

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

I. GOD OUR DWELLING PLACE

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

A. 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)

B. 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)

C. 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)

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)

- a. Answer: He prepared a place through His death – Jn. 14:2

2. 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)

- a. Answer: To know Jesus is to know the way – Jn. 14:7

3. The question of satisfaction and whether the journey will be fulfilling:

⁸Philip said to Him, "Lord, show us the Father, and it is sufficient for us." (Jn. 14:8)

- a. Answer: He will show Himself – Jn. 14:21

4. 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)

a. Answer: The Spirit will instruct us – Jn. 14:26

II. SPIRITUAL UNION WITH THE TRINITY

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

A. 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.

B. 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)

C. 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)

D. 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)

E. 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)

III. 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)

A. 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.

B. 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 YHWH 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.

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)

C. 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)
2. 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)
3. 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)

4. 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)

5. 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)