troubled or afraid.

Today is Pentecost Sunday and we are going to talk about the Holy Spirit who the Father would give in Jesus' name to live in us. In the Old Testament the Spirit of God traveled with God's people too, not in them, but with them. The Ark of the Covenant was a box with a cover. Within the ark were the two stone tablets containing the 10 Commandments the basis of the covenant between God and His people. The cover on this Ark was called the mercy seat because the Israelites believed the ark was God's throne. The cover had two angels on opposite ends of the mercy seat facing each other with wings outstretched and their faces bowing toward the mercy seat. They marked the place where the Lord dwelled as well as the place where the Lord communicated with Moses.

Ex 25:22

I will meet with you there and talk to you from above the atonement cover between the gold cherubim that hover over the Ark of the Covenant. From there I will give you my commands for the people of Israel.

There were rings on the sides of the ark and poles were inserted into the rings for carrying the Ark. In this way the ark was carried by the Israelites through the wilderness. Wherever they set camp a tent or tabernacle was set up for the ark. In this

way the Spirit and Presence of the Lord would go with them and be with them. Eventually the ark was placed in the temple in Jerusalem, in the holy of holies or the inner most part of the temple. It was considered the place of God's presence.

As great as this was it would all change with Jesus and the gift of the Holy Spirit. But the change would mean something even greater. God not in a temple, not over an ark, but in us; we would become His temple.

In our text today Jesus tells why His gift of the Holy Spirit would be greater: a greater knowledge, greater works, and a greater Resource.

GREATER KNOWLEDGE (Verses 8-11)

(v8) Philip said, "Lord, show us the Father, and we will be satisfied."

This is quite a request from Philip. Philip wanted to see the Father. Jesus has told them (v1), "Don't let your hearts be troubled." And Philip is saying what we all feel, that if we could get a clear vision of God we would have what we need to handle the troubles of life. Isn't that the truth! Isn't this the central issue of life? When we know God, when we have a clearer vision of Who He is, when we know God is with us, and for us, when we understand His greatness and power, and trust Him completely... well, as Philip said, "show us the Father, and we will be satisfied."

The response from Jesus is awesome and profound:

(v9) Jesus replied, "Have I been with you all this time, Philip, and yet you still don't know who I am? Anyone who has seen me has seen the Father! So why are you asking me to show him to you?"

Jesus is saying, "to see me is to see God!" Whoa! "Don't you know me," he says to Philip. Have I been with you all this time yet you still don't understand? Do you still not realize who I am? In me you are seeing the Father. By now the disciples should have realized that Jesus was God in human form. He is the visible, tangible image of the invisible God (see Col 1:15). The exact representation of God's nature (see Heb 1:3). He is the complete revelation of what God is like.

Jesus wasn't rebuking Philip, He was explaining to Philip, who wanted to see God, that to see Jesus is to see God and to know Jesus is to know God; in Jesus we see the true nature and character of God. The search for God, for truth and reality, ends in Christ. Jesus came to give the perfect revelation of His Father. We know God personally through knowing Jesus.

That revelation in Jesus is so profound that we shouldn't require anything else to arrive at that knowledge. When Paul prayed for the believers in Ephesus, He asked for what is most essential:

Eph 1:17-18 NIV

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better.

Jesus speaks of the complete unity between Him and the Father. This unity is why He can truly and completely reveal the Father to us.

(v10-11) Don't you believe that I am in the Father and the Father is in me? The words I speak are not my own, but my Father who lives in me does his work through me. Just believe that I am in the Father and the Father is in me. Or at least believe because of the work you have seen me do.

The unity with the Father that Jesus talks about means they are one in essence and purpose. So much so that Jesus can say, "The words I speak are not my own, but my Father who lives in me does his work through me." Just believe He says, or if this oneness is too hard for them to grasp right now He tells them to "at least believe because of the work you have seen me do." God's power is revealed through the works of Jesus. Yet there will be...

GREATER WORKS (Verses 12-14)

"I tell you the truth, anyone who believes in me will do the same works I have done, and even greater works, because I am going to be with the Father. You can ask for anything in my name, and I will do it, so that the Son can bring glory to the Father. Yes, ask me for anything in my name, and I will do it!

How can this be? Same works, even greater works than Jesus? Ask for anything and I will do it? How can these promises be true? Jesus anticipated that question and that is why He prefaced His statements with, "I tell you the truth."

The first difficulty we have is not so much with doing the same works as Jesus but the promise that we will do "even greater works." To understand what Jesus is saying we have to realize that He is building up to the promise of the Holy Spirit who He would give to live in us. Therefore, it is likely that the greater works that Jesus has in mind has to do with Spiritual Birth and evangelism, that is, people being converted to Christ.

Jesus as a human being could only be in one place at one time. Jesus in us by the Holy Spirit can be in many places at the same time. Christians would do greater works, therefore, in two ways: (1) a greater number of people who would come to Jesus through His followers and (2) there would be a greater scope: Christians will be able to cover not just one part of the world, but the whole world.

Working in the power of the Holy Spirit, given to the disciples after Jesus went to the Father, would carry the gospel of God's kingdom out into the whole world, even to the Gentiles. As Jesus promised:

Acts 1:8

But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere—in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth."

This is why we would do greater works.

The second difficulty we have is related to the promise that *anything* we ask for in His name He will do. While this at first sounds like unrestricted answers to prayer it is not because it is limited by the phrase, "in my name."

To pray in Jesus' name does not mean ending your prayer, "In Jesus name. Amen." Saying that is not the magic formula to having your prayer answered. In the Bible one's name identified one's character. So to pray "in Jesus' name" is to ask the Father for the same things that Jesus would ask for and to pray as Jesus would pray. It is to pray in union with Jesus and with His purposes. When we ask for anything, we must remember that our asking must be in his name — that is, according to God's character and will. God will not grant requests contrary to his nature or his will or for our selfish desires. If we are sincerely following God and seeking to do his will, then our requests will be in line with what he wants, and he will grant them.

1 John 5:14-15 NIV

This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us — whatever we ask — we know that we have what we asked of him.

We have the promise of answered prayer when we pray according to His will. That is praying like Jesus. Jesus always prayed for the Father's will to be done. Jesus always prayed for the things that would bring the Father glory. Also the promise of this verse again must be understood in the context of Jesus' promise to the disciples that their requests concerning bearing fruit for the Kingdom of God would be answered because it would bring glory to God.

The Holy Spirit was given on the Day of Pentecost. Pentecost was a Jewish Feast also known as the Feast of Harvest or the Feast of First Fruits. It was celebrated 50 days after the Feast of Unleavened Bread, which was part of Passover. During Passover a lamb was sacrificed and only unleavened bread was eaten. 50 days later the Feast of Harvest or Pentecost was celebrated. It was a time to thank God for the harvest and to present to Him the first fruits of the harvest. We are told this about that feast in ...

Num 28:26

"At the Festival of Harvest, when you present the first of your new grain to the LORD.

Notice the significance of this: Jesus, who was sinless, symbolized by unleavened bread (which is why we use it when we take Holy Communion), Jesus the Lamb of God was sacrificed for our sins (symbolized by the grape juice at Holy Communion); sacrificed during the time of Passover (or our holy days of Good Friday and resurrection on Easter). 50 days later on Pentecost, the Feast of Harvest, or First Fruits, He gives

the Holy Spirit which led to a harvest of new believers (3,000 came to faith in Christ). By the Holy Spirit God does His work through us, His Church.

GREATER RESOURCE (Verses 15-17, 25-27)

"If you love me, obey my commandments. And I will ask the Father, and he will give you another Advocate, who will never leave you. He is the Holy Spirit, who leads into all truth. The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you... I am telling you these things now while I am still with you. But when the Father sends the Advocate as my representative—that is, the Holy Spirit—he will teach you everything and will remind you of everything I have told you. "I am leaving you with a gift—peace of mind and heart. And the peace I give is a gift the world cannot give. So don't be troubled or afraid.

The closing verses of our text today is Jesus' promise of the Holy Spirit as an indwelling presence. The Holy Spirit gives us the resources we need for our spiritual survival and for fruitful service. Jesus would only be with the disciples a while longer, but He would not abandon them; rather He would give them another Advocate like Himself.

The Greek Word "*parakletos*" means a helper or counselor or comforter, who is always there to give special care in times of need (which is why Jesus said His gift was His peace). But the Holy Spirit is more than a Comforter, or Helper, He is also an Advocate. And when Jesus says the Father will give *another* Advocate, *another* means another of the same kind as the first. Jesus was the first Helper, Counselor, or Advocate, the Holy Spirit would be the same kind of Helper, Counselor, or Advocate. When Jesus would no longer be with them physically, the Holy Spirit would be there in a greater way for He would be a constant presence, companion, guide, and helper to empower them for the tasks ahead that God had for them. As Jesus said, the Holy Spirit is an Advocate, "who will never leave you;" and He will reveal the truth about God.

The Holy Spirit makes us aware of God's love and gives us power to love as Jesus loved and wants us to love (v15); "If you love me, obey my commandments." The Holy Spirit helps us to pray and gives guidance and purpose to our lives, The Holy Spirit unites us in relationship to God revealing God and helping us to understand His truth. The Holy Spirit give us peace.

The world cannot receive him, because it isn't looking for him and doesn't recognize him. But you know him, because he lives with you now and later will be in you.

Jesus again is indicating the oneness He has with the Father and with the Holy Spirit. Jesus is talking about Himself and the Holy Spirit at the same time. When He says to His disciples He lives with you now, He is talking about the Holy Spirit and He says He lives with you now. Yet it is Jesus who is with the disciples now, and later He who lives with you now will be in you. Who is living with them now? Jesus, who will be in them later? Jesus, by the Holy Spirit. We believe in a triune God – God as a trinity. The Father, Son, and Holy Spirit are one. To have the Holy Spirit is to have the Father and

the Son. The Holy Spirit is the Spirit of the Father, the Spirit of the Son, the Spirit of God. And later He will be in you. Not like in the Old Testament, but in a greater way; not in a temple building, but in us. We would be a temple, a holy of holies. God inhabits us. This promise took place on Pentecost.

I will send the Holy Spirit, just as my Father promised. But stay here in the city until the Holy Spirit comes and fills you with power from heaven."

On the day of Pentecost all the believers were meeting together in one place. Suddenly, there was a sound from heaven like the roaring of a mighty windstorm, and it filled the house where they were sitting. Then, what looked like flames or tongues of fire appeared and settled on each of them. And everyone present was **filled with the Holy Spirit** and began speaking in other languages, as the Holy Spirit gave them this ability.

At that time there were devout Jews from every nation living in Jerusalem. When they heard the loud noise, everyone came running, and they were bewildered to hear their own languages being spoken by the believers.

(this) was predicted long ago by the prophet Joel:

'In the last days,' God says,

'I will pour out my Spirit upon all people.

(and) **everyone who calls on the name of the LORD will be saved.'**

"Each of you must repent of your sins, turn to God, and be baptized in the name of Jesus Christ to show that you have received forgiveness for your sins. **Then you will receive the gift of the Holy Spirit. This promise is to you, and to your children, and even to the Gentiles—all who have been called by the Lord our God.**"

Luke 24:49; Acts 2:1-6, 16-17, 21, 38-39

The promise is for you, believe in Jesus Christ for the forgiveness of sins and you will receive the gift of the Holy Spirit. Yield, surrender your life completely to the Lord Jesus Christ and your life will be influenced by the Holy Spirit who will live in and work through you.

Prayer of St. Francis of Assisi:

"Lord, make me an instrument of your peace.

Where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

and where there is sadness, joy.

O Divine Master, grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.
Amen.”