

John 75.5 – Another Helper (Part 2)

01/25/2026

Scripture 1: (Jn. 14:13-31 ESV)

Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

"I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him."

Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?"

Jesus answered 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 home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

"These things I have spoken to you while I am still 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 have said to you. Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you before it takes place, so that when it does take place you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here.

Sermon:

After introducing the fact of the Holy Spirit, “*the Spirit of truth*”, as a distinct Person of the Godhead, equal to and united with both God the Father and God the Son; and, after describing Him as “*another Helper*” or “*another parakletos*” like Himself, Jesus will next describe and explain more about the work and role of the Holy Spirit. Jesus said, “*If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*”, explaining that He was going to ask the Father to give us “*another paraklete*” to be with us, forever. This additional *paraklete* would be someone who would both dwell with us and dwell within us.

Now obviously, obvious to us anyways, Jesus was talking about a spiritual indwelling, however, this remains a very mysterious and challenging thing for us to understand. How can another Person, even a Spirit, dwell and live within us? It sounds insane; clinically insane, like someone diagnosed with Multiple Personality Disorder. So, to understand this idea better and more rightly, and to discern how the disciples and early Christians interpreted this, we shall consider the ancient philosophical sphere and certain popular streams of thought.

- The 4th Century BC Greek philosopher, Plato and his followers believed that people are **tripartite** beings; that a “whole person”, the human soul (*psyche*), is comprised of three distinct elements:
 - The first element is our ability to “reason”; what we would call “our mind”. This includes all of our thoughts, thought processes, and all our knowledge and understanding¹.
 - The second element is our “spirit”, which they understood as the first of two principle motivating forces. This spirit included things like our sense of honor or duty, our emotions, and our ambitions².
 - The third element is our “appetite”, similar to what Paul considered “our flesh” or “our body” (*sarx*); our physical nature. This element was the second motivation force; a physical motivation driven by our ordinary physical needs, wants, and desires; our yearning for things like food, drink, and other pleasures; for good things or for sinful things.
- Alternatively, Plato's successor, Aristotle suggested that people are simply **bipartite** beings comprised of just a body and a soul: one physical and one spiritual component; although neither portion could have an independent or separate existence from the other³. They were inexorably united or merged, and this philosophy ultimately terminates in a final, personal annihilation.
- During the late 1st Century and early 2nd Century after Christ, the heresy known as Gnosticism arose, along with its many derivatives that still continue today (such as Docetism, which taught that Jesus only “seemed” to have a real, physical body; or the Monophysite heresy, which taught that Christ had only one nature, instead of the two natures affirmed by orthodox Christianity, of divine and human; or the Nestorian heresy, which taught that Jesus Christ was two separate persons, one human and the other divine).
 - Many of the Gnostics held to the opinion that the physical nature is wicked and evil, while only the spiritual nature is good. They believed that we needed to be freed from our physicality and that a purely spiritual existence is the ultimate good and their eternal reward⁴.

1 Plato's *Republic* 4.435

2 Plato's *Republic* 4.439

3 Aristotle, *De anima* 2.413a.3–5

4 <https://learn.ligonier.org/podcasts/simply-put/gnosticism>

- However, the view of orthodox Christians is that since the LORD God created everything “good” and “very good” (Genesis 1:31), there is nothing intrinsically “evil” about our natural physicality. Similar to Aristotle, we also affirm a bipartite anthropology; affirming that the human person consists of both a body (Greek: *sarx*; Hebrew *bassar*) and a spirit or soul (Greek: *psyche*; Hebrew: *nephesh*) (Genesis 2:7, 1 Corinthians 15:45). But, unlike Aristotle, we believe that the human body and soul can and will be separated, for a time, until they are ultimately reunited on the day of Resurrection, when all humanity will stand before the judgment seat of God. Likewise, 1st Century Jews of the Second Temple period would have agreed, at least, with Christians in regards to humanity's bipartite nature.

But, these different views and perspectives about the composition of the human person, do not explain what we should think or understand about having the “*Spirit of truth*”, God's Holy Spirit dwelling within us.

We are aware that during the 1st Century, there was knowledge and a systematic theology concerning the possession of persons by demonic spirits and the ability to exorcise such evil spirits. Josephus, the Jewish-Roman historian, attributes the knowledge of it to King Solomon, claiming that the information had been preserved and utilized by the Jews for centuries; even describing some details of their practice (Antiquities 8:42-49). Likewise, the Gospel record affirms the fact of such a Jewish tradition, because Jesus rebuked the Pharisees after they charged Him with consorting with Beelzebul, asking them “*And if I cast out demons by Beelzebul, by whom do your sons cast them out?*” (Matt. 12:27 ESV). Furthermore, the Gospels contain many instances of Jesus expelling demonic spirits (e.g. Matthew 8:31, 9:33) as well as Him granting such authority to the Twelve (Matthew 10:5-15). {Remember, Judas Iscariot was one of those empowered to perform signs and wonders, like Jesus. Yet even though he was able to experience such power, he still did not believe in Christ.} Therefore, we know that Jesus' disciples already had some understanding about spiritual possession.

Now, just to clarify the point, Christians **do not** believe that we are “possessed” by the Holy Spirit. We are certainly not possessed like how the “Gerasene Demoniac” was possessed by “Legion” (Mark 5:9, Luke 8:30). Yet, however, we are nevertheless “possessed” by God as, “...*a chosen race, a royal priesthood, a holy nation, a people for his own possession...*” (1 Pet. 2:9 ESV; see also Exodus 19:5-6 and Titus 2:11-14), although we are not possessed in the sense of being operated or controlled like a puppet.

I think that the best way to describe how we become “indwelt” by the Holy Spirit, is found in Matthew 12, where Jesus describes an ordinary person, who has been delivered from demonic possession but who has not (perhaps not yet?) been filled by the Holy Spirit, “*When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. Then it says, 'I will return to my house from which I came.' And when it comes, it finds the house empty, swept, and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation.*” (Matt. 12:43-45 ESV).

This description suggests and implies several things that we do not often think about or pause to consider; perhaps things we take for granted.

- Demonic possession is a real thing. It was not simply how the 1st Century interpreted “mental health problems”. I would even argue that many of our modern, recognized “mental health issues” are purely demonic in nature and effect (such as narcissism, bi-polar disorder, homosexuality, trans-genderism, support for abortion, etc), even if they are not called such outright.
- Demonic possession was a much more commonly discussed concern during the 1st Century than we think; which should make us consider whether it ought to be a bigger concern for us, today. I suggest that we dismiss this strong probability at our own peril and to our spiritual detriment. However, I also would caution us against attributing every issue: whether mental, medical, or mere misfortune; to the influence or effect of demonic powers.

Now, Jesus's parabolic example, describes humanity as being like an empty vessel; a house or home, something like a “spiritual mobile home” or “pop-up camper”. We are described as having a tremendous capacity available to be filled, implied by Him saying that the evil spirit would go and bring “*seven other spirits more evil than itself*” back to dwell. Once the person housed just a single demon, now they would become home to eight. This parable suggests that the demons consider us their property. They claim ownership over us, with the demonic spirit referring to the person as “*my house*”.

Then, after a demonic spirit would be expelled, or “evicted”, their former host would metaphorically and spiritually “get their house in order”. The person's life and quality of life would improve or be restored to their original condition, to how they were before they were first possessed. But if/when the demon would return, “*it finds the house empty, swept, and put in order.*”, they would be so enraged that the person's new condition would be made to become even worse than before.

Essentially, the image described is like that of a home-owner having undesirable, unwelcome, and uninvited roommates that are unwilling to leave on their own accord. The home-owner is unable to force them out and so, they simply take over the whole person; abusing them without any care or consideration, ruining and wrecking everything, and dragging them into ever deepening depths of sin and depravity. They need to be forcibly removed by another, stronger force; a power and ability that belongs to Jesus Christ, to God alone.

But, having had the image of that sad, unfortunate, and pitiable state described to us, we may use it now to better understand the indwelling presence of the Holy Spirit, if we continue using this same spiritual metaphor of a house.

After the demonic spirit is evicted, Jesus described the house as being “*empty, swept, and put in order.*”. This is suggestive of an empty home; vacant, but prepared and ready for a new occupant to move into. However, such spiritual “renovation”, of being “*swept, and put in order*” is only just the first step in the process of sanctification. Although it is a step that may be echoed, or emulated, it cannot be perfectly copied by the “worldly wise”. Similar results may be achieved through the countless self-help, or self-improvement, methods and practices that the world promotes. They may also produce a fairly clean domicile but, it will not be as perfectly clean as when God cleanses it for us.

Consider the difference between you own “ordinary” house-cleaning and your more fervently detailed “Spring-cleaning”, or the cleaning done by a hired maid service. Let us be honest with one another, nobody keeps their home as super, “spic and span” as we wish we would, or imagine that we do. Do you remember when the last time was that you washed your baseboards? Of course not! Likewise, such worldly methods will get us (and maybe keep us) “clean enough” for us to get along with, to feel reasonably comfortable in, and maybe let us feel confident enough to invite company over for dinner; but there is something that will always be remain dirty; there will always be some “ick” for a “white glove” to find. That's a sad product of our sinful, fallen humanity. But not so with Christ's cleansing; not so when the Holy Spirit is preparing to move in. Not only are the floors mopped, windows wiped, walls washed, counter's cleaned, shelves dusted, and the trash taken out but, He also runs Ozone through all of the textiles and fabrics to remove odors and, He shines UV light throughout to disinfect every possible surface. Even hospital rooms do not get cleaned this well. This entire space must be made perfectly clean, perfectly pure, and perfectly perfect because the Sovereign Holy One is coming to stay.

- Thus this analogy describes our regeneration, by the spiritual eviction of “undesirables”; our sanctification, through this spiritual cleansing and renovation; and our adoption by God, by His coming to dwell with and in us.

Similarly, C.S. Lewis takes this analogy a few steps further⁵, writing “Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what He is doing. He is getting the drains

5 C.S. Lewis *Mere Christianity*, Book 4, Chapter 9

right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is He up to? The explanation is that He is building quite a different house from the one you thought of throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but He is building a palace. He intends to come and live in it Himself.”

Altogether, this analogy should be enough to convince us that we can never make ourselves clean enough, make ourselves “right” enough, so that we will feel comfortable enough to want to invite Jesus to come into us. No matter how much self-improvement, no matter how much self-cleaning, we cannot help but be embarrassed about our spiritual condition; whether or not we are willing to admit it. Therefore, we do not need Christ's help for us to be made clean, we need Him to do it all for us.

This metaphorical cleansing of our spiritual dwelling is a consequence of Christ's atoning work; making us to “be holy” and to “be perfect” as the LORD God is (Leviticus 11:44; Matthew 5:48), making us like Him. Only after a person is made to be clean and pure, will the Holy Spirit come and dwell within you; only then will the Father and the Son come and make their home within you (John 14:23). So now, in effect, there are four Persons dwelling within every Christian: the Father, Son, Holy Spirit, and the Christian person; yet still, even in our union to Christ, we retain our own personality, individuality, and uniqueness. Thus our regeneration, our being “*born again*” (John 3:3-7), *anathen*, is the totality of our renewal and restoration, our purification and sanctification and, culminates in our being indwelt by the Holy Spirit.

Now, instead of being possessed by eight (or more) finite, demonic spirits, a Christian is indwelt by the Holy Spirit and the other two Persons of the Trinity; the infinite Omnipotent and Omnipresent God. Notice, how different our terms and expressions are. They are a detail of language that matters greatly: “possession” implies control, while “indwelling” implies relationship and community. So, if/when such evil spirits try to return, rather than finding an “*empty*” house, they find the locks changed and it now filled to capacity; so filled, that there is “no room at the inn” for such as them. Therefore, when a Christian is filled and indwelt by the Holy Spirit, the demonic powers are unable to gain entry.

- That is why we can say that Christians may be demonically oppressed but, we cannot be demonically possessed any longer.
- Demonic forces can still be our belligerent tormentors, be a nuisance or a pain, but their power over us is broken and ultimately, they shall flee from us like other trespassers.

Then, looking ahead to the day of Pentecost (and other notable occasions of the Holy Spirit being poured out), Jesus now explains what this second *paraklete* will do when He arrives; after Jesus will have asked the Father to send Him. Jesus said, “*These things I have spoken to you while I am still 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 have said to you.*”. The “*These things...*” that Jesus references here, could merely be understood to describe this single evening's conversation as a time of prophecy, however, the historic Church has understood this more as a reference to the entire corpus of His ministerial teaching. Jesus also further qualifies the name of this *paraklete*, this Helper, as the “Holy Spirit”; thereby allowing the names of Holy Spirit, “*the Spirit of truth*” (John 14:17), “*the Spirit of God*” (Philippians 3:3), and “*the Spirit of Christ*” (Philippians 1:19; 1 Peter 1:11) to be used interchangeably.

Then Jesus told them that the *paraklete*, the Holy Spirit, would do two very specific things when He came to them:

- He would teach them “all things”; and,

- He would bring to their remembrance {all that Jesus had said to them}.

However, that does not suggest that the Holy Spirit would grant the disciples “perfect knowledge” and “perfect understanding” about every possible subject, much less teach them, as if by “magic”. The disciples would not suddenly become MENSA-qualified geniuses⁶. They would not suddenly “know everything”, they would not have the entire content of the Internet downloaded into their brain, as if they were in the movie *The Matrix*. They would not suddenly become omniscient. Instead, the “all things”, that we should understand and expect the Holy Spirit to teach them, would be {all the things necessary for faith and for godly living (2 Peter 1:3)}.

From the first,

- We expect that the Holy Spirit would teach them everything that they needed to know in order to do the evangelistic work that they were being called to do.
- We expect that the Holy Spirit would embolden them, through the gift of understanding, to preach Christ crucified and to preach the Good News about the grace of God being granted to human sinners by the resurrected, glorified, and ascended King, Jesus Christ; God the Son, the *Logos* who is *Theos* and *Andros*.
- We expect that the Holy Spirit would teach them how to read, interpret, and apply the sacred Scriptures to all of life, by following the same method and model of Jesus (as Matthew 5-7 and as in Luke 24:27).

From the second,

- We expect that every believing eyewitness to Jesus, would be helped by the Holy Spirit to remember and repeat what they had seen, learned, and understood as part of their testimony and to help them in their sharing of Christ with others around them.
- We further expect that the Holy Spirit would help them to remember and recall everything that Jesus said and taught, as appropriate, relevant, and whenever needed. This second work of the Spirit listed is why, the Church had interpreted Jesus' remark as referencing something greater than just this evening's teaching.
- We expect that through this remembrance and under the inspired influence of the Holy Spirit, the Apostles, Matthew and John, would record Jesus' works and words in their Gospels, as primary sources, having heard Him themselves. Likewise, the other Apostles, disciples, followers, and eyewitnesses of Jesus would also be able to remember all that they saw Jesus do and everything they heard Him say, so that they could be sources for the writing of Mark's and Luke's Gospels {and as witnesses to affirm the testimony of the Apostle Paul (1 Corinthians 15:3-9)}.

But, now that there are no longer any eyewitnesses to Christ living on the earth, what does this promise mean for us? It means that similarly,

- We should expect that the Holy Spirit, dwelling inside of Christians, continues to still teach us “all things” necessary for our faith and life; teaching us to know Christ better by recognizing and understanding what is correct, good, and true and keeping ourselves away from what is false and opposed to God.
 - We do not expect Him to teach us these things through a divine download from the “Cloud”, but by giving us the strength and determination to persevere in our study of Scripture and other godly

⁶ https://www.us.mensa.org/join/?gad_source=1&gad_campaignid=22232536752&gbraid=0AAAAA-12eY2Gc9Oq3BCXS6NiUQbaLaagQ&gclid=CjwKCAiA7LzLBhAgEiwAjMWzCPwwgdUimkgTKTW_qTClIWIkDoXpi--j3avUVy7rMzDocO6_0Ac-CxoCQMYQAvD_BwE

works; by helping us to understand the finer points of practical theology as needed; by helping us to retain the things we learn and to wisely apply them to our lives.

- We expect that the Holy Spirit will bring to remembrance all of the knowledge, understanding, and wisdom that we have gained; that we have heard from our Sunday School teachers, our Bible Study lessons, our father's or mother's, and even from our pastor's most “long-winded” or “least-entertaining” sermons, whenever it is needful and helpful for us.

We believe this because the Holy Spirit is all of those things that the term *paraklete* describes: a helper, comforter, counselor, defender, intercessor, and encourager. He comes alongside us and He does all of these things for us. The Holy Spirit is our Helper; our Comforter; our Encourager; our Counselor; our Advocate; and our Intercessor. He comforts, encourages, and counsels us through His teaching and by Him bringing such spiritually good things to our remembrance. He advocates and intercedes for us, by perfecting our prayers and bringing them before the LORD; by giving us the courage to confess our sins, the strength and ability to contritely repent of them, the earnest desire to mortify them, and the endurance to persevere and live lives of holiness, unto the end.

But, that's not everything. The Holy Spirit is also the One who gives us, the One who establishes within us, the peace of Christ, as Jesus told them “*Peace I leave with you; my peace I give to you. Not as the world gives do I give to you.*”. Remember, Jesus said that He would ask the Father to give us the Holy Spirit, making the Holy Spirit Jesus's gift to us; making all of the comfort, encouragement, counsel, and help that He gives to us, through our faith and trust, Jesus's gift for our good welfare. The indwelling presence of the Holy Spirit, as Christ's gift for us, is the means by which Jesus gives us His peace, in this life. The Holy Spirit is the One who applies to us the benefits of our justification before God, our adoption by the Father, and our sanctification; the benefits which are, as the Westminster Shorter Catechism (#36) teaches, “...assurance of God’s love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.”.

Jesus also gives us the Holy Spirit, “...*not as the world gives...*”. The Spirit is not given as a reward for the good deeds we have done. The Spirit is not given by Christ, in the hope that we might do something good with His help; instead, He is given to us with the expectation and the certainty that we shall. Nor is the Spirit given to us as a gift that may be taken away or stolen; He being given, and our receipt of Him is permanent. There is no taking Him back; no taking Him away from us. Just as the LORD has given us to Christ as His inheritance (John 6:39, 10:29), so too Christ gives us the Holy Spirit to be our inheritance; as part of our portion in Him (Ephesians 1:11-14; Hebrews 2:10-13).

Then lastly, to better understand how they should feel (how they should be feeling) about this, Jesus told them, “*Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.*”. He told them {Don't be anxious. Don't be scared.} Although, considering what we know was coming and considering all that Jesus had been saying during that evening, we really should not blame them for feeling anxious and fearful. But, rather than chastising them, as it may seem like from our translation, Jesus reminded them that they have just not been understanding Him correctly.

After having told them that He was leaving, but that He was also coming back, Jesus said, “*If you loved me, you would have rejoiced, because I am going to the Father...*”. He told them that they should be happy that He was leaving, because He was leaving them to go be with God, their Father. However, that does not mean that they could not, or should not, also be sad that He was leaving them; but rather that their sadness should not, must not, outweigh or overshadow their joy for Him.

Like Jesus, as Christians, we should be happy and excited, having great anticipation, when we ourselves know that we are about to be going to go be with our Father in heaven (2 Corinthians 5:8; Philippians 1:21), yet that

still does not preclude us from being sad about leaving this mortal life; leaving all of our family, friends, and other loved ones. But, the disciples were sad because they just were not understanding what Jesus' impending death would mean for Him: His restoration and exaltation; because they did not understand the truth or the fullness of His divine condescension experienced by the Incarnation.

However, there is still another reason that should have caused them to greatly rejoice at the thought of Jesus leaving them, to return to the Father. They should have been rejoicing because, by going, He could then ask their heavenly Father to send them the Holy Spirit (14:16) to be their *paraklete*; to be “another paraklete”; not to replace Jesus, but to be the *paraklete* who would be present with them and with us, forever.

So, now that we are understanding more about the Person and work of God the Holy Spirit for our life as Christian believers, how should we respond?

- First, whenever we pray, we should remember that we are always praying “in Jesus's Name”; meaning that we must only pray for what Jesus would pray for, and pray as Jesus would; only praying in accord with God's revealed will, as plainly shown by or interpreted from the Scriptures. This understanding should govern all of our prayers: our praises, our confessions, our thanksgivings, our supplications, and even our imprecations.
- Second, if we truly love Jesus Christ, then we shall keep His commandments and we shall be loved by God. We shall not do whatever God prohibits and we shall do their positive opposite. However, we must not ever think or assume that our obedience earns us God's love, always remembering that it is our faithful response that proves our love and devotion.
- Third, we should trust to the hope of our faith that {Because Jesus lives, so shall we live.} and that the LORD God: Father, Son, and Holy Spirit; shall reveal themselves to us and shall dwell with us forever, in this life and in the eternal life that is yet to come.
- Fourth, we should rest in the knowledge that if we are loving God, then we only do so because He first loves us. We shall rest knowing that we may know that we do actually love Him and that He loves us, by how we seek to obey His commandments; out of our sense of devotion and love, and not from the fear of punishment.
- Fifth, we shall know that we are loved by God and that we love Him in return because He has clearly revealed Himself to us; because we know and believe that Jesus Christ is the LORD God, our Savior and King; because we are believing the evidence of His works, the testimony of His Word, and the witness of the Holy Spirit who dwells within us.
- Sixth, we shall live in peace. We shall not fear eternity. We shall not be anxious about what comes next, after this present mortal life. We shall know and live confidently, trusting Christ and all of His promises. We shall rejoice and celebrate for our Christian brothers and sisters when their lives pass, while also mourning our present loss of them; remembering that our (temporary) loss is their (eternal) gain.

But, even though we have been given this confidence about our eternal future, there are still plenty of things in this life that cause us to fear, to worry, or become anxious. Yet the Holy Spirit can help us to remain at peace through those things as well.

- It goes against our (remaining) sinful human nature, to pray for our enemies and forgive our persecutors. The Holy Spirit, however, He is the one who helps us to do so.
- Whenever sinful anger arises within our heart, the Holy Spirit is the One who helps us to quench it through forgiving; through listening; through seeking reconciliation and restoration to wholeness. He leads us to find peace, again.

- When our personal problems become overwhelming and we begin to feel anxious, He is the one who helps us to set aside our sinful pride and humbly ask others for help.

Thus, we know that the Holy Spirit is the One whom we can always depend upon to be our Guide, Guardian, and our Friend. He is our Counselor and our Encourager. He is our *paraklete* and we, as Christians, can do nothing (that is worth doing) without Him and His help.

So, pray to the LORD, in Jesus' Name. Ask God to give you more of Himself; to fill you with more of His Holy Spirit; to dwell with you and to dwell within you, more comfortably as His home. Thank Jesus, for asking our Father to send us this wonderful *paraklete*. Finally, praise and appreciate the work of the Holy Spirit within you and upon your life. Thank Him that you are not who you once were, that you are not possessed or influenced by those spirits who once inhabited your life. Ask Him, above all else, to reveal Christ to you, and to help you remember that Jesus and our Father in heaven, loves you, truly.

AMEN