

Listening Guide 6

April 13th 2018

John's Gospel 14-17

Knowing Jesus;

by receiving the Spirit of Jesus

Jesus:

Who returned to the Father, showing that He came from Him
Who went away so that the Holy Spirit might come and dwell in us
to stay

Who is spatially absent from us right now but, in Spirit, always
present

In Whom the Father is as He Himself is in the Father

Whose Person interpenetrates the Father as the Father also inter
penetrates Him, by the Spirit.

We know both the Father and the Son,

We have another Helper, who is his Spirit

As the Source of Life for us, in Him we must remain and become
fruitful for Father

Whose fruit in our branch – ourselves- glorifies the Father

Who is our Friend, choosing us, telling us all, sharing with us his
programme and life mission

For us to know Jesus:

Is to be hated as He was, without a cause, by the world

Is to meld our witness with the witness of the Holy Spirit

Is to watch people of the world fall under the conviction of the
Holy Spirit

Is to know that Satan is a defeated wolf who is now judged,
condemned, & desperate

Is to know the joy of obedience such as Jesus knew then and
knows now

Is to embark on “overcoming” as He overcame the world

Is to be in the world, but not of it

Is to be one with the apostles and one another as the Father and
the Son are one.

A series conducted in 2018: from 7.00-8.30pm over seven Friday nights
in the Leederville Town Hall, 84 Cambridge Street, West Leederville.

1st half of the Evening - John 14-15

⌘ Going to prepare a place [14.1-14]

- "...preparing a place for you" comes to mean making it possible for you to personally become a dwelling place for God, Father, Son and Spirit [verse 23]. The disciples, [Thomas and Philip], by their questions, show that they did not understand that at the time.
- If not believe in Jesus, He offers to believe because of the works. Either way, it will be true that the Father dwells in the Son and vice versa.
- Prayer to the Father, may be asked in the name of the Son if it glorifies the Father.

⌘ Jesus Promises the Holy Spirit [14.15-31]

- Loving Jesus comes to mean obeying Him - this has its origin in the life of God – for Jesus, to love the Father is to obey Him.
- Jesus will ask the Father for the Helper, another like Him, to be with them forever.
- The world cannot receive the Spirit, for it neither sees him nor knows him. The disciples don't see Him either, but they do know Him, for He "...dwells with you and shall be in you."
- The disciple who is obedient to Jesus [= to love Him] means the Father will also love him. Jesus will not leave them as orphans – fatherless. The Father will come and dwell in them as a Father ' at home'; Father and Son will come to them [by the Spirit] and make their home with each disciple.
- The Spirit, sent by the Father in the name of the Son, will teach them all things, and bring to their remembrance all that Jesus has said to them. [John's Gospel itself is a product of the Spirit's teaching and reminding work].
- Jesus is going to the Father, and leaves the disciples with peace. He is going away and is telling them before it happens.
- The ruler of this world is coming but has no claim on Jesus; this is so that the world may know that Jesus' love for the Father was true.

⌘ Jesus is the true Vine and Father is the vinedresser [15.1-17]

- We draw our life from Jesus as our Source.
- Father governs/sets the external matters in regard to our fruitfulness, our re-producing the life of the vine in the branch: he also removes unfruitful branches.
- They are already clean [holy] by the word spoken to them [verse 3, Ephesians 5.26]
- There is a need to abide – keep drawing from the life of Christ – because unable by ourselves.
- Abiding in Jesus = his words stay/lodge/remain/abide in them.
- No longer servants – who don't know the programme - but friends
- "Friends" – chosen, full revelation, no secrets, no holding back on what he heard from Father. This is the source of personal joy.
- The commandment to love one another as Jesus has loved us; sacrificially, as Father does.

⌘ The hatred of the world [15.18-27;16.1-4]

- Our fruit - our reproduction of his life - will abide, because of Jesus' appointment of us.
The principle is that a servant is not greater than his master. So hatred and persecution
- Done to you because they don't know the Father who sent the Son.
- If Jesus had not come, then they would be guiltless: now they have guilt and hate the Father.
- Hating without a cause. [Gk text = hating as a gift].
- The joint witness of the Spirit and of the original disciples 'from the beginning'.
- Need to know this to keep them from falling away - they will do these things because they don't know the Father or Jesus. Remember that Jesus told them this.

2nd half of the Evening - John 16-17

⌘ The work of the Holy Spirit [16.5-15]

- Advantageous for them that Jesus goes away. If not, then the Helper won't come. Jesus sends Him
- He will [1] convict the world about [a] sin, [b] righteousness and [c] judgment
- [a] the sin of not believing on Jesus
- [b] God's righteousness because Jesus goes to the Father, from Whom he came [pre-existence and eternity] and who sent Him [his Apostleship], can't see him now
- [c] judgment because 'the Satan' has come under a sentence and shown to be a ravenous wolf towards humanity. God has pronounced in Jesus' death, resurrection and ascension his own judgment on this usurper [antichrist] of God's place.
- Holy Spirit will not speak on his own authority. He will give what He hears and this includes future matters. He will glorify Jesus and declare what is His and of course, that means what is the Father's as well.

⌘ Sorrow to joy "in a little while"[16.16-24]

- They will have sorrow at his death as the world rejoices at his death.
- The disciples will have joy at the outcome of the anguish; and will also see him again.
- There will be a shift from asking Jesus direct, to asking the Father directly in Jesus' name.

⌘ I have overcome the world [16.25-33]

- Jesus is leaving the world and going to the Father.
- They will be scattered: Jesus is not alone though, for the Father is with him.
- They will have peace in the midst of trouble/tribulation.

⌘ The high-priestly Prayer to 'righteous Father' [17.1-26]

- Glorify the Son who has authority over all flesh to give eternal life to all the Father has given Him.
- Eternal life is knowing the only true God and Jesus whom He has sent.
- The Son has glorified the Father - by accomplishing the work given
- Father asked to glorify the Son - in his own presence as it was so before the creation
- Manifested the Father's Name to the people given; they have kept your word.
- Gave them the words the Father gave him to say and they know it is from Father.
- Praying for those who have believed in his word:
 - [1] As given from You to Me, and not for the world.
 - [2] Righteous Father, would you keep them I your name, the ones you gave me so that they may be one as we are one.
 - [3] I guarded them while with them, and no one was lost except Judas
 - [4] As I come to You, I pray these things in the world that they may have my joy
 - [5] I gave them Your Word and the world has hated them - would You keep them from the evil one.
 - [6] Sanctified them in the truth [Your Word]
- Praying for those who will believe through their word
 - [1] That they all might be one - as Father and Son are, may they be in us - so that the world may believe that the Father sent the Son
 - [2] The glory that You have given me I have given to them, that they may be one as we are. The world may know that you have sent me and have loved them as you loved me
 - [3] Jesus desires that those the Father has given him may be with him and see his glory as it was before the world was made.
 - [4] Glory is about "knowing"

Reflecting on the 6th Reading - trusting the Spirit

Reception of his spirit: entry into the knowledge of the deep things of the man.

We have learned from 2 Kings 2, for a servant who has attended for his master without necessarily understanding all that he did, nor had his knowledge of why he did it, that the reception of his master's spirit given to him, is to have in that moment, the master's knowledge of God and his ways. So it was for Elisha.

Similarly for us, to receive the life of Jesus, the Son of God, is to receive the Spirit of God and to come to know, deep within our own selves, God, Father, Son and Spirit; this is eternal life. If we are to share that life given, it begins with this impartation of all that the Son himself knew of the Father which the Father gave him to know for our sakes. We need to trust the Spirit for this to be so.

Knowledge of an eternal person, past, present and future.

The Spirit of the Father and the Son will never leave us. He has come to stay. He conveys to us knowledge of Jesus in matters past, present and future. We are able to know previously hidden matters about the pre-existent Christ, as we see Him directing Paul and the other disciples to write about in their letters. The Spirit speaks to us of the Ascended ministry of Jesus being done now for our sakes in the heavenlies. He also directs the church how to live since the time Jesus walked the earth. Not only so, He brings to our remembrance all the things that Jesus said while he ministered on the earth. Therefore we may have confidence that nothing of substance has been missed out in our knowledge of the ministry of the Incarnate Word while upon the earth.

This confidence is particularly important for the body of information which is the New Testament - the apostolic witness to Jesus Christ - jointly given to us, along with the witness of the Spirit [John 16.12-15]. We need to trust the Spirit for this to be so.

It is right that we may presume to know

We may have a presumption to know these "givens" now, and we should not be reticent to ask for and expect wisdom, knowledge and revelation of any matter. But if we ask, we need to trust the Spirit to give what we ask. At the same time, we carefully read the given apostolic text which came from his guiding them to remember and then to assemble. He has overseen the preservation of that text down the centuries. We need to trust the Spirit for this to be so.

Discernment is an expectation

Such a presumption to know is also to be expected of every moment-by-moment encounter that takes place within our life. We should approach each of these encounters with others with the sure sense that we will know whatever it is that God, the Spirit, wants to reveal to us. In this way, we need an expectant faith for such revelation, discernment and wisdom. This presumption may be ours both to know and to have revelation. We need to trust the Spirit for this to be so.

Empowering presence

When the Lord made it clear that He would not accompany the Hebrews further into their journey from the wilderness, but would rather give an angel of his presence, Moses was adamant that, if the Lord would not accompany them with his presence, it was better that they not go up. The presence of the Holy Spirit within us, welling up with the life of God, is not only the presence of God with us wherever we go, He is also the empowering presence of God in our life. This presumption of power to do, whatever the moment requires, is the basis for the ministry we offer to our neighbours and our Christian brothers and sisters. We need to trust the Spirit for this to be so.

Holiness of life of Jesus is actually worked in us by the Holy Spirit of God

That the disciples of Jesus could be referred to as the "saints" arises out of the consecration of the Lord Jesus to the truth [John 17.16-19]. He consecrated Himself so that we would be sanctified in the truth as well. His life passes into us by the power and presence of the Spirit. We can expect the fruit of holiness to be in our life as we co-operate and trust the Spirit.