

Session 14 Harmony of the Gospels

INTRODUCTION

John 14-17. This is the last session on this. “Let not your heart be troubled; you believe in God, believe also in Me” (Jn. 14:1). It’s a basic exhortation to avoid unbelief. That’s really what that is. A heart living in fear, or a heart being troubled, isn’t believing in the Word of God.

These are going to be difficult times. This is the last sermon He gives them, a very intimate sermon, and His number one statement is an appeal to faith.

“In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you” (Jn. 14:2, NASB).

Here’s my thought; it’s not essential, but it is an insight. “In My Father’s house, there are many dwelling places.” The dwelling places are already there. “If it were not so, I would have told you. I’m going to the cross to prepare a place.” It’s not like He was doing a 2,000-year architecture program in heaven. “The houses are already there. I’m preparing a place so that you can enter into it.”

Some people say, “Man, if God built the world in seven days, think how neat heaven will be in 2,000 years of building!” That’s kind of corny and funny, and I don’t mind that. I believe Jesus was referring to the cross there. “If I go to the cross and prepare a place, I’ll come again. If I’m going to die and pay the debt of sin, I’m certainly going to come again.

“I will receive you to Myself.” I really like that. He isn’t just receiving us to heaven; He’s going to receive us to a face-to-face relationship. At some point when you’re meditating on this, it will strike your heart: that when you die, you’ll personally be received unto God Himself. That’s better than being received just to a place.

“THAT WHERE I AM, THERE YOU MAY BE ALSO”

John 1:18 says that Jesus is in the present tense in the bosom of the Father. He’s right at the heart of God. Jesus says, “I’ll receive you so you’re right where I’m at.” He lives right in the bosom of the Father.

“And you know the way I’m going” (Jn. 14:4, paraphrased).

Thomas said, “Lord, we don’t know where You’re going, so how do we know the way” (Jn. 14:5, paraphrased)?

Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me” (Jn. 14:6). You know this, but I think it’s a little heavier than the words portray. I had some really good meditation time on this. The words are simple, but I think the impact is much stronger if you just weigh this over your heart. I understand you can’t do this with all these passages. We’re going so fast you can’t keep up with it. You want to go back to the gospels, one day in the time of your life when God wants you to really lay hold of the Gospels. Weigh these things over in your heart and spend some time soaking in them.

Jesus revealed the way to the Father. It isn’t just salvation. The way into the Holy of Holies is revealed. That’s a powerful thought. There’s a way into the Holy of Holies. Jesus revealed it so that men aren’t in darkness

anymore. It requires faith and obedience. That's the way. You can't get into the Holy of Holies without it. You can't get in it and have your sins forgiven and you can't get in and get anointed without that principle.

He also revealed the truth about the Father. Jesus came to reveal what God's heart is like, and His purpose. If you desire to know the purpose of God and His attitude towards man, look at Jesus.

Then He revealed the life of the Father, or the power of the Father. He revealed the indestructible power of God's life (Heb. 7:16). The Spirit of God is called the power of an indestructible life. I love that terminology! The power of an indestructible life dwells in you. Jesus came to demonstrate to the world how they could experience the power of life. When He said, "I am the way, the truth, and the life," He says, "I'm revealing the way into the Holy of Holies; I'm revealing what God is like; and I'm revealing the life and the indestructible power of God and how it can be experienced by every one of you. No one can get past the veil except through Me."

No other religion in the world can claim to know the way to God. No other religion reveals the truth about God. The Buddhists, the Muslims, the Christian Scientists, they say, "God is like this. God is like that." They don't have the truth about God's heart, nor can they experience the power of God. They can't experience the life of God. It's impossible. Only through Jesus, unless it's demonic.

"FROM NOW ON YOU KNOW HIM AND HAVE SEEN HIM"

"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him" (Jn. 14:7). Everything that Jesus said, everything that Jesus did, and everything that He was, was an expression of God the Father. So much so that He said, "If you have seen Me, you've seen the Father. If you hear what I speak, you hear what the Father speaks. If you hear what I do, you know what the Father does. If you see what I am, you know what the Father is."

That's what I call a perfect Christian life. Did you realize that John 14-17 tells us the relationship between Jesus and the Father? One of the implications is this: that is what God desires of us. He desires that we could say to the world, "If you know me, you know what God is like." That we could say to the world, "I can tell you how you can experience the power of God. I can show you the way to power." That's powerful!

WHEN THE GOSPELS BECOME A RECORD OF GOD'S HEART

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

That's the one prayer request I can't get over. "Show us the Father. That's enough for us." Imagine the boldness of such a request. "Show us the eternal God." This statement reveals their confidence in Jesus' willingness to do about anything they ask. Phillip was really confident to make a request. He really was confident in Jesus' willingness or he wouldn't have said something that bold. That's a heavy prayer request.

Jesus said, "Have I been with you so long and yet you have not come to know Me, Phillip? He who has seen Me has seen the Father. How can you say, 'Show us the Father?'" He says, "Phillip, you don't understand the relationship I have with the Father yet, do you?" You all know that Jesus perfectly expressed the Father. The reason that these verses, verses 7-9, are very important is because it's these verses that make the Gospels come alive for you. Without these verses, the Gospels are an historical account. If you know that the Gospels are

revealing God's attitude perfectly to you, the Gospels become a record of God's heart towards you in everything.

THE FULLNESS OF THE SPIRIT OF GOD IS FOUND IN JESUS CHRIST

Jesus came as a perfect revelation of the Father. He was the exact representation of the Father's nature (Heb. 1:3). Exactly what God wants for man, Jesus did. That alone settles every question about everything you could have about God. It was a perfect expression Jesus gave. I tell you, that's good news, isn't it? When you read the willingness and generosity of Jesus Christ in the Gospels, that's the Father's heart perfectly towards you.

“Do you not believe that I am in the Father and the Father is in Me?

The words that I say to you I don't speak on my own initiative, but the Father abiding in Me does His own work” (Jn. 14:10, paraphrased). Jesus says two things. Number one: “I'm in the Father;” and number two: “The Father is in Me.”

The Father in Him meant the Spirit of God dwelt in Him. It's this concept, “I live in the Father.” That's the concept that challenges me. That's the principle that He's going to turn around in chapter 15 and tell us to do. It's called “abiding in the Father.” He says, “I'm in the Father. I'm living in the realm of the Father constantly.” Jesus walked in total contact with the Father. That's what He's talking about: conscious contact with God all the time. He lived in the realm of the Father. What a lifestyle! What a discipline to walk in the Spirit. “I live, I contact, I'm totally in the Father.”

Someone gives a prophecy, and someone else might say, “Man, that prophecy was really in God.” They mean that prophecy really came from the presence of God.

Jesus says, “I'm in the Father. I'm constantly in His presence, fully, all the time.”

THE HIGHEST EXPRESSION OF GOD AVAILABLE TO MAN

Then He goes on to say, “The Father dwells in Me.” We all know the Father dwells in us.

The challenging thing for us is living in that realm. It's the big cry of my heart; we've just never seen a man do it. I'm talking about a lifestyle where we don't just read John 14. John 14-15 is the highest expression of life in God available to man, and we read it like, “Let's teach on abiding now...” I used to just glibly teach on abiding. It dawned on me one time that living in the Father isn't something we even read books about, because very few people have ever done it. This is a high lifestyle: walking in the realm of the Father.

Jesus walked in conscious contact with the Father. Note the relationship, and I believe this is a real relationship between the way that He spoke and the way that He walked. He said, “I never speak a word on My own initiative. I don't speak a word outside of God prompting Me. Every word I speak: I have a totally bridled tongue in faith and obedience. I don't speak words unless the Father gives Me the initiative.” His teaching was by the Father's initiative. I'm certain this spoke of His life.

It isn't like you wait to say, “Pass the bread” until God prompts you. We're not talking about statements of fact in life; we're talking about a whole type of speech. You can get really weird about this in zeal for the Lord and pray before you ask for a drink of water. I just think it's referring to a general strong check whenever you get

outside the bounds of speaking words of grace. “I don’t speak if God the Father can’t give Me the initiative to do it. The Father in Me does His works.”

James 3:2 says you’re perfect if you bridle your tongue. Jesus was claiming to be perfect: “I spoke by the initiative of the Father.” There’s no such thing as separating your life and speech. When a man bridles his speech, he rules everything.

“I AM IN THE FATHER AND THE FATHER IN ME”

“Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves” (Jn. 14:11). “Believe God lives in Me and believe I continually contact God. If you don’t believe because I said it, then let the miracles prove that I’m close to God.”

John 5:36 tells us that miracles were a greater witness of Jesus’ messiahship than even John the Baptist’s ministry. We have this real tendency to cop out and say, “Well, at least we have love,” or, “At least we have quality.” Miracles taught more about validating the ministry of Jesus than even John the Baptist’s ministry did. Miracles are very important to the world. We have to put the same priority on miracles that Jesus did: “If you don’t believe Me, fine, then look what I’ve done.”

We have to have the same attitude towards miracles that Jesus did. I like to go out and tell the world, “Believe me that I live in the realm of the Father. If you don’t believe that I live in the spirit realm, then see the works I do.”

I just say, “Believe me or burn,” you know. If you don’t like it, you’ll find out one of these days. I wish I had more to offer them than that. There won’t be any atheists in the end.

Verse 12. “Truly, truly, I say to you” (Jn. 14:12, NASB). “Truly, truly” were very solemn words. He didn’t say those glibly. Whenever He says “truly, truly,” He’s bringing special, special emphasis to a point. It means this is a real priority and emphasis. The man who walks in complete faith, mature faith, shall do the miracles of Jesus—and even greater ones, because Jesus has gone to the Father. Consequently, He’s sending down the Spirit of God. The concept of going to the Father means He’s going to go to the Father and consequently send down the Spirit of God. Whenever He says, “Because I go to the Father,” the implication is that He’s going there to be glorified, to send the Spirit down.

Those are two verses that tell us that when Jesus left the throne of God and came down to the earth, here’s what God promised Him (Jn. 7:39; Acts 2:33). “Son, I have all authority and the Spirit of God is under My care. If You go down and die and become the Redeemer and You come back up and present Your blood to Me in the Holy of Holies and I accept it, then I’ll give You the Holy Ghost, Jesus, and You can do with it as You want.”

Jesus’ whole mission in life was to be perfect, and die, and bring His blood to the Holy of Holies so that God would give Him the Spirit of God, that He could pour it forth so that you and I could be just like He was. That was in His heart the whole time. You’ll read that in Acts 2:33: “Having been received at the right hand of God the Father, He received the promise of the Spirit and He poured forth this which you both see and hear” (Acts 2:33, paraphrased).

Peter was preaching. Jesus always had in His mind the joy set before Him (Heb. 12:2). Because of the joy set before Him, He despised the shame and endured the cross. He knew that if He could do it and offer His blood in the Holy of Holies, the Father would give Him the Holy Ghost to pour it out on the earth so that you and I could be sons of God like He was, and He knew that. Whenever He got discouraged, He kept saying, “A whole race, sons of God like Me on the earth. How My Father will get glory out of that!” He endured the cross.

That’s just... boy, you really appreciate that, don’t you? I want you to know that you receiving the anointing was one of the high purposes of His death on the cross. I guess the highest purpose so that we could be joined back to the Father. But one very, very high purpose was that you could do what He did.

“IF YOU ASK ANYTHING IN MY NAME, I WILL DO IT”

“Whatever you ask in My name, I’ll do it so that the Father will be glorified in the Son. If you ask Me anything, I’ll do it” (Jn. 14:13-14, paraphrased).

This means any request that truly glorifies God: it has to be a request that brings glory to the Father. If you can ask a request that brings glory to the Father, you can ask in confidence. It must result in God’s glory. To pray a request for God’s glory, it must come from a soul that truly lives for God’s glory.

Imagine I said, “O God, for Thy glory, stand up and walk.”

He says, “If you’re so interested in My glory that you want to cause a man to get out of his wheelchair for My glory, then live for My glory first.” To pray that God’s glory would be done through your powerful ministry without you living for God’s glory is hypocrisy.

“You’re not really interested in My glory. You keep praying, “O God, raise him up for Your glory.””

“No, you want it for your glory because you haven’t even let go of the things I’ve been talking about. You want to raise that guy for how it would look and the joy it would bring you. Don’t talk about praying for My glory unless you’re living totally for My glory.”

You can’t live for your glory and pray for His glory, because it doesn’t compute. That one, major point invalidates this whole prayer. Until we can really pray for God’s glory, because we’re living and doing it, this prayer doesn’t work. That’s kind of the crunch of the whole thing: it has to be from a life living for the glory of God. In every one of these little prayer things, there’s always that little twist, that one little statement that causes it to be something reserved for someone living wholly unto God. If you’re not living for God’s glory, then why are you so concerned about raising a man up for God’s glory? The odds are against it, like you’re really in it for your glory.

You think, “Oh no, I’m serious.”

“Good, I’m glad you’re that serious. Clean up your life then.”

“Well, I’m not *that* serious.”

“That’s My point.”

“Well, but I mean...”

“Yeah, OK.”

You see the contradiction there? Whatever you pray: whatever, whatever. One thing I want to note here is that you don't have to interpret this legalistically. It says it, so do it. Ask the Father in Jesus' name. Three things: ask the Father, ask in Jesus' name, and ask in faith. The trick is this. You can't have faith without obedience. You can't have that conscious dominion of God in your soul without walking in holiness. Jesus said that if you believe it, you can get it. You can't have that dominion rising up within you, that knowledge of the power that dwells in you, without walking in holiness. You can't have it. Jesus knew that no one was going to get that level of faith without having obedience to go with it.

Some men get really holy; faith comes because they're pursuing faith. Some men pursue holiness and not faith, so they don't get it. Some men pursue holiness and faith with all their heart. They become a miracle-worker. They cease pursuing holiness and for a season they can still work miracles. In time even that dries up because their faith wanes. The grace of God will carry a man, for a number of months or even a year or two living in sin. You can say in that same anointing because where sin abounds, grace abounds. God will carry you for a season. I can live really holy, get hold of something from God, and then cease to live holy. You have to live holy in order to get it in the first place. You can lose your holiness in your walk with God and God will carry you for a season longer.

That's how some of these guys are able to make it. If they have a big enough name, they make it on their reputation. Especially miracle-workers: if you have a guy who's noted for working miracles, but he isn't walking with God anymore, the people come in such absolute expectancy and faith, and things still happen. It isn't the man's faith; they know if that guy prays, they'll get healed. They walk up there as convinced as can be that God is going to heal them. This guy is operating on his reputation because it's igniting faith in the hearts of everyone. His reputation does. That's how you can have a guy ten years an alcoholic and still moving in power. He doesn't get there without having holiness initially, at least in my opinion.

THE GREATEST HINDRANCE TO HOLY PRAYER IS OUR LACK OF CONFIDENCE

“If you ask anything in My name, I will do it” (Jn. 14:14). Read the notes here: He stresses the word *anything*. He says this word *anything* so many times. Here's the reason: the greatest hindrance in prayer to the holy person is lacking in confidence in God's willingness to answer big requests. Over and over He says anything. He's pounding it into their heads, His willingness to give big. If you're living holy, the only thing that's going to stop you from getting your request is not believing He's willing. God demands He's willing. It dishonors God if you believe He's lying to you. “You can't dishonor Me and get it. You can't separate the two. You can't be in unbelief and still believe Me. You're telling Me you're lying and I don't appreciate it. You won't get the miracles until you honor Me.”

The really big hindrance in prayer is living the lifestyle to back up the prayer, “Thy kingdom come. Thy will be done” (Mt. 6:10, KJV). You have to be living in the will of God and for His glory.

The second thing is confidence in willingness. When you come forward for healing or you pray for someone, at this stage some of you are thinking, “I wonder how willing He is to do that.” You'll find over and over in the

passages on prayer, John 14-16, that word *anything, whatever*, “how much.” He keeps pounding it at people, because they don’t believe He’s willing.

John 14:12-14; chapter 15:7-9, and verse 16; John 16:23-27. I recommend you just take those three passages and read them many, many times. You’ll be convinced God is willing. Take the Word of God as the revelation of God’s willingness and as the revelation of God’s purpose and argue your case with God, reminding Him it’s for His glory. You take the Word of God and say, “God, Your Word said *anything*.” I argue my case with Him. I’ll say, “God, You said *anything*, and I happen to think that You don’t lie. As a matter of fact, You’re a God of total truth. You don’t change. You said anything and it has to be true.”

God says, “You really believe. You’re really honoring Me right now.” Then you begin to thank Him until the thing comes to pass in the natural realm.

“I WILL NOT LEAVE AS ORPHANS; I WILL COME TO YOU”

“And I will pray the Father, and He will give you another Helper” (Jn. 14:16). The interesting thing to me is this.

God promised to give the Holy Spirit in the Old Testament prophets. Yet Jesus still had to ask. All throughout the Old Testament God says He’s giving the Holy Spirit. Jesus still had to pray to release it. God has given us many things promised, but you still have to ask and remind God of His promise, thank Him that it’s true, and that releases it. You can find a number of passages written there. Jesus still had to ask. He was very convinced that God would give the Helper. He will give it when I ask.

“... the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you” (Jn. 14:17).

One of these days in the future, He’s going to be in you. The Spirit of God is with you before you get saved and He’s in you after you get saved. Then He’s upon you when you get baptized in the Spirit. With, in and upon. He’s with you before you’re saved, convicting you of sin. He’s in you when you get converted, empowering you. He comes upon you bringing revelation of the Father and the dominion you have. He brings the knowledge of God to you. That’s what releases the great anointing.

“I will not leave you as orphans; I will come to you” (Jn. 14:18). An orphan is defenseless, helpless, and without direction or power. Jesus promised that He wouldn’t abandon the twelve and He won’t abandon you either. He knows that you lack knowledge. He knows you lack training. He knows you need power. He knows you need the anointing.

Use this verse in presenting your case before God to anoint you and train you. “God, You said You wouldn’t leave me as an orphan. I don’t know how to move in the gifts of the Spirit. I don’t know how to discern prophecy. I don’t know how to get visions. I don’t know how to disciple someone. I feel like an orphan, and Your Word said You wouldn’t leave me an orphan. You wouldn’t leave me defenseless here; I don’t even know what I’m doing. I’m like one without a father.”

You’ll find you’ll stir God up towards you and He will begin to visit you because of your integrity in your heart towards His Word.

I like that verse. I use that verse that way. I tell Him, “God, You promised me You wouldn’t leave me an orphan. I don’t know what to do and I feel like I’m an orphan right now.”

“Hang in there and keep reminding Me. You’re not going to be an orphan anymore.”

This morning I shared verse 21. It’s just that point. If you love Him, He will disclose Himself to you. It’s a powerful, powerful verse. It’s heavy: God disclosing Himself to man. Verse 23: God making His abode with man. Wow! Let’s read the notes in verse 23.

GOD WILL MANIFEST HIS BLESSING TO THE ONE WHO LOVES HIM

God will manifest blessing. He will manifest the blessing to the one who loves Him. God making His abode in a person’s soul is the same thing as God pouring out a great measure of grace and revelation on that person. That’s what abiding in Christ is all about in John 15. It’s a much deeper experience in God than most people think: God making His abode upon you; you living in the realm of God; you contacting God consciously because the spirit of grace has come upon your soul and brought you revelation of the Father. It’s God abiding upon you. That’s really where it’s at.

Verse 26. He tells us the Spirit of God will teach us all things. I want you to believe this and I want you to use this in your prayer time. Remind God of His Word. That’s the way to pray. Tell the Spirit of God, “You told me You would teach me about the Father. I don’t know about the Father, and You said You would teach me about the Father. I want to have revelation of the Father now.”

Tell the Spirit of God you want to learn how to minister the Word to people. “I don’t know how to minister the Word; teach me. Teach me how to minister. Teach me to flow in the gifts.”

Here’s one of my favorite verses: Luke 14:26. If you hate your life, Jesus said He would disciple you, He would teach you everything. He would teach you everything that He taught Paul.

“THE RULER OF THIS WORLD IS COMING, AND HE HAS NOTHING IN ME”

“I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me” (Jn. 14:30).

The devil had no place in Jesus. Jesus didn’t submit to sin or to unbelief. The devil couldn’t get a hold on Jesus.

I’ll tell you how the devil does this—how he attacks people. He comes to an area of sin or unbelief in your life. He gets his foot in the door. He has a place in you now, because you’ve given it to him. The devil can’t get into you unless you give him a place. Then he uses that open door, that little platform you give him, and then he builds a stronghold and holds your life in bondage. He can’t erect something unless you give him the foundation to build it upon.

Jesus said, “He has no place in Me. There’s no sin and there’s no unbelief in My life. He can’t even get a foot in the door. He can’t get a platform to build anything against Me.”

If we can attain to faith and obedience, the devil can't prevail against us in anything. Like Jesus, we can say he had no place in us.

"I am the true vine, and My Father is the vinedresser" (Jn. 15:1). He's the source. That's the point. He's the source of life.

"Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit" (Jn. 15:2).

Fruit can refer to godly character, like the fruit of the Spirit (Gal. 5:22-23). It can refer to a ministry to others; Paul called it that. It can refer to new converts. Fruit is what the anointing of God in you produces through you. It's God's anointing dwelling inside you, and what it produces through you is what fruit is, whether it's character or ministry.

"EVERY BRANCH THAT BEARS FRUIT HE PRUNES, THAT IT MAY BEAR MORE FRUIT"

He said that He's going to prune you. If you're a fruit-bearer, He's going to prune you. That doesn't mean He's going to break your leg. A lot of people used to read that: "He's going to put me in the hospital, He's going to teach me. I'll be in a terrible car accident. He's going to teach me, oh boy."

That's not what He's talking about. He's going to bring you into a deeper heart-cleaning by His Word. If you're a fruit-bearer, that means you're interested in God. To those who receive, they'll get more. The Holy Spirit will bring more light to you and lead you into a deeper maturity in love, holiness, and humility. The Holy Spirit will confront you at deeper levels and give you the ability to go further in God. The Word of God will penetrate your heart at a deeper level. I don't have any fear whatsoever that He's going to prune me by breaking my legs or something. He's going to visit me in prayer and visit me with a deeper visitation of His Word. He's going to go deeper and deeper into me and cleanse my heart at deeper levels. Then you'll be able to bear more and more fruit. That's what we want, isn't it?

I was reviewing some aspects of a study on the gospel of John. I can't say this is a fact, but I believe it because of what I've seen here. He broke the gospel of John into three sections. The first part—I can't prove it all because I haven't gone into that much detail—is the outer court, and it speaks of the outer court. The middle chapters speak of the inner court. John 14-17 speaks of the Holy of Holies. It gives a whole picture of the tabernacle in the gospel of John. It really sounds right, because the gospel of John was a unique book. It gives a picture of the tabernacle. In these four chapters, He's giving the highest depth into God available to man.

When you read John 15, whatever you do, don't read it and assume you're there. Don't read it and say, "Boy, I wish people would get this going." He tells you—verse 4—to live totally in the realm of God in everything. That's what it means to abide in Him: "Live in Me in the realm of the Spirit constantly, and I'll live inside of you. With that kind of relationship, with you living in constant contact with Me and Me dwelling in you, boy, you'll bear fruit like you can't believe."

DO WE DARE TO LIVE IN THE REALM OF GOD WITH ALL OUR HEARTS?

"Abide in Me": live in conscious contact with God. This is in reference to what God spoke in John 14:23, that He will make His abode in you. It's called living in deep faith, deep obedience. To live in this realm of the Spirit results in a great anointing on your life. The level of your abiding or living in the realm of God will

determine the level of your fruit-bearing. We all kind of feel naked and ashamed and exposed. What a high passage. When a person lives deeply in the realm of God, they're so powerfully used of God they become a hero in the Church. I believe it's people who dare to live in the realm of God with all their heart.

This level of living in God is available to everyone at the same price. Hating your life: the saint can't bring forth fruit to any great degree without living in the realm of God. That's why the Church isn't doing it today. That's why I'm not doing it. Let's just call a spade a spade. That's the answer. That's the way out. This is the answer to miracles. This is the answer to revival. This is the answer to power: getting at least one person living wholly unto God. I mean totally, like Jesus did. We can't be anointed without this relationship at a great degree. We can have a small anointing. In a baby way we're contacting God a little. That's why we have a little anointing and a little happening. I'm thankful for that.

I'm really grateful. Something is happening, but I look around the world, the United States, in the city here, and I think, "God, this can't be what You meant by bearing much fruit. This can't be what You were talking about. Just a chapter earlier, You said we would do greater works than You did."

John 15 says you bear fruit, and then more fruit, and then more fruit, and fruit that remains. God has invited every single one of us into a life of fruit that will remain forever. Our converts will stay converted.

Verse 6 is the same thing. I'm just so afraid that we're going to pawn this off as something we're all doing and miss what the whole thing is about. This is the holy of holies. He says in verse 5, "I'm the source, you're the one that must contact the source, and much fruit will happen."

I'm reading the verse in my own words. "I'm the vine; I'm the source. Live in mature faith and obedience."

That's not going to come in an hour. Don't get discouraged. I'm not discouraged; I'm hard-pressed to get more. I know in time we will prevail. I know we're going to bring the salvation of God to the earth. I know that.

"If anyone doesn't abide in Me, he's thrown away as a branch and is dried up" (Jn. 15:6, paraphrased). Anyone who isn't contacting God and consciously reaching for more, you're in either one of two processes. You're either being pruned, coming into the things of the Spirit through a process of deep cleansing, or you're drying up slowly. If you dry up enough and it become serious enough, then you'll fall way from God. I've been in a few of those dry-up spells. That's tough.

Verses 7-8: here's the whole thing in a nutshell. Live in the realm of God constantly. Let the Word of God be rich in you, full of revelation and faith. Then from that platform, ask anything, because God is totally willing and it will happen—anything you wish.

Someone says, "How can God say that?" If you're living in the realm of God, you're deep in faith, you're deep in obedience, you're deep in prayer, your will is the will of God. When you get an emotion in your soul that goes against God, it will offend you like it offends God, and you repent of it like that. Anything you wish is what God wishes.

Jesus said that, and a lot of people think, "Oh boy, that's pretty heavy."

He says, “Yes, that’s heavy, but not how you think it is. A man who lives in those conditions, his will is My will. I’ve totally transformed that man’s will, mind, and emotions.”

“BY THIS MY FATHER IS GLORIFIED, THAT YOU BEAR MUCH FRUIT”

This kind of lifestyle will bring God a lot of glory on the earth. “By this My Father is glorified, that you bear much fruit and prove to be My disciples” (Jn. 15:8).

Such a powerful prayer life always results in God being glorified—always. It always results in God being worshiped by the people receiving the benefit of your anointing. God receives glory from the verse 7 prayer life. It’s not a prayer life used to satisfy a man’s lust. That’s not what He’s talking about. It’s talking about a man living in God constantly. James 4:1 says we don’t have because we don’t ask, but when you ask with wrong motives, you ask amiss and you don’t get your request. Such a power will prove to the world that you’re in fact a person taught and trained by God.

I say, “Hey, God trains me.”

The world says, “Then prove that you’re His disciple.”

Jesus said, “If you will live in Me, I’m very generous. I’m generous to everyone. You have to live in Me to lay hold of the thing. You’ll prove to the world that you’re of God.”

YOU HAVE BE TO LIKE GOD IN ORDER TO HAVE HIS POWER

Verse 16. “You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you” (Jn. 15:16).

It’s like a broken record. He says it over and over in this little sermon. This wasn’t a very long sermon. You time yourself reading these four chapters. It’s like sixteen or seventeen minutes. That’s it. He was very repetitive in this thing. God desires that we are anointed with power even more than we desire. “I chose you; you didn’t choose Me. I’m the one who appointed you to go bear fruit.”

It’s not like we have to argue with God: “Oh God, I wish You would let me do miracles.”

“Time out. You have the whole thing backwards. It’s not you who want to do them. I want you to do them, but you have to live like God in order to do them. I can’t let the power of God flow in a way that’s against My own being and character. I can’t let ungodly men live in the power of God. It will confuse the world as to what is happening. They won’t know what God is like. They’ll think I’m like you are.”

Imagine miracle-workers living sinfully. They bring such dishonor to God. A miracle worker who lives sinfully brings so much more dishonor to God than any of us ever will until we are anointed of God in a powerful way.

God says, “No.” It will bring dishonor to God. God says you have to be obedient. You start raising people from the dead and people will think God is like you are. Here you are arrogant, cocky, short with people, and suddenly you get rich and your name and picture are all over things.

“God is that way? God is that self-centered? Forget it!”

You have to be like God in order to have His power.

The world will relate the two of you together. God desires that we are anointed with power even more than we do. He chose it and He seeks to convince us. God is trying to convince us that He wants to do it. His difficulty is getting people to believe Him: to get people to deeply obey Him so that they're in a position to experience His anointing. Fruit that remains: you'll stay holy and in victory in the area you conquer. When you conquer that area, you'll stay in victory. Your converts will stay saved; they'll stay full of God. The ones to whom you minister healing will stay healed after you've ministered to them.

Whatever you ask—when you fulfill the conditions of verses 7-8—prayer in His name, it's going to happen. Jesus is again stressing His willingness to give, realizing that until you're totally convinced He's willing, you'll never have mature faith. Constantly; anything, as high as you can think. "Whenever your will is equal to My will, it's yours to the degree you'll ask Me for it."

Look at John 16:23. He says, "And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you" (Jn. 16:23). It's as though He says, "Come on, believe Me. Until now you've asked for nothing in My name. You haven't gone to the Father in the name of Jesus. You haven't on your legal grounds asked anything. Ask from now on and you will receive and your joy will be made full."

There really are two motivations for prayer. Number one is the glory of God (Jn. 15:8), and number two is the joy of man (Jn. 15:11). One is for His glory; one is for your joy. God wants to be glorified and His people to be delivered. How can God be happy if His children aren't happy? God being glorified and you being full of joy in God's heart are one and the same thing.

There are two motivations: to worship God and to deliver man. The glory of God, the good of man: that's the double package. Worshipers and deliverers: that's the motivation of prayer.

Nowhere did it say you'll pray and have great prayer requests so you can have a big name, be famous, and make lots of money. A lot of people are looking for lights and bucks. That's really what they're after. Because Jesus shed His blood, He says, "No, no, no. That's not the point." Verse 26: "In that day you will ask in My name, and I don't say to you that I request to the Father on your behalf. You will ask the Father yourself because the Father Himself loves you."

Isn't that beautiful? "The Father Himself loves you. Don't ask Me in that day; ask Him, because He loves you as much as I do."

It's the willingness of God to give. Let's just end with that right there.