

**“Your Obedience to My Command Proves You Love Me”****John 14:15-24****Facilitator: Rev Alice Tamrie****I. Historical and Biblical Context**

Jesus’ character and purpose continues in our lesson in this divine dialogue he is having with his disciples. He is consistent with the theme of belief which has become the central theme of the Book of John. The word “believe” appears more often in this Gospel, more often than any other key word, and is obviously the major theme. This is used to stimulate faith in Christ and marks the true mark of faith on the part of his disciples. The conflict between belief and unbelief is exemplified in the actions and utterances of the main characters (Jesus, Philip, Thomas). This theme is demonstrated in reactions and clarifications, and yes, even in surrounding crisis and when you look at the context we have studied so far, it is clarified in chapters 12-17. We are on the cusp of disbelief by Judas who has been dismissed by Jesus and his encouragement of the hesitant belief of the others by preparing them for his own eventual presence of being removed.

We must be spiritually sensitive in our preparation of the lessons. It is not the sequence of events as it is with the creation of a relationship. Jesus wants us as believers to be in an active faith recognizing Jesus as the Christ, the Son of God; and the events are shaped in his teaching. Look closely and you will see that chapters 13-17 contains farewell discourses, and the teaching of Jesus seeks to prepare the disciples for the shock of his death and the responsibility that fall to them. Jesus is adamant and shows no sense of defeat, nor does he anticipate that the disciples would fail in their mission. Chapter 17 implies how awesome he would achieve his objective in carrying out his godly and purposeful will of the Lord, our Father. The wonder and power of how he preserves believers by his divine power is truly amazing.

Chapter 14 is like personal interviews as he talks with the disciples in training them on how to respond. All the above are similar in content and teaching as he personally reaches out to them in their development. This further demonstrates the appeal of the Gospel, as it illustrates this point, and the effects of the power Jesus exercises. His gift to the believers is eternal life: “In him was life, and that life was the light of men” (John 1:4). The greatest theological contribution of the Gospel is a full discussion and demonstration of the nature of belief, both by definition and action. The lives of those who “believed” show both the method and the result of their faith. We pray that we as believers will be ministered to as we study the more in our private ministry to self and others with Jesus.

Chapter 14 continues to offer us comfort and now he promises the Holy Spirit in our lesson today in Verses 15-24. Here we will see genuine proof of love: the all- comprehensive gift (Lk. 11:13; Acts 2:38-39; 10:45; 11:17; Gal. 3:14) of the Holy Spirit. The Holy Spirit empowers us as disciples. This is the supernatural ability to do the work of Christ. This is the Christian’s power of attorney. It glorifies God to answer all prayers to save, heal, and bless all materially, but He cannot do this unless we have faith, nothing wavering.

## II. **THE GENIUNE PROOF OF LOVE**

### 1. **Verses 15-17:**

If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever-the Spirit of truth. The world cannot accept him because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. All three members of the Trinity are mentioned here. Jesus prayed to the Father, who would give the Holy Spirit, which is the Counselor, the Spirit of truth. In other words, he is the advisor, a legal advocate, a mediator, or intercessor. (1 John 2:1 refers to him as “the one who speaks to the Father in our defense”. The Spirit’s function

is to represent God to the believer as Jesus did in his incarnate state. “Another” means another of the same kind, not of a different kind. The concept of the Holy Spirit was not new (Gen. 1:2) for the spirit of God was active in the creation. He called and empowered men to do unusual deeds (Judg. 3:10 15:14) and to prophesy (Zech. 7:12). Look at the work in Nicodemus in John 3:5. It would be directed primarily to the disciples. He would direct their decisions, counsel them continually, and remain with them forever. He would be invisible to all and would not be comprehended by the world at large since the world would not recognize him. In other words, He would not operate on the world’s wavelength. The disciples were already under his influence, later He would indwell them, when Jesus himself departed. The individual indwelling of the Spirit is the specific privilege of the Christian believer (John 7:39).

The Holy Spirit is called the Spirit of truth simply because He is the truth and guides us into all truth. (1 Cor. 2:13; 2 Pet. 1:21). If you love me, really love Me, you will keep and obey My commandments. As our love for Jesus grows, so will our obedience. Jesus will ask the Father, and He will give you another Helper (Comforter, Advocate, Intercessor, Counselor; Strengtheners, Standby) to be with us. Thusly, the Spirit of God is active in the world, but His acts go unnoticed by the world. But you, the believer, know him, for he lives with you and will be in you! It’s supernatural. Amen!

### III. **THE PROMISE AND CONDITION OF SPIRITUAL UNION AND POWER**

2. **Verses 18-19:** “I will not leave you as orphans; I will come to you. 19. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.” Remember, earlier, Jesus called the disciples “little children” (13:33). Here He told them He would not leave them fatherless; He would come to them. This reappearance after the Resurrection is a fact. He did reveal himself to his disciples to impart final instruction and comfort, but he did not remain visible for long. It was not

public, but intimately and the private manifestation appearances would verify his acceptance by the Father and his union with him. He would appear only to those who loved and obeyed him. The motive for these appearances was the need for reassuring the disciples, whom his departure would leave as helpless orphans in an unfriendly world. Jesus would look upon them as spiritual children (13:33) who need the strong protection and guidance of a parent in order to survive. His resurrection would also be the guarantee of life for the disciples. The eternal life that he would demonstrate is the same eternal life he promised to them. This is the promise, He told them He would not leave them fatherless; He would come to them. This hold true for us today as we make a transition to understanding this divine connection – we are not orphans – comfortless, bereaved, and helpless. He is always near!!! Look at the description of the Holy Spirit – we can lean on Him and rely on God’s grace. He is a “Helper”. He is in us and with us all the time to help us, to enable us to do what we cannot do-and, with ease what would be difficult without him. Even in these troubling times, he will never leave us. This is a promise and condition of spiritual union and power. The world – its social structure; the unsaved world cannot see him; all men do not have the Holy Spirit (Rom. 8:9; Gal. 4:6). They cannot see because they do not know Him or have experienced Him.

3. **Verse 20:** “On that day you will realize that I am in my Father, and you are in me,

and I am in you”. The coming of the Spirit to indwell believers would bring the realization that the Father, Son, and the Holy Spirit are united in purpose and operation and that there would be a new intimate relationship between them and believers. Further, this is a confirmation of Jesus’ exaltation to the Father’s right hand to begin his present ministry as Advocate and Intercessor. Jesus would come to the disciples (v. 18) but not with the same kind of

presence they experienced at that moment. The world saw Jesus only in the flesh, the disciples would see Him in a spiritual sense.

4. **Verse 21:**

“Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him.” This statement is important. Love is the basis of a relationship with God. This is manifested in obedience. These are the benefits of those who obey his commands, thus showing their love for him. The obedient disciple, Jesus Himself would love him, and Jesus would make himself known to him. Loving Christ pays unmatched benefits! Remember Philip’s request – “show us the Father”! Our obedience as a believer who obeys Christ’s commandments, he or she will experience a more intimate knowledge of Him. Now see how this is clarified as a promise and condition of spiritual union – through meditation, prayer, obedience to the Word, reading, hearing, and doing.

IV. **THE QUESTION OF DIVINE MANIFESTATION TO BELIEVERS**

5. **Verses 22-24:**

“Then Judas (not Judas Iscariot) said, “but, Lord, why do you intend to show yourself to us and not to the world? Jesus replied, “If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. Jesus is on a mission for the Kingdom of God. This Judas (not Iscariot) is not known beyond his name unless he can be identified with Thaddaeus (Matt. 10:3; Mark 3:18). Luke does mention another disciple by this name in Luke 6:16; Acts 1:13). Judas could not understand how Jesus would appear to the disciples without being at the same time subject to public scrutiny. Either Jesus would be visible, or he would not; for Judas there was no possibility for both. How would you manifest Yourself to us, and not to the

world? How can you do this plainly to us and not the world? Jesus in reply did not focus the disciple's attention on the broader revelation because of the inability to understand, he instead focused on being obedient to his known teaching and through the work of the Holy Spirit. The emphasizes is to really love me means, you will keep my word and My Father will love you, and we will come to him and make our dwelling place with him or her. The reality that Jesus is making that He and the Father's presence would be conditioned on obedience which is the consequence of love. The bond of love is the fellowship. Obedience is not, however the condition of God's love for men but the proof of their realization of his love and of their love for him. If a believer loves and obeys the Lord, he will experience fellowship with God. Love is obedience. Being obedient to Jesus' words extends beyond keeping the charges he personally delivered. This teaching of Jesus rather is equated with doing the Father's will. Thus, loving Jesus is demonstrated by one's obedience to the revealed will of God, the Bible.

## V. **CONCLUSION**

The lessons learned in this divine dialogue gives us clarity as developing disciples that we must as believers love and obey Jesus. Our hearts need not be troubled in these troubling times, we must confidently believe, not be afraid, and trust and rely on God. The Holy Spirit will empower, equip, and enable us to have confidence to know the reality that there is only one way to God, and it is through Jesus Christ. He will not leave us as orphans – comfortless, bereaved, and helpless, it is knowing for ourselves that if we keep his commandments and really love him, he will reveal himself to us for real.

Amen!