

Deity's Dwelling Place

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Bible Text: John 14:22-26
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Please turn in your Bible to the gospel of John chapter 14. I will begin reading at verse 21.

Jesus speaking to his disciples says:

"He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

"These things I have spoken to you while abiding with you. But 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 that I said to you."¹

Our great Father, we ask your blessing upon the reading of your Word and now upon the teaching of your Word. As we have sung, "to the people bless and give thy Word success." We ask it in Christ's name. Amen.

Jesus is preparing his disciples for his imminent departure from them. You will recall they are in the upper room in Jerusalem. This is the night before our Lord's trial, conviction, crucifixion and death. And so since he knows he is about to depart this world, he is about to return to the Father and leave the disciples, he is preparing them. He is having this last supper with them, this last time of significant fellowship in which to impart final words of instruction to them.

¹ John 14:21-26.

And as he prepares his disciples for his near departure in verses 22 through 26 here I believe we are going to see that Jesus is going to share two encouraging promises with his disciples, two promises to assure these first disciples, these ones who would become the apostles of the Church. And in assuring them of these promises he assures us as well. And what does he assure us? He assures us that we have not been left alone.

Indeed, as he has said earlier, “I will not leave you as orphans.”²

And Jesus gives these two promises as evidence of that fact. We are, as believers, never left alone in the walk of life. We never travel a path by ourselves if we are truly one of Christ’s. We never walk alone.

So let us look at this passage this morning and see these two promises which encouragement and comfort even in the moments when it feels like we are alone, even in moments when it seems as though everyone has deserted us, that no one understands, that no one cares. Let us be reminded of these two promises of Christ.

The first promise Jesus shares with his disciples is the promise of the abiding presence of the godhead. Jesus promises to his disciples the abiding presence of the godhead. We see this in verses 22 through 24.

In verse 21 Jesus says, “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”³

Now catch that last phrase. “I will disclose Myself to him.”⁴

To who? To the one who obeys and thereby shows his love and is thereby loved by the Father and thereby loved by me. I am going to disclose myself to that one.

Jesus says that the one who loves him is the one who has and keeps his commands. And Augustine said this about this, about having and keeping the commandments of Christ. He said, “He who has them orally, keepeth them morally.” It is just not having and knowing, but it is having, knowing and doing the commands of Christ. That is the one who loves Christ.

And the one who obeys the Son and thereby loves the Son is loved by the Father and then loved by the Son. And this one Jesus will disclose himself to him.

Now to disclose one’s self is to show one’s self or reveal one’s self, to make yourself known to someone. Jesus says, “I will make myself known to the one who loves me, to the one who obeys me.”

² John 14:18.

³ John 14:21.

⁴ Ibid.

To the one that Jesus loves, to the one who obeys his commands, Jesus will show himself to him. So this prompts the question. For the fourth time Jesus is interrupted during this meal, during this time of teaching, the farewell discourse as we have called it, the upper room discourse as it sometimes is known. And this time it is Judas who has to ask the question, Judas, not Iscariot.

Now that is an interesting designation. Judas, the one who has gotten the most air time up to this point has been the one who is Iscariot, the traitor, the one who is—even while Jesus is saying these things—betraying his master.

Well, this is not the same Judas. This is not Judas Iscariot. This is another Judas. Among the disciples there were two who were named Judas, not figuratively, not two who were Judases, i.e. traitors, but rather two who were named Judas.

There were also two who were named Simon and two who were named James. There was, of course, Simon Peter, Simon whom the Lord called Peter. There was another Simon who was called the Zealot. There was James the brother of John and then there was James the son of Alphaeus. And so there was Judas Iscariot and here is the other Judas, sometimes called Thaddaeus.

Let me just read to you from Luke chapter six which names all of the early first disciples, the 12 who eventually became the apostles, all but one.

Luke chapter six and verse 12:

It was at this time that He went off to the mountain to pray [that is, Jesus], and He spent the whole night in prayer to God. And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot; Judas the son of James, and Judas Iscariot, who became a traitor.⁵

So, you see, the last two names indicated there in verse 16 of Luke six include both Judases as being the first disciples.

As I said, elsewhere this lesser known Judas is called Thaddaeus. In Matthew chapter 10 there is a listing of the apostles.

Matthew chapter 10 and verse two.

“Now the names of the twelve apostles are these: The first, Simon, who is called Peter.”⁶

⁵ Luke 6:13-16.

⁶ Matthew 10:2.

Now it is interesting in just about every instance that you have a listing of the disciples, of the apostles there, the listings are the same order with a slight variation here or there.

The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus.⁷

Not likely to be a different person, but rather just as Simon was sometimes called Peter, so this Judas is sometimes called Thaddaeus. He is also called Thaddaeus in Mark chapter three and verse 18.

So anyway this is Judas, not Judas Iscariot, Judas sometimes called Thaddaeus.

Well, this other Judas is prompted by Jesus to ask a question, verse 22.

“Lord, what then has happened that You are going to disclose Yourself to us and not to the world?”⁸

“Lord, what has happened? Lord, what is going on here? I just heard you say that the one whom I love I will come and disclose myself to him. And the one that you love is the one that loves you and the one that loves you is the one who obeys your commandments who does what you say. So therefore it must... you are telling us that you are not going to disclose yourself to everyone indiscriminately. You are not going to come on the scene in power and glory and show yourself to the nations, show yourself to the world.”

See Judas, not Iscariot, understood his Bible. He understood the Old Testament. He understood the predictions of the Old Testament. He understood that when Messiah would come he would reveal his glory before the entire world. He would squash all rebellion and he would rule the nations with utter majesty. And now Jesus is saying, “I will love him, this one, and will disclose myself to him,” seeming to indicate that he wasn’t going to disclose himself to everybody, to show himself, to reveal himself.

So Judas says, “Lord, it seems like you are departing from the Father’s game plan. You are not simply to show yourself to us. You are the Christ. You are supposed to show yourself in all your messianic glory to the nations, to the entire world. Lord, what has happened?”

Jesus answers him in verse 23. And Jesus, notice he does not say that the game plan has changed. He doesn’t say, “Yes, you are right. You have noticed this and you are correct. The game plan has changed.”

He doesn’t say that.

⁷ Matthew 10:2-4.

⁸ John 14:22.

All was going according to the divine plan which had been conceived before the very foundations of the world. The plan had not changed. But what needed to change was their understanding of that plan and their understanding of Christ's full significance.

And so Jesus says in verse 23, "If anyone loves Me, he will keep My word."⁹

I love Jesus' answers, because it seems like a non answer. It seems like, you know, he sort of deflected the hard question. In fact, Jesus did not. He went to the very heart of the hard questions.

Judas is expecting Jesus to merely show himself outwardly and physically as Messiah and rule and reign. That, indeed, will one day happen. What he does understand is that there is a spiritual rule and reign, a spiritual glory, a spiritual display that the Lord will show forth as well.

"If anyone loves Me, he will keep My word,"¹⁰ Jesus says.

This is similar to what he said in verse 15 and again in verse 21. The one who keeps Christ's Word will be loved by the Father. The one who truly loves Christ will obey his commands and the one who obeyed his command will be loved by the Father. The one who is loved by the Father is loved by the Son.

But then Jesus adds these amazing words. Look at what he says in answering Judas.

"My Father will love him, and We will come to him and make Our abode with him... We will come to him and make Our abode with him."¹¹

Jesus promises here that the one who obeys is the one who loves and the one who loves is the one who is loved and the one who is loved will have the godhead dwelling within him. That is startling stuff to the mind of a first century Israelite. They understood the holiness of God, the grandeur of God, the majesty of God, the other-ness of God. They understood that God was not like man who could dwell in a temple made with hands, but that the entire universe could not contain him.

Jesus is promising that he and his father are going to come and permanently live with all who are truly his disciples, with all who truly love him and evidence that love through obedience.

You see, when Jesus came the first time his coming was temporary and it was external.

Turn back to John 1:14. John there in the prologue of his gospel says, "The Word," speaking of Jesus, "The Word became flesh,"¹² and what? Dwelt among us.

⁹ John 14:23.

¹⁰ Ibid.

¹¹ Ibid.

¹² John 1:14.

You may recall that we said that word is the same word for tabernacle, to set up a temporary residence, to pitch a tent, to dwell temporarily. He dwelt where? Among us. So Jesus' first coming was temporary in that he tabernacled and it was external in that he was among us. But his spiritual coming, the coming of which he is describing back in John 14, the coming of he and his Father is a spiritual coming which would be permanent and internal, not merely temporary and external.

Jesus has already promised that in his Father's house are many dwelling places. That is the same Greek root there, dwelling places. Same word as "We will make our abode with him, we will dwell with him." They don't have to wait to live with God. The disciples do not have to wait until some future day in which they are going to experience the communion of God in the dwelling places in heaven. But, rather, God is going to come to man and he is going to make his abode with man. He is going to dwell within man. God is going to come to him first and permanently set up residence within men.

You see, the abiding promise of the presence of God is not just a promise for the there and then. It is a promise with a here and now. The abiding presence of God is not just a promise for the sweet by and by. It is also a promise for the bitterness of the present. Jesus has already given the promise of the indwelling of the paraclete. Look with me back at verse 17 of John 14.

Jesus says in verse 16 actually, "I will ask the Father, and He will give you another Helper,"¹³ a paraclete, a comforter, an encourager, a strengthener, an advocate, a counselor, "that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and [what?] will be in you."¹⁴

He has already said that the Holy Spirit, the paraclete is going to indwell them. And now he says that the Father and the Son are going to come and abide with them, going to abide in them.

I believe that had the same connotation there, with and in. This means that every true follower of Christ has permanently and simultaneously dwelling within him each of the members of the trinity, Father, Son and Spirit. We would expect that because they are one in essence. Where one is, the others are. Though they are three in person they are one in essence and this one essence dwells within every true believer, every true follower of Jesus Christ.

Do you understand that?

You have to get a pretty deep line out to fathom the depth of this, that the godhead dwells within you, that where you go, God goes and where you are, God is. For he has come and he has taken up residence inside you.

¹³ John 14:16.

¹⁴ John 14:16-17.

In the mystery of our union in Christ we become the very dwelling place for deity. There is perhaps no greater miracle ever performed by God than that, that we though sinful, though still imperfect, though most of the time not completely aware of this radical fact, are still indwelt by the very God who spoke the universe into existence.

We not only bear the image of God within us. In some sense we bear the very presence of God.

In 1 John 4:15 again the same author writing later in his life said this, 1 John 4:15, "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God."¹⁵

Again, what is the key that unlocks the presence of God in a life? It is confessing that Jesus is the Son of God. It is loving Christ and showing that love through obedience, same message that he, Jesus shares here in John 14.

And the one who does that, God abides in him. The Father comes to us and takes up residence within us. The Son comes to us and takes up residence within us. The Spirit comes to us and takes up residence within us. The Christian has become a temple of the living God.

1 Corinthians 6:19 speaks of the Christian as the Spirit's temple. We become a kind of worship vessel for the Lord. Indeed, the Christian becomes a kind of holy of holies. Within the temple area there was that place, that special place in which the physical presence of the living God was localized in a very special, significant way and the high priest would only go in once a year to offer up the sacrifice.

Well, there is a very real sense in which the holy of holies has become the believer. God has come to dwell within man.

Now that does not make us God. Now you are making a jump that the Scripture never makes. But we are his temple and he abides with us.

For the believer who truly grasps this reality, who wrestles with it and tries to maintain it at the forefront of his or her mind as they walk throughout this life, for that believer who truly grasps that God lives within there is now no excuse for disobedience.

You are telling me God lives within you and you are incapable of saying no to sin? The very power of God lies within you. Because the very presence of God lies within you and now there is no excuse for disobedience.

To the believer who truly grasps this there is also no place for hopelessness. There is no place for hopelessness. You may not have possessions. You may not have prestige. You may not have position. You may not have power. You may not have relationships that

¹⁵ 1 John 4:15.

are satisfying. But if you are in Christ, one thing that you do have that excels all others is the very presence of God working in your life, living in and through your life.

There is no place for hopelessness. As Paul says in Colossians 1:27, “Christ in you, the hope of glory.”¹⁶

For the believer who truly understands this there is no real ground for complete loneliness. Some loneliness may be experienced. We are relational creatures. God has made us such. He even said of Adam, “It is not good for the man to be alone.”¹⁷ But there is, for the believer who truly understands this, no real ground for complete, a complete sense of loneliness. For we are never alone. God dwells within. He is ever present, ever able to meet our needs.

Well, Jesus then, again, reiterates the truth that obedience is the test for genuine love. Look at verse 24.

“He who does not love Me does not keep My words.”¹⁸

Again, I want you to follow the logic here. He is saying the same thing a different way. At first he argued from the positive. Now he is arguing for the negative. If you don’t obey Christ then you don’t love Christ. If you don’t love Christ, you won’t have the Father’s love or the Son’s love. If you don’t have their love, they will not come to you and they will not take up residence within you. And all of that, that train of thought, all goes back to obedience. And so obedience becomes not only the test of true love for Christ, but the test of whether or not you have the abiding presence of God in your life.

Don’t tell me God lives within if you can never detect that in the way you live without.

Notice what Jesus goes on to say.

“The word which you hear is not Mine, but the Father’s who sent Me.”¹⁹

He again reminds them that his words are not original but that they come from the Father. He is simply being a faithful mouthpiece to communicate the Father’s message. And so these words that he is sharing with them, though they are hard, they bear the Father’s veracity and authority. Any time you make obedience the test for loving Jesus, indeed the test for the abiding presence of God and therefore a test of true salvation, that is going to be controversial.

Who are you to judge me? Nobody. I will just say what Jesus said. These words aren’t mine. They come from the Father.

¹⁶ Colossians 1:27.

¹⁷ Genesis 2:18.

¹⁸ John 14:24.

¹⁹ Ibid.

The test of whether or not you have deity dwelling within, the test of whether or not you truly love Christ is going to be seen in the way you live your life, whether or not you obey and follow the teachings of Christ. And so Jesus reminded his disciples about the true origin of this teaching and, therefore, the true authority that lies behind it. Jesus promises the abiding presence of the godhead in the life of every true believer. We are never alone.

The second promise Jesus makes to his disciples, Jesus promises the abiding ministry of the Holy Spirit. The Father will be in them, the Son will be in them and the Spirit will be in them. And in what activities will the Spirit be doing within them?

Verse 25. “These things I have spoken to you while abiding with you.”²⁰

“I shared these things while I had been physically present with you, but as I have already shared with you, I am going to be going away. But I will ask the Father and he will send another paraclete, another helper that he may be with you forever.”

“These things,” verse 25, “I have spoken to you while abiding with you”²¹

Verse 26. “But 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 that I said to you.”²²

There is a transition here Jesus is signaling between his past and present ministry to them and the Holy Spirit’s future ministry to them. And in explaining what the Holy Spirit is going to be doing he outlines several significant characteristics of this helper, this paraclete. He says the helper will come to them. Again, that word is the paraclete, the comforter, the one who will strengthen and encourage all believers. That helper is the Holy Spirit.

You know, sometimes we are maybe tempted to think that just because the Holy Spirit is in a subordinate role within the godhead that he is somehow subordinate in terms of essence. But his designation here is holy, the very designation that is given to the Lord God himself.

Remember again back to the throne room that Isaiah got a vision of. What were the seraphim and cherubim in antiphonal praise chanting back one to the other? “Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.”²³

“Holy, holy, holy,” even as we have sung this morning. The Spirit of God is described as and designated as the Holy Spirit. He is equal, fully equal in essence with the Father and in essence with the Son. He is the Holy Spirit. He is the one whom the Father will send.

²⁰ John 14:25.

²¹ Ibid.

²² John 14:26.

²³ Isaiah 6:3.

He is sent at the command of the Father just like Christ was sent at the command of the Father.

Notice that the Holy Spirit is sent in Christ's name. He says, "Whom the Father will send in My name."²⁴

What does that mean? It means that the Spirit will come representing Christ. He will come as Christ's emissary, Christ's representative. And he will represent him faithfully.

How did the Holy Spirit perform this ministry? How does he come in Christ's name, representing Christ? How does he do it? He does it by teaching and by reminding.

"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 that I said to you."²⁵

"He will teach you all things."²⁶

And I just want to remind you whom it is that Jesus is addressing. He is not, first and foremost addressing us, is he? He is first and foremost having a conversation with his disciples. And while his former exhortation concerning the dwelling of God is general, this one is specific. He is speaking to them.

He is not saying like he did in verse 21, "He who has My commandments and keeps them is the one who loves Me."²⁷ Anyone. The person who has my commandments is the one who loves me and keeps my commandments is the one who loves me."

Again at verse 23.

"If anyone loves Me..."²⁸

Not just you all sitting around this table with me, but, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him."²⁹

Those were all general exhortations. This one is specific.

"The Father will send in my name this helper, this Holy Spirit and he will teach you all things."

²⁴ John 14:26.

²⁵ Ibid.

²⁶ Ibid.

²⁷ John 14:21.

²⁸ John 14:23.

²⁹ Ibid.

So, first and foremost, this is a directive for the disciples, for those apostles. But I do believe there is an extended application in this for us and we will get to that in a moment. In the absence of Christ's physical presence, the Holy Spirit would serve as their teacher. Christ has been their teacher. Christ is going to go. Though he is going to come them and dwell within them, nevertheless he will not be functioning in the same capacity that he was before. Now their teacher is going to be the Holy Spirit.

There was much that these disciples did not as yet understand. They were frequently confused by the teachings of Christ.

Look with me at chapter 16. We saw this last week, but I want to remind you of it because, again, it is in the same context. They are sitting around the table.

Verse 16 of chapter 16 Jesus said:

"A little while, and you will no longer see Me; and again a little while, and you will see Me."

Some of His disciples then said to one another, "What is this thing He is telling us, 'A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"

So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about."³⁰

They didn't understand all that Jesus had said to them.

Jesus promise here is that the teaching will continue. The Spirit will teach them all things.

Now this is not a promise of being taught omniscience. All things does not pertain to all knowledge that is possible. The Holy Spirit will teach them all things in the sense that he will teach them rightly and truly of the full significance of Christ.

He will teach them all things necessary and essential concerning Christ. That is so that when God uses them to put together the Scriptures that we have, what they pen is a right understanding and a full significance of the life, ministry and teachings of Jesus Christ. This is ensured by the teaching ministry of the Holy Spirit.

Now the Spirit's ministry in our own lives is slightly different from the Spirit's ministry in the life of the apostles. There was a special sense in which the apostles were taught by the Spirit and I would argue a sense that is different from the way in which we are taught by the Spirit.

1 John 2:27, however, says that we are indeed taught by the Spirit.

³⁰ John 14:16-18.

“As for you,” John says, “the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.”³¹

The Holy Spirit serves as a teacher in the life of a true believer. He uses, first of all, he is a teacher by nature of the fact that he has inspired the writers to write Scripture and to write it accurately. That is sort of an extended ministry, not an immediate ministry of the Spirit because it is a done deal. But the Spirit does have an ongoing teaching ministry in that he helps us. He illumines our minds to the truth of God’s Word. He unpacks it for us. He want us to be able to understand it, to be able to interpret it, to be able to apply it to our lives and then gives us the power to live it out.

The Spirit is our teacher.

The Spirit’s ministry to them was not only to be that of teaching. It was also to be a ministry of reminding, a ministry of remembrance.

“He will teach you all things, and bring to your remembrance all that I said to you.”³²

The Holy Spirit insures that there is no teaching of Christ that has been lost.

Every now and again you hear about some lost teachings of Jesus. Someone has written a book and they have uncovered the lost teachings of Jesus, all those really important things that somehow the apostles just kind of missed the boat on.

The Holy Spirit’s ministry to those apostles insured that nothing of eternal significance was ever lost from the mouth of the Christ. These men were reminded of the teachings of Christ. Nothing essential for salvation, for life or for godliness has been left out. And it insures that it has been accurately recorded for us.

2 Peter 1:21 says this.

“No prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”³³

How were they moved? I believe they were moved primarily through the teaching ministry of the Holy Spirit and the reminding ministry of the Holy Spirit so that the end product of what these men wrote could be said to be the very word of God.

I believe the Spirit has a present reminding ministry for us as well. As we expose ourselves to God through his Word the Spirit brings those things to mind.

³¹ 1 John 2:27.

³² John 14:26.

³³ 2 Peter 1:21.

Have you ever been in a situation like that? Years before maybe you studied a passage, memorized a verse. You are put in a certain situation and it immediately comes to mind, that verse of Scripture. The Spirit of God can do that.

But notice what the Spirit's ministry centers around. Does the Spirit's ministry center around himself so that people would be seeking him out and pursuing the Spirit? No, the Spirit's ministry there is to point to Christ, to teach you about Christ, to remind you about Christ, to point the way to Christ.

One of the Spirit's primary ministries for those first disciples was to testify, to teach and remind them of Christ's life and teachings. And I would argue that this is his primary ministry in our lives as well, not to give us fresh revelation, but to testify, to teach and remind us of the fullest revelation that has ever been given: the Word that was made flesh and dwelt among us, to remind us and teach us of Jesus Christ who is the very exegesis of God himself.

The believer has great and precious promises contained in his Word, two of which, I believe, are given here, the promise of the abiding presence of God who goes with us wherever we go, who indwells each true believer and the promise of the abiding ministry of the Spirit, the comforter, the encourager, the helper, the one who is holy. He indwells. He instructs. He teaches. He reminds.

And so the believer has all he needs for life and for godliness because he has the Word of God. He has the very presence of God in his life.

Let's pray.

Father, it is a mystery to us. We don't fully understand it nor can we. We can only claim the promises of Scripture, the promises of Christ who has said that the ones who obeys is the one who loves. The one who loves is the one who is loved. The one who is loved will be indwelt by the godhead. And so we simply claim the promise today and take it by faith.

Father, I pray that that reality, that knowledge would cause us to walk circumspectly, that we would understand that whatever we say, wherever we go, whatever we see, whatever we do, you are there with us. Remind us of that in the face of temptation. And remind us and currently that because you are in us we possess the very power of God to say no and to choose righteousness.

Father, I pray that these daily precious promises would serve as an encourager for those among us who are discouraged, who feel lonely, abandoned, helpless, hopeless, that they would understand that not only is there a great hope and expectation of a future communion with you in heaven, but there is a great reality of present communion that we may experience here and now.

Father, we thank you that you have not only given us your Word which is sweet enough. You went beyond that and you gave us your Spirit who teaches us, who guides us, who reminds us of Christ.

Father, may we yield our lives to him. May we not grieve him by the choices we make, by the rebellion we hold on to in our hearts. But may we fully yield to him and walk in the Spirit, being controlled by the Spirit so that the Spirit's full effect and full ministry can be known in each of our lives.

Thank you for not leaving us alone. Thank you for not leaving us as orphans, but for coming to us and abiding with us, indeed, for abiding in us.

We will spend eternity praising your glorious name and your glorious plan of redemption. We pray this in the name of Christ. Amen.