

# GROWING IN GOD

PODCAST



## GIG160 – Christ and the Father Can Abide in Us

Hello and welcome to the podcast. I am excited you could be with me today. I am going to talk about Christ and the Father, and Their ability to abide in us and to abide with us. I want to begin this by reading out of the Scripture, and I will begin with John 14, verse 15, as I start the reading. But, just as an introduction, it is so necessary for us as believers to really grasp, and I mean to have it be a solid belief system in our hearts and in our minds, that Christ while He was on the earth as the Son of Man was here in the flesh. He was in the flesh, just as you and I are in the flesh. He was not part man, part divine; He was a man. That is necessary for us to grasp. Otherwise, we tend to put our relationship with Him at arm's distance, and really resist or have walls up to what we should do and be able to move in, and the relationship and the experiences that we should have, while we likewise are humans living on this earth today, as we are.

So let's dive into this Scripture, John 14:15-17: "If you love Me, you will keep My commandments. I will ask the Father, and He will give you another Helper, that He may be with you forever;" the Holy Spirit is to be with us 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 will be in you." Here we have it – the reality that the Holy Spirit is not just abiding with us, He is to abide in us; and our faith for this is very necessary in order to have this experience. Christ is saying here about the world that they cannot receive the Spirit of truth because they do not believe. We have to not only believe that the Holy Spirit is, and know that He is the Spirit of truth, but also believe in Him, in His ability to abide with us and to dwell within us.

Verses 18-19 go on to say, "I will not leave you as orphans; I will come to you. After a little while the world will no longer see Me, but you will see Me; because I live, you will live also." Take this verse at face value. Christ is saying, "For a little while, the world is not going to see Me," and that was true. Christ went to the cross, and there was a period of time after His death that the world did not see Him. But He said, "You will see Me, and I will come to you again." And He did come to the disciples. He met with them. He was in the earth again for a period of forty days, and the world saw Him – the disciples saw Him, many people saw Him. So there was "a little while and the world will not see Me, but you will see Me; because I live, you will live also." But this is also referring to the fact that after His resurrection, we should continue into this relationship. Just because He is not visible in this world does not mean that He is not supposed to be available for us to see Him. Now, whether that means we see Him with our physical eyes, or we behold Him in another way according to the form that He has now taken, that to me is what I believe we must understand. Even Paul himself said, "Though we have known Christ after the flesh, yet now we know Him thus no longer." We knew Him in the flesh when He was a man in the world in the flesh. That is how everybody that was around Him knew Him, knew Him like any other human being; and He was visible in the flesh. He was known in the flesh by the world, by the disciples. After the crucifixion and His resurrection, His ascension to the Father, He is no longer known in that way. And for us as believers, this does not mean we are not supposed to see Him, but we do not know Him

after the flesh. We do not see Him after the flesh. We see Him as He is now in this resurrection form, in the realm that He dwells in.

So this is what this is all about, because we have to get out of this idea that we have this big separation between ourselves and Christ, and between ourselves and the Father. He came to do away with that separation between us and the Father. He came to reconcile us to the Father. And we, now that He has ascended to the right hand of the Father, are to have the ability to dwell with Him and with the Father, and we are to behold Them. Now we are to behold Them and dwell with Them as They dwell. He has already come in the form of flesh as we know to relate, but now we have to see and understand that we as humans in our flesh have the capacity to dwell with Them, to dwell in Them, and to dwell among Them and behold Them as They are now. This is something that Christ was laboring here to get across to the disciples – not His disciples only; He is laboring to get this across to us so that we can live a life in relationship to Him as He is.

All right, let me read again, starting with verses 18-20: “I will not leave you as orphans; I will come to you. After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you.” He is not talking about after you are dead. I know a lot of people try to take these Scriptures and shove this whole concept into some heavenly realm where we experience all of this after our death, and I think there is a great deal of confusion that has arisen out of this. Number one, I think a lot of people’s concept is that once we live this life on the earth and then we pass away, we die to the flesh, then we live forever in heaven. This is because you are trying to get these concepts that Christ is imparting here and make them relate to a heavenly being or a heavenly resurrection body that we will at some point achieve. However, that is not what He is saying; and the Kingdom is not off in heaven. He returns because His Kingdom ultimately is on the earth. So, when He is talking about us relating to Himself and the Father while He is at the right hand of the Father in this other realm – spirit realm if you want to call it that, heavenly realm if you want to call it that, quantum realm, a field, if that is what you want to see it as or relate to it as – all of that works for me. I am fine with that. But recognize that we have the ability now, while we are in the flesh, to relate in those realms, in those ways, just as Christ did; and Christ is trying to get across, and was trying to get across to humanity, that when God created us, He created us with the ability to relate to Himself.

Now, again, to really get this understanding, you have to step away from anthropomorphism and stop seeing the Father as some guy with a white beard and white hair seated on a throne in a human form. He is not an anthropomorphic being. He is spirit. He is other than what humanity is; and therefore, He is trying to bring us to this place. Christ came to reconcile us to Him; part of that reconciliation is reconciling us to who He is and the form He has taken. God is love. God manifests as an emotion of love. He is spirit. Spirit is a wavelength. It is not matter, as we know matter according to Newtonian physics; it is another form. Now these forms are what throw us off, because they are invisible to our eye at this point, while we are in the flesh. But that does not mean we do not have the capacity in us, and that the Father did not create us with the capacity as humans to relate to Him as He is. In fact, He says, “If you seek Me with all of your heart, I will be found of you.” And I think part of that seeking Him with all of our heart is seeking Him as He is. Don’t try to seek Him to be in some form or to be in some manifestation that He is not. We must seek Him as He is. And when we do, He will be found of us. We will find Him. We have the ability to find Him as He is, as spirit, as the emotion, the wavelength of love. Whatever the terminology, just get out of the anthropomorphic drive to see Him in a human form. He is not that.

He manifested in our human form through Christ in order to allow us to understand that we have, in this body, in this creation, in this life here on earth, an ability to relate to Him and to know Him.

This is what He is saying. Verses 20-23, “In that day you will know that I am in My Father, and you in Me, and I in you. 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.” When you get into this flow of love, which is what God is, who God is, you are going to find that there is a disclosure; there is a seeing, there is a knowing, there is an experiencing, an abiding, an indwelling with the Presence of God the Father and the Son. “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.’” This manifestation of love is one of the keys here, because love is the Father. So this love, which again, love is not matter; it is a wave, it is an emotion. It manifests, it dwells, in a different reality than something that is in a concrete form of matter. But it is that love that opens the door: “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.” So this abiding, this dwelling together, comes as we begin to relate to the Father and the Son as who They are.

Verse 24-25, “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.” He is saying, “While I am in the flesh, I am telling you these things because you in the flesh have the ability to experience what I am talking about in the flesh.” This is not for after you die and go to heaven. This is while you are in the flesh; it is a reality that you may experience.

Verse 26-29, “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. Peace 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. 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. Now I have told you before it happens, so that when it happens, you may believe.”

I am going to go to John 14, verses 8-12. What we are doing is jumping back to upper verses here.

Philip said to Him, “Lord, show us the Father, and it is enough for us.” Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.”

Now, this is really, really amazing discussion that is happening here, because Philip wants to see the Father. And let me reemphasize – this is before the cross. Christ is addressing the disciples in these verses, and He is saying to them, “How can you even say, ‘Show us the Father?’ Do you not believe already? After I have been with you this long, you do not believe that I am in the Father and the Father is in Me?” And yet, Christ is in the flesh. He is here as a human, and He is talking as a human, saying, “I am in the Father and the Father is in Me. The words that I am saying to you, I do not speak on My

own initiative; it is the Father abiding in Me who does the works.” In other words, the works which everybody else observing referred to as miracles, because they did not understand it. The understanding of it is very simple: the Father was in Him. It was the power of the Father in the Son that created these works. The Father is the Creator; and so, the works were created out of the power of the Father dwelling in the Son, and the Son also dwelling within the Father.

Christ is saying, “How do you say, ‘Show us the Father?’ The Father is in Me, and the works are the proof of it.” Isn’t it interesting that He ends these verses with this idea that “He who believes in Me, the works that I do, they are going to do also; and greater works than these” – why is that? Because we are to have the same experience in the flesh that Christ had, of the Father dwelling in Him and us dwelling in the Father, and us dwelling in Christ and Christ dwelling in us, and the Holy Spirit dwelling in us and abiding with us. All of these experiences are to be ours, right here, right now, while we are in the flesh, just as they were Christ’s experience while He was in the flesh, because it was this abiding together with the Father.

Now part of what we have to overcome, I think, – and maybe it’s just me, who knows – but I think it is something that we must overcome, this idea that this is not possible while we are in the flesh; that this is only possible after we die, or, you know, something else happens to us. But that is not the case. We have the ability, we were created with the ability. Christ had this, and the works that He did were to prove it. In John 10:37-38, He says, “If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, so that you may know and understand that the Father is in Me, and I in the Father.” In other words, Christ understood that this is a very difficult concept for us humans to get; and yet, at the same time He was saying, “This is why you have the works.” We are in the same place today. The world is in need of those who know how to do the works of God. Why? Because of this difficulty of concept. Can we really have an abiding relationship with Christ and the Father while we are in this form? Or, are we stuck in this separation of distance and time from Them because They are in another place called heaven, or whatever you want to call it – spirit world, spirit realm, quantum field, whatever you think of it as being – They are way up there and we are way down here, and there is this separation. That is the way we as humans relate, because we relate to ourselves really completely as matter, or material; and we forget, or we have never learned, to contact or dwell in the reality we have, that we are beyond matter. We also are wave. We also have an electric, vibrational form in us that is absolutely capable; and this is what God wants to get across to us now, because it is time for us to do these greater works. But the greater works are not going to come by a people who are sitting here with this idea in mind that we are isolated and They are off in heaven somewhere; that Christ is at the right hand of the Father who knows where, and all we can do is sit down here in this distanced relationship and pray with a hope against hope that They are going to throw a miracle down from the throne room. That is not going to do it. We are going to have to be as Christ was, understanding that the Father can dwell in us.

He went to the Father to open the door – “No one comes to the Father except by Me.” This is why He ascended after the Resurrection to the right hand of the Father, because that opens the door; that is part of the reconciliation. Everybody puts it in terms of salvation, forgiveness of sin, you have eternal life. Yeah, all of that is true. But what about the relationship? What about the relationship we are supposed to know and live and have now, as Christ knew and lived in when He was on the earth in the flesh? Yes, there is salvation. Yes, there is forgiveness of sin that comes through the cross. Yes, there is the resurrection, the life of resurrection that comes and follows after that; and He did ascend to the Father. But He ascended to the Father, not so that we can go to Them at some point after we die; it is so

that we can have a life relationship with Them while we are in this flesh, as Christ had a life relationship with the Father while He was in the same fleshly form we are in now.

He was not half flesh and half divine. He was the Son of Man. He was born of a woman and He was raised on this earth. He was of the earth; and He, by virtue of the enabling that every human has, was able to develop this relationship with the Father that was able to touch Him in the realm in which He exists, to see Him in the realm in which He exists, to relate to Him in the realm in which He exists. And He had that, to the point where He was shocked when they said, "Show us the Father," because He just realized, "You can't even see Me. You can't even believe the possibility." And the world needs to see the Son, needs to see the Father, in this age we live in. That is what I think the works are for. I think, like Christ said, "If you can't believe what I am saying to you, believe the works," because it was so obvious that the works were coming out of a realm that existed beyond this space-time that we exist in as matter, fleshly matter as humans. But when we see those miracles, don't just say, "Oh, those are miracles, and He could do miracles because He was Yeshua. He was special." No, He was in human form. He developed a relationship with the Father where the power of God dwelt within Him; and therefore, He said, "Believe in the works. Believe for the sake of the works. You know these works did not come from the flesh. They did not come from man. They could only have come from God Himself, from the power of God Himself, yet they are manifesting through Me because He is in Me and I am in Him." And that is what we need to be able to say to the world.

I don't think we are there yet. I think we are still struggling with this. But somehow, God, get us over this struggle. Bless our minds, bless our hearts, that we can receive. He said, before He left, "There are many things that I have to tell you, but you can't receive them." Are we still in that place where we can't receive what it is that He is trying to speak to us and get across to us? Or are we now finally coming to the place where we can believe the Word? Where we can believe these things, these verses we are reading right here, right now, on face value of what it is that He is saying. "Understand that the Father is in Me, and I in the Father. And if you can't believe Me, at least believe the works. Believe what was done." They were not miracles. They were the power of God moving through a man.

Let's go to John 17, I will start with verses 15-20. This is Christ speaking to the Father. It is, again, before the cross; He is in the flesh. It is before the resurrection and that life-changing event of a resurrection body that He took on. He says to the Father, "I do not ask You to take them out of the world, but to keep them from the evil one." Now we need to get this. Christ does not want us out of the world. He wanted us to have the experiences that He is going to speak of while we are in the world, walking our daily lives, living in a relationship with Him and the Father and the Holy Spirit, as well as those around us, while we are yet in the flesh. "I do not ask you to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth;" – that is what this is about. Lord, sanctify us in these truths – "Your word is truth. As You sent Me into the world, I also have sent them into the world."

I know we read this and it is a scary thing. Just as He was sent into the world by the Father, He has sent us into the world. And He expects us, as He said earlier, to do the works that He did; and greater works than these does He expect us to do, because He has sent us into the world. "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask on behalf of these alone, but for those also who believe in Me through their word." Very important verse here, because He is not just talking to the disciples that are standing around Him. He is making it very clear to you and I today that

He is speaking these words to us, because we are the ones that have believed through the words of the testimony of the Scriptures and the apostolic word of the disciples.

Verse 21-22, “That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.” One of the greatest things of faith that I have in this day and age is that we, as the body of Christ, are going to experience oneness. But oneness comes because of our oneness with Them, not because we strive for a oneness together. If we cannot break through into this oneness that Christ had with the Father, and the Father had with Christ, then there is no hope for us to become one with one another. But because Christ prayed this, it will happen. I know that, as much as I know I am standing here speaking to you right now, that if Christ prayed this and asked this of the Father, it will take place – “That they may all be one; even as You, Father, are in Me and I in You.” Notice the present tense there. He is standing in the flesh, praying this to the Father in front of the disciples, and He said, “Even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me. The glory which You have given Me I have given to them, that they may be one, just as We are one.” And glory, again, is that which comes out of that realm of spirit and rests upon us, and rests in us. We must have that glory dwelling in us and around us while we are yet in this form. The glory does not come after we expire in the flesh.

Verse 23-25, “I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.” He is saying here, very clearly, that when He ascends to the Presence of the Father, He desires that we may be with Him; that we are able to follow Him into that place and behold the glory that He has with the Father, being in His Presence at His right hand. So, we are to experience that now. He is not saying, “When they die, Lord, I want them to be with Me in heaven.” No. Remember, the Kingdom of God is not floating around in heaven. The Kingdom of God is after His return to the earth. This experience of Him in the heavenlies, with the Father in this realm – this is to be experienced now. It will be experienced, and is experienced by those who pass away and who believe. But it is to be experienced by us now, today. It should be our reality. “O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me.” This is it. We have got to break into a relationship with Christ and the Father that is beyond what we have known and experienced up to this point.

I want to read a verse out of Colossians the first chapter, verses 25-26. This is Paul speaking. “Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the Word of God, that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints.” So Paul is admitting that this is a mystery; but he is also saying that it has now been manifested to His saints. Verse 27, “To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.” Our whole hope is based on Christ in us; our hope at this moment. I know we have the hope of His return; but we have to get out of this mentality that we are just waiting, waiting, waiting for His return, or you are waiting, waiting, waiting for a rapture. Either one, to me, does not sync up to the Word of God. Both of them must recognize what we are to have now. We must recognize by the Word what we should experience today, and that is Christ in us, the hope of glory. This is where we should abide. This is where we should live. This is how we should walk and how we should move. The relationship with God is something that should be so alive. Our walk with God should be something way different than what most Christians are experiencing today – because the

Father should be in us, and we should be in Him; and Christ should be in us, and we should be in Him; and the Holy Spirit should be in us, and we should be in Him; and the power of God should be dwelling in us, and we should be doing greater works than these. That is what the Word says.

Just a few reminders before we wrap this up, and I hope it has been a blessing to you; and more than a blessing, I pray it is an impartation to your spirit. Number one, I would say, while Yeshua was in the flesh, He was in the Father and the Father was in Him. And while He was in the flesh, He kept emphasizing over and over again that the Father was in Him, and that He was in the Father, and that They were one – at that time of His existence in the flesh.

I also want us to understand that God created us, as humans, with the capacity, while we are alive in this human form, to have the Father and the Son and the Holy Spirit dwelling in us. Not only can they dwell and abide in us, they can work through us in this age the greater works. And I pray we all believe this together.

Amen.