

## In that day you shall know

In John's gospel chapter 14 Jesus says these amazing words, "In that day you shall **know** that I am in my Father and you are in me and I in you". The day of which he was speaking was of course of the day when the Holy Spirit would come upon the disciples. The Spirit first came on the day of Pentecost but after that on all those who would later receive the Lord Jesus, as the promise of the coming of the Holy Spirit is to "To as many who are a far off as many as the Lord our God will call".

Jesus of course had said "I will send you another Comforter" and "You know him he for he is with you but in that day he shall be in you". So it is the coming of the Holy Spirit into the person which gives this knowledge of God. It is therefore is spiritual knowledge, unknowable to anyone in the flesh or the natural man but available to all who truly have received the gift of the Holy Spirit. The knowledge of where a Christian stands in God is essential for their Christian life, as is the knowledge of the place the Lord Jesus has with His Eternal Father. Knowledge really is a thing of certainty and sureness for Christians. God is able to "make us to know", so if knowledge depends on the ability of God and not that of man then it can be sure and certain.

Jesus Christ of course was a spiritual man. Paul writing in the 15<sup>th</sup> chapter of 1 Corinthians tells us that "The second Adam is a life giving spirit". God, we are told, "Is a Spirit and they that worship Him must worship Him in Spirit and truth". It is because God is Spirit He could be manifest in flesh in the Lord Jesus. Jesus was all the fullness of God bodily, so all fellowship and life in God is in the Spirit. That is why that life worked so wonderfully in the Lord Jesus, His whole life and ministry was built on His relationship with His Father. Jesus tells us "It is not me that does the work but my Father who dwells in me He does the works".

Paul the apostle speaks of his own life, "It is not I but Christ", so the Holy Spirit is able to manifest the Spirit of God in Christian lives too. This is the Holy Spirit manifest in flesh. (That flesh of course needs to have been washed with pure water and the heart sprinkled from an evil conscience: Hebrews 10). It is the truth that God is a Spirit and moves by His Spirit which is missed by so many in the world and why they deny the existence of God. It was, of course, the Holy Spirit who moved upon the face of the deep in creation, lack of understanding in this area leads to the error of stating that God did not create the world. However, when we see and understand that God is a Spirit with all power and yet God is love, and always moves and works in love, everything becomes possible and it is therefore quite clear that creation is totally possible. Many deny the truth of the Lord Jesus being the Son of God, but once we understand what the Spirit of God can do, it becomes totally possible for the Jesus Christ to be the manifestation of the fulness of God in a body.

So we see Jesus is a spiritual man. He told Nicodemus, "You must be born again". Nicodemus had wanted to understand the secret of Jesus' life and how and why He worked the miracles He did, but also possibly why Jesus was the man He was. John's gospel was written for the whole world specifically to give us a full understanding of the whole gospel, so the record of Jesus meeting with Nicodemus is very significant. It could be you coming to Jesus and saying Lord how can I be like you? His comment to you would be "You must be born again" because that which is born of the flesh is flesh and that which is born of the spirit is spirit. "Marvel not that I say unto you, "You must be born again".

That God wanted men to be spiritual is clear when we read the book of Galatians and chapter 3. Paul tells us that the promise to Abraham was that the Holy Spirit could come upon the Gentiles. So right back at the beginning of faith, Abraham being the father of faith, we see that through faith (a promise always needs faith to receive it) God's intention was that the Holy Spirit should come on non Jews; Jews too, indeed the whole world, if they will receive the Lord Jesus. The heart of God in His purposes was always to reach out to every tribe and people and nation so that humans might come to God through Jesus Christ and receive the gift of the Holy Spirit and become truly spiritual men and women. That all people might know in that day that Jesus is in His Father, they are in him and He is in them.

So we see that the "day" is the day when we receive the Holy Spirit, so let's move on to "you shall know". The "you" is plural so it applies to all who receive. You all shall know. Knowing is a sure thing, a certain thing. Jesus does not say you might know, you could possibly know, or maybe you will know, He says you all SHALL know. In one way, it could be said to be a test of whether someone has truly received the Holy Spirit. Much is said of speaking in tongues as evidence of someone being filled with the Holy Spirit. Of course it can be and has been and still remains great evidence of the Baptism in the Holy Spirit, but here is a more certain evidence, subjective and permanent to and in the person themselves; they know with absolute certainty that Jesus is in His Father and that they are in Him and He is in them.

The knowledge is spiritual, it is in the conscience, the place of spiritual knowing within the spirit and soul of a person. That is why the blood of Jesus has to purge our consciences from dead works that we might serve of the living God. A conscience still full of dead works, which are the opposite to good works or works of faith, is no place to know God and to understand the place the Christian has in God through the faith of our Lord Jesus Christ. Many Christians struggle to know these real spiritual truths because they are still "half in the world and half in God" and therefore their consciences are full of dead works, they are still conscious of tradition and culture, of former sin and patterns of behaviour and ways of thinking that have been established in their upbringing and their lives prior to them becoming Christians. This is why the book of Hebrews talks about purging, a thorough washing and removal of every remnant of the old dead works. The reason and delight is that we might serve the living God, Hallelujah.

So what are we to know? That Jesus is in His Father. Jesus can only be this if He has been raised from the dead, has ascended into heaven and is sat down at the right hand of God and yet Jesus has fulfilled all of those things. The phrase tells us that Jesus is in everything that the Father is. Jesus is in the reigning and the glory and the triumph of His Eternal Father. He is also in the eternal life of His Father; Romans 6 tells us "He dies no more". Jesus asked the Father to give Him "The glory He had with his Father before the world began". Jesus' prayer was answered in that it was by the glory of the Father that Jesus was raised from the dead. From that point onwards everything for Jesus was and is in the glory of God. The Father, of course, was glorified by the death of the Lord Jesus, which was why the Father was able to raise up the Lord Jesus with His glory.

Jesus was also in the authority of His Father, hence the scriptures "Thy throne O God is forever and sit at my right till your enemies are made your foot stool". The whole of the fulfilment of the purposes of the God for the church and the world are in the Father's authority and Jesus us in the Father and therefore all the out workings of the will of God, in fact all the purposes of God, are outworked in and through the Son of God, which is why Jesus has to be in the Father. Therefore

when we know that Jesus is in His Father we see in Him the fulfilment of all things and are able to trust the Lord in all things.

Why else do we need to know that Jesus is in His Father? In John chapter 16 Jesus says “When He, that is the Holy Spirit, is come he will convince the world of sin, of righteousness and judgment; of sin because they believe not on me, of righteousness because I go to My Father and of judgment because the prince of this world is cast out”. So the whole basis of our righteousness before God is the place which Jesus now has with His Father. If Jesus Christ is not in His Father then there is no righteousness for Christians, we are still in our sins. Romans chapter 4 tells us that Jesus was delivered for our offences and raised again for our justification. His place in the Father declares that justification because Jesus, our great High Priest has appeared in heaven for us and established everlasting righteousness for us. It is His righteousness, not ours but His. As humans could not establish their own righteousness before God through the law, God has established His own righteousness for us in Jesus Christ. Jesus is the propitiation (mercy seat or place of mercy) for our sins, even for the sins of the whole world. Paul writes of “being found in Him (the Lord Jesus) not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”.

Why is righteousness so important, surely the coming of the Holy Spirit is all about power and gifts? Righteousness is vital important from God’s point of view, without it we have no standing before Him; we are still in our sins and have no access to the Father. With the righteousness of God being ours, Jeremiah says “the Lord our righteousness”, we have access to the Father and fellowship with Him and therefore are in the right place for the power and gifts of God to flow through us. When Jesus said “In that day you shall know that I am in my Father” He knew that everyone who received Him would know the righteousness of God and that they would be able to stand in that wonderful righteousness before God in His presence. Here is the basis of the Christian’s fellowship with the Father and with His Son the Lord Jesus Christ.

“In that day you will know that you are in me”, so we find ourselves in Christ. It is a spiritual position and, just as we have seen with the Lord Jesus that He being in the Father is in all that the Father is, so we being in Christ are in all that Jesus is. Earlier we mentioned that Paul the apostle wanted to be found in Jesus not having His own righteousness etc. To do that everything that was gain to Paul he had counted loss for the “excellency of the knowledge of Christ Jesus My Lord”. There is a consequence of being in Christ. It is that we must lose everything else that was gain to us. But when we see the truth about the things we thought were gain to us, we realise that they are of no real eternal value at all.

It is really like accountancy and reckoning of accounts. There is a debit (loss) side and a credit (gain) side. It is when we see everything we thought of as valuable is not really gain to us, but in truth a loss, we understand the value of the Lord Jesus and His work and the only thing of real eternal value is His grace towards us. But then we discover we are in all that Jesus and all His value with His Father becomes ours.

One of the wonderful things about the Lord Jesus is that He lived, died and rose again. So we know a Jesus that died. Firstly we are to be in His death when we are in the Lord Jesus, but also in His resurrection. Paul writes in Romans 6; those of us who have been baptised (totally immersed

spiritually) into Jesus Christ have been baptised into His death, and if we have been planted in the likeness of His death we shall also be in the likeness of His resurrection. The great work of the Lord Jesus was that of reconciliation; in the body of His flesh through death. Spiritually we were taken into Jesus Christ and taken through death in Him. That death was the judgement of God on our sin and Jesus Himself bore that judgement. It was just like Noah going into the ark and passing through the judgement of the flood to life. We too are taken in Christ through judgement in death to newness of life; newness of life because sin is dealt with and we are raised in Christ to walk in newness of life. Noah regrettably still had sin in his heart even though he went through the flood and sin continued to abound after the flood. Romans, tells us that "Where sin abounded grace did much more abound". So when we know ourselves in Christ we should and indeed must know ourselves as new creations. Old things have passed away, all things have become new and all things are of God. If Jesus is in all that His Father is and we are in all that Jesus is then all things in us are of God when we live and walk in the Spirit of God and not in the flesh.

There is mention in the book of Titus of the washing, or laver, of regeneration. Jesus is our laver, spiritually we go into Him sinful and come out reborn or regenerated.

We find ourselves, as we have said, in Jesus death and in His resurrection. We therefore find Him to be our life. Colossians 3 says "Christ who is our life". This is resurrection life. Paul, as we have seen earlier, counted all things loss for the knowledge of Christ His Lord and continues to write "That I may know Him and the power of His resurrection". This is the power by which we live in God, it is that of a Jesus Christ risen from the dead. How wonderful. So we know when we are in Him He is the one who rose again for us and "Has raised us up to sit with Him in heavenly places, so that in the ages to come he might show the exceeding riches of his grace in his kindness toward us". That is what we know in Christ when we are in Him and such knowledge gives us great eternal hope. So we are in Jesus' death and resurrection but that leads us on to so much more. We are in His love, in His meekness, His gentleness, His faith, His strength, His wisdom, His joy and His self control. All He has becomes ours. We are told we are heirs of God and joint heirs with Christ. All the qualities of Jesus life should and must begin to be seen and developed in every Christian.

Paul, writing again in Philippians chapter 3, talks of the fellowship of His sufferings. Here is the result of the oneness of Spirit of being in the Lord Jesus. If we are in His death and resurrection we must also be in His sufferings. That is the laying down of our new lives in Christ for Jesus' sake. Paul writes about bearing about in his body the dying of the Lord Jesus.....for Jesus sake and being delivered unto death..... for Jesus sake. When we are in Christ all our life is to be conformed to His likeness, to be like Him. So in everything we follow Him, we deny (disown) ourselves and take up our crosses and follow Jesus' example to be a living sacrifice. Then we are in Him and in His life but also in the way of His living so that His life can be manifest in our lives. "It that day you will know that I am in my Father and you in Me". We know we are in Him as His life practically becomes our life and we walk in newness of life, free from our old man which was crucified with Him.

So finally we move to and He is in us. This can only happen when we are fully in Him. It is just not possible that Jesus can be our life unless we are prepared to be conformed to Him and His way of life and living. Only when we have been joined together in Jesus' death and resurrection and having had our sin dealt with and washed away from our hearts and lives can Christ truly be in us. Jesus won't come into a dirty vessel. The joy is that when you know He really is in you, not based on feelings or emotions but true spiritual knowledge as witnessed by the Spirit of God, it must mean that you are His and He has washed and cleansed you from your sin. Of course there is a need to keep it that way.

So Christ becomes our life (Colossians 3.3), I in you Jesus said, is there any better truth in the whole Bible than that the wonderful Son of God comes to live in Me by His Spirit and work out His life and love through me. Paul wrote also to the Colossians that “God would make known to you the riches of this mystery among the Gentiles which is Christ in you the hope of glory” So “I in you” is our hope of glory. Jesus enters our lives to work out His glory in them unto the day of His return. “If so be that we have suffered with Him we will also be glorified together with Him”. That glory goes from glory to glory as by the Spirit of the Lord as we look into the mirror and see that glory in Him in us. This is transformation, this is holiness, this is life and freedom and all for Jesus’ sake and glory.

Jesus in John 15 says “Abide in me and I in you”. It is the maintaining of a spiritual position in Jesus Christ so that we can bring forth much fruit unto Him and glorify His Father. He is our life. Paul says “I live yet not I but Christ lives in me and the life I now live in the flesh I live by the son of God, who loved me and gave Himself for me. Christ lives in us and His faith becomes ours to live by. A faith which knows all that Jesus has done for us and how it can be outworked in our lives. We have His mind, His thinking, His love and rest. He becomes our wisdom, righteousness, sanctification and redemption, in fact all we need. Hence the old hymn “Jesus Christ is made to me all I need, all I need”.

Jesus says “Learn of me for I am meek and lowly in heart and you will find rest to your souls”. The outworking of Christ in us is that we will be meek and lowly in heart, serving His Father with no pride and self will. It is the true place of freedom in this world and that which is to come. “We have been called to the fellowship of His Son”, complete oneness of life purpose and service, “Truly our fellowship is with the Father and with His Son Jesus Christ” the apostle John writes. Also at the end of the fifth chapter of his first letter, “And we know that the Son of God is come (into us that is, into our flesh) and has given us an understanding that we may now know Him that is true, and we are in Him that is true, even His Son Jesus Christ. He is the true God, and eternal life”.

So “in that day” the coming of the Holy Ghost, the promised Comforter, into the hearts of Christians gives them eternal life and the spiritual understanding that they are in the true God, even Jesus Christ, and He is in them and in His Father for ever and ever and it is very well with their souls.