

## I. RECAP/WHY THIS SERIES?

- A. The commandment which Jesus declared the first and greatest, and the second like it (*Mt. 22:37-40*) reveal God's highest desire for creation. They reveal the first and greatest desire that fills His heart.

**"...*For the mouth speaks out of that which fills the heart.*"**

(*Mt. 12:34*, NASB 1995)

- B. But the first commandment does not begin with us. We learn how to love by beholding and abiding in how God loves God (*Jn. 15:9*), so that we can love Him (*Jn 17:26*) and others (*Jn. 15:12*) with that same love. This is not just another Kingdom ethic. It gives us a clear priority for life, to order our time, money, relationships, resources and energy.
- C. The Godhead has eternally dwelt in love (*Jn. 17:24*), and everything They do is a manifestation of the mysterious thing known as love (*1 Jn. 4:8; 1 Jn. 4:16*). This is the ultimate reality of life, which we must behold in order to be transformed into becoming like Them (*2 Cor 3:18*).

"[8] *He who does not love does not know God, **for God is love.** .... [10] In this is love, not that we loved God, but that **He loved us and sent His Son** ... [16] And we have known and believed the love that God has for us. **God is love,** and he who abides in love abides in God, and God in him."*

(*1 Jn. 4:8-16*)

- D. The Father loves the Son through words, deeds and feelings in an intensity which we cannot easily understand, except with the Spirit's help. Jesus loves both the Father and us the same way, and asks us to love others the same way. The Spirit loves the Father and the Son in the same intensity. We must gaze at this relationship continually.
- E. **A WARNING:** We must seek out these, deepest and most precious truths that can be known, with a commitment to a spirit of deep humility (*Mt. 11:25-29*) [*asking more questions rather than seeking to be more definitive than the Scriptures are*], adoration [*seeking to grow in love, not just information*], and devotion [*a commitment to obey/live in agreement with the revelations received*]. The Lord seemingly highlighted this to Augustine of Hippo through a supernatural encounter while he was writing a book on the Trinity<sup>1</sup>.

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<sup>1</sup> <https://www.ncregister.com/blog/why-is-the-seashell-the-symbol-for-st-augustine#:~:text=Augustine%20spent%2030%20years%20writing,scoop%20water%20from%20the%20sea.>

# God's Love for God: God, The Spirit

Jamaica House of Prayer – Yakum Fitz-Henley

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"[25] *At that time **Jesus answered and said**, "I thank You, Father, Lord of heaven and earth, that **You have hidden these things from the wise and prudent** [in their own opinion] **and have revealed them to babes** [i.e. those who come with humility, knowing they know nothing]. [26] *Even so, Father, for so it seemed good in Your sight.* [27] *All things have been delivered to Me by My Father, and **no one knows the Son except the Father. Nor does anyone know the Father except the Son**, and the one to whom the Son wills to reveal Him.* [28] **Come to Me...** [29] ... and **learn from Me**, for I am gentle and **lowly in heart, and you will find rest for your souls...**"  
(Mt. 11:25-29)*

## II. THE HOLY SPIRIT: A DIVINE PERSON WITH DEEP EMOTION

A. The Bible is clear that the Holy Spirit is God, and an equal but distinct Person from the Father and the Son (Mt. 12:31; Mt. 28:19; Lk 1:35; Jn. 14:16–17; Jn. 14:26; Jn. 16:7–15; 2 Cor. 3:17; 2 Cor. 13:14; 1 Pet. 1:2–3). He is one with the Father and the Son (1 Jn. 5:7) and so unified with the Father and the Son that He is called both the Spirit of the Father (Mt. 10:20), and the Spirit of Christ (Rom. 8:9, 11).

*"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 things that I said to you.**"*  
(Jn. 14:26)

*"For there are three that bear witness in heaven: **the Father, the Word, and the Holy Spirit; and these three are one.**"*  
(1 Jn. 5:7)

*"[9] But you are not in the flesh but in the Spirit, if indeed **the Spirit of God** dwells in you. Now if anyone does not have the **Spirit of Christ**, he is not His... [11] But if **the Spirit of Him who raised Jesus** from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through **His Spirit** who dwells in you."*  
(Rom. 8:9, 11)

B. In addition to speaking words, and doing deeds of love, the Holy Spirit has deep feelings. He mourns (Zech. 12:10), grieves (Eph. 4:30), yearns (Jam. 4:5), rejoices (1 Thess. 1:6), and loves (Gal. 5:22-23). Like God declared His personality to Moses in the Old Testament (Ex. 34:6-7), the fruit of the Spirit (Gal. 5:22-23) declares to us in the New Testament what He is like, and therefore what He produces in us as we become one with Him.

*"And I will pour on the house of David and on the inhabitants of Jerusalem **the Spirit of grace and supplication**; then **they will look on Me** whom they pierced. Yes, **they***

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**will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn."**

(Zech. 12:10)

"[4] *Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.* [5] *Or do you think that the Scripture says in vain, '**The Spirit who dwells in us yearns jealously**'.*

(Jam. 4:4-5)

"[22] *But **the fruit of the Spirit** is **love, joy, peace, patience, kindness, goodness, faithfulness,** [23] **gentleness, self-control...**"*

(Gal. 5:22-23)

- C. The Spirit imparts to us His affections and commitment towards God (*Rom. 8:5; 2 Cor. 3:17-18*) and causes us to feel God's affections and commitment towards us (*Rom. 5:5*). We enter into His mourning for the Son (*Zech. 12:10*), into His cry of affection and belonging to the Father (*Rom. 8:15-16*), and into His fervent desire for the Son to come and live with His Bride on the earth forever (*Rev. 22:17*).

"*For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, **the things of the Spirit.**"*

(Rom. 8:5)

"[17] *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. [18] But we all, with unveiled face, beholding as in a mirror the glory of the Lord, **are being transformed into the same image** from glory to glory, just as **by the Spirit of the Lord.**"*

(2 Cor. 3:17-18)

"[15] *you received **the Spirit** of adoption **by whom** we **cry out, 'Abba, Father.'**[16] **The Spirit Himself bears witness** with our spirit that we are children of God..."*

(Rom. 8:15-16)

"*And **the Spirit** and **the bride** say, '**Come!** ..."*

(Rev. 22:17)

- D. The Spirit submits to the Son and the Father, and brings us into the glorious conversation between the Father and the Son in order to glorify Them and bring us into truth (*Jn. 16:13-*

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15). The Holy Spirit delights in speaking of the glories of the Father and the Son. He glories in making Them known.

*"[13] However, when He, the Spirit of truth, has come, **He will guide you into all truth**; for **He will not speak on His own authority**, but **whatever He hears** He will speak; and He will tell you things to come. [14] **He will glorify Me**, for **He will take of what is Mine** and declare it to you. [15] **All things that the Father has** are Mine.*

*Therefore I said that He will take of Mine and declare it to you."*

*(Jn. 16:13-15)*

### III. BEHOLDING HOW THE SPIRIT LOVES THE SON AND THE FATHER

A. Like the Son, not much is explicitly said in the Scriptures about how the Spirit relates to the Father and the Son. But what is said is glorious, and it is more than enough on which to meditate for all eternity. This is how we are transformed by the Spirit to feel how God feels, and think how God thinks (*2 Cor. 3:18*).

B. We behold how the Spirit loves the Son and the Father by long, loving meditation on the Bible, and specifically passages that speak about 1) the words, 2) the deeds, and 3) the feelings the Spirit expresses about and towards the Son and the Father.

### IV. THE LIVING, EVERLASTING FLAME OF LOVE

A. In the book of Revelation, the Spirit presents Himself to us as the perfect and passionate Flame of Fire that burns everlastingly before the throne of the Father and the Son (*Rev. 1:4; Rev. 4:5*). He is the very Flame of God who will seal us with divine love stronger than death (*Song 8:6*), tribulation, persecution, distress, the grave, powers, principalities, things present and to come (*Rom. 8:35-38*). For billions of years when we come before the throne of God we will behold His everlasting passion and be transformed by His burning love.

*"...Grace to you and peace from Him who is and who was and who is to come, and **from the seven Spirits who are before His throne.**"*

*(Rev. 1:4)*

*"...**Seven lamps of fire were burning before the throne, which are the seven Spirits of God.**"*

*(Rev. 4:5)*

*"[6] Set me as a seal upon your heart,  
as a seal upon your arm,*

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*for love is strong as death,  
jealousy is fierce as the grave.*

*Its flashes are flashes of fire,*

**the very flame of the LORD.**

[7] ***Many waters cannot quench love,  
neither can floods drown it.***

***If a man offered for love  
all the wealth of his house,  
he would be utterly despised."***

*(Song 8:6-7, ESV)*