

Session 13 The Manifest Presence of God (Jn. 14:21-31)

I. REVIEW: THE SPIRIT EMPOWERS THE REDEEMED (JN. 14:15-20)

Tonight we are looking at Session 13 in the John 14 series. Christmas is coming right up. Then at the end of January we will pick up John 15, and then, Lord willing, in the summer we will do John 16 and then next fall John 17. Well, that is the plan: verse by verse to work through it.

Tonight I am giving you an extended handout so obviously I am not going to cover it all. Like I did last week, I gave you some of this week's, and this week I am giving you some repetition for those that are here for first time. So you can just kind of read it on your own and fill in some of the blanks.

- A. The call to love God is the point that Jesus repeated most in John 13-17. Jesus linked loving God with obeying God five times in John 14— (14:15, 21, 23, 24, 31).

¹⁵If you love Me, keep My commandments...²¹He who...keeps them, it is he who loves Me...

²³If anyone loves Me, he will keep My word...²⁴He who does not love Me does not keep My words...³¹I love the Father, and as the Father gave Me commandment, so I do. (Jn. 14:15-31)

I love this emphasis that Jesus gave in this teaching to loving God. Now remember, John 13-17 is the greatest Teacher giving the greatest teaching in human history, and in it He linked loving God to obeying God five times. I made that point in the last session, but it is worthy of repeating.

Let's look at this in verse 15, "If you love Me, keep My commandments... He that keeps them loves Me." Verse 23, "If anyone loves Me, he will keep My word." In verse 24, He says it in the opposite way, "If you do not love Me, you do not keep My word." Then verse 31, He gives His own example, "I love the Father, so I do what He tells Me." He locks into this reality, and not just obedience as love, but the preeminence of love in His mind as He is giving this most significant teaching.

- B. Jesus identified the Helper as "the Spirit of truth" (14:17) who communicates truth to His people.

As we looked at in our last session, He said, "I will give you a supernatural Helper. He will help you understand and empower you to walk in love. He will teach you about the love of the Father, the love of the Son and He will impart love in you."

- C. A vibrant walk with the Spirit is essential in our quest to experience more of God. It is futile to seek deep experiences with God while neglecting the Spirit's presence and His leadership in our lives. We cannot go deep in God with a dull spirit. To fellowship with the Spirit is a glorious privilege.

Again, from last week: a vibrant walk in the Holy Spirit is essential. This is so obvious, but it needs to be said in our quest to experience more of God. It is worth the emotional effort. It takes some mental and emotional effort to engage with the Holy Spirit to talk to Him, but if we talk to Him, He will inspire us. He will inspire us even if we do not, but He will inspire us much more if we talk to Him. The Scripture refers to this as fellowshiping with the Holy Spirit. I gave you a few verses here.

- D. Jesus made a dramatic declaration calling them to participate in the union that He enjoyed with His Father as a Man (14:20). The disciples came to know that Jesus was "in" the Father, and they were "in" Jesus, and Jesus was "in" them. "That day" refers to His resurrection and to Pentecost (Acts 2).

²⁰***At that day you will know that I am in My Father, and you in Me, and I in you.***” (Jn. 14:20)

This is the verse we ended with last week. Jesus made one of the most dramatic statements, and I consider this paragraph to be the climatic point of John 14. He says, in effect, “I want you to know that in the way that I am in the Father and the Father is in Me”—that is verse 10 and now verse 20 He brings it up a notch—He says “I am in the Father, the Father is in Me, and I am in you, and you are in Me, and you are a part this.” And again, they are a little bit overwhelmed at this like deer in the headlights.

Like, “What? We don’t even grasp verse 10, that You are in the Father and the Father is in You, and now You are saying that same relationship that You have with Your Father in Your humanity, You are inviting us into it!” That is in verse 20.

He says, “And in that day you are going to know and understand this.” Of course, “that day”—there are two days. One, when He rose from the dead with a physical body, they were saying, “You really are God! You are really in the Father and the Father is in You! We believe it!” When He broke the chains of death in His human body, they are just awestruck. In that day the resurrection convinced them of His deity that He is in the Father and the Father is in Him.

Then, two, in the day of Pentecost, fifty days later, when the Spirit came on them, they began the journey of understanding that they were also involved in that mystical union. We ended with that last week.

- E. By saying, “You are in Me” and “I in you” in 14:20, Jesus added to what He said in 14:10, This was a new revelation to them. Jesus developed 14:20 by what He taught in 15:5-7.

¹⁰***Do you not believe that I am in the Father, and the Father in Me?...¹¹ Believe Me that I am in the Father and the Father in Me, or else believe...the works...*** (Jn. 14:10-11)

We will look at this in our next course on John 15 which will take twelve to fifteen weeks, however many it adds up to, because we always have special events that we do not always predict happening, and we have the Send Arrowhead coming, and some other things happening in the Spring so we will probably miss a few Fridays, but they will be good Fridays.

So in John 15 He elaborates on what He said in verse 20 when He said, “I am in the Father, the Father is in Me, I am in You, and You are in Me”—that relationship—“and I will tell you more about it in a minute.” Then He tells them more about it in John 15.

II. ALL BELIEVERS ARE CALLED TO ENJOY GOD’S MANIFEST PRESENCE (JN. 14:21)

- A. In 14:15, Jesus connected loving Him with obeying Him. In 14:21, He repeated this (14:15) then added two new truths—that He and the Father will *love them* and He will *manifest Himself to them*.

²¹***“He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”*** (Jn. 14:21)

Most of that was review from last week. Now, I do not want you to miss verse 20, this: “The Father is in Me, I am in You, and you are in Me” because the implications of this are dramatic beyond measure: that broken human beings like us can actually participate in that Family dynamic between Father, Son and Holy Spirit; that we are actually in the Family and we can be in that Trinitarian conversation in part; and the Lord will fascinate, excite, and exhilarate our spirit with just little bits of that, a little bit of that goes a long way.

Here is the practical result of John 14:20—of being in Him and Him being in us—is that all believers are called in verse 21 to enjoy the manifest presence. This is within reach of everyone, but it is a thing that so many

believers—and I say this to be encouraging even though it sounds a little negative—for so many believers, their pain and complaint is, “I do not feel His manifest presence.”

The Lord would say, “But do not let go! Do not camp out there, stay with it.” This is within reach of everybody who will interact with the Holy Spirit. In time these things will mark your mind. That is living understanding and will empower your emotions. You will feel it in your mind and in your heart. In your thinking and your emotions there will be growing moments, just little installments of inspiration, but over time they make a big difference. That is called God manifesting Himself on the human heart, the mind and the heart, or the thinking and the emotions.

So in verse 15 Jesus connected loving God with obeying Him. He said, “If you love Me, you will obey Me.” In verse 21, He brings it up a notch. He said, as it were, “You know what I said a minute ago in verse 15, that if you love Me, you will obey Me? I am going to add two more points now. If you love Me and obey Me, I am going to tell you two more things”—and so He is building on verse 15, just to give you the flow of thought here, and this is the practical result of our mystical union with Him—He said, “The Father will love you, if you love Me,” and this is an interesting point: “the Father will love you.”

That is a doctrinal point that you almost never hear developed. By the grace of God I am going to develop it a little bit tonight. He said, “Number one, if you love Me, the Father will love you.” It sounds like we are earning God’s love but that is not what He is saying. Then He continues and says, in effect, “And if you love Me”—the second thing—“I am going to manifest Myself on your heart and on your mind in a way that is discernable to you. You are going to have inspired thoughts, not all of them but more than you have ever had before. And you are going to have inspired, energized emotions for Me. You are going to feel My presence,” a little bit. I do not mean on your body, you might here and there as sometimes the Holy Spirit will rest on you, but your heart and your mind will be touched.

He adds these two things in verse 21, He adds them to what He said in verse 15. Verse 15, “If you love Me, obey Me,” and here He says, “If you love Me and obey Me, My Father will love you, number one, and I will manifest, I will come and rest My presence in you and on you in a way that is discernable to you.” This will change your life. You will be fascinated in your walk with God. And so many that are not, the point is not to say “I am not,” the point is to say, “Hey, that is my destiny, that is my inheritance, and I am not letting go! I have an inheritance more than I am walking in, and I am going to walk in it in this age.”

Let’s read it in verse 21, “He that has My commandments and keeps them, it is he who loves Me.” That sounds like verse 15. “And He who loves Me will be loved by My Father.” That is the new point. “And I will love him,” I am going to put those together, and the second point, “and I am going to manifest Myself to him.”

B. **It is he who loves Me:** This is one of the most glorious things that Jesus can say to a person.

²¹...Lord said to him, “**Well done, good and faithful servant...**” (Mt. 25:21)

³...the sisters sent to Him, saying, “Lord, behold, **he whom You love is sick**”... (Jn. 11:3)

Let’s just isolate this phrase. It is so emotional and so dramatic. He says, “He that obeys Me, it is he who loves Me.” Now just imagine one day you are standing before the Lord Himself. I am talking about Jesus in the resurrection, on that day when you meet Him face to face. There are others around, and He looks at you, and He looks at them, and He points right at you and says, “This one loved Me! This is one who loved Me. It is he who loved Me! This one right here!” Imagine Him saying that to you. I cannot imagine any sentence more powerful to hear than that!

I put here the most common passage you hear at funerals, that the Lord will say, “Well done, good and faithful servant,” but even more than well done, could you imagine Jesus testifying that this is one who loved Me? Make that one of your life goals.

You say, “I am going to need the help of the Holy Spirit!” and the Holy Spirit says, “I am here for you.”

- C. **Loved by My Father:** Jesus emphasized that the Father loves those who love Jesus three times (14:21, 23; 16:27). God enjoys relating to those who value His love as evidenced by obedience.

²¹...And he who loves Me [Jesus] will be loved by My Father...²³If anyone loves Me, he will keep My word; and My Father will love him... (Jn. 14:21, 23)

²⁷...for the Father Himself loves you, because you have loved Me... (Jn. 16:27)

Jesus said “You will be loved by My Father.” You are going to notice in these five chapters, John 13 through 17—that is what we are looking at, the Upper Room Discourse—that this has a very specific meaning that “they will be loved by the Father.” It means more than the general love that God has for everyone. Jesus says it three times. It is a glorious insight. I do not know if there is anything more important than to understand what it means and to walk in this thing, “and then My Father will love him.” Look at it in verse 21. It says, “He that loves Me will be loved by My Father.” It is like, “Whoa!” Verse 23 says it again “...anyone who loves Me, My Father will love him.” Then He says it again in chapter 16, “For the Father, Himself loves you because you loved Me!”

- D. The idea of the Father loving us “because” we love and obey Jesus confuses some because it appears to be a contradiction to the truth that we love God because He first loved us (1 Jn. 4:19). Jesus does not begin to love us after we love Him; our love springs from His love for us. The revelation of His love for us is what awakens love and gratitude in our heart towards Him.

¹⁹We love Him because He first loved us. (1 Jn. 4:19)

Now the idea of God loving us because we obey Jesus confuses us. As good, Protestant evangelicals, you know the Reformation, we understand that we are saved by faith. So it is like, “What! Jesus, don’t You understand the grace of God that Paul taught us? We do not earn the grace of God!”

Jesus would say, “That is not what I am talking about.”

And this idea at first—I remember when I first ran into this some years back, I thought, “If I love Jesus, God will love me? That sounds like I am earning it. It sounds like a contradiction to the truth that I love Him because He first loved me for free!” That is what the scripture says. John himself says it, in 1 John 4:19, “We love God because we first understood that He loved us.” That understanding that He loved us in our brokenness, in our darkness, and in our sin, awakened our heart of gratitude to love Him in return. One of the foundational biblical truths is that Jesus does not begin to love us after we first love Him. It is the opposite, our love for Him springs out of the revelation of His love for us.

- E. Jesus spoke of two distinct expressions of God’s love for His people:

Well what is He talking about? Jesus spoke of two expressions of God’s love. He used it in two different ways, two very distinct ways. It is very clear when you put various different scriptures together.

1. **#1 God so loves the world in fullness** (Jn. 3:16). The Father loves all people in the world redemptively in the sense of valuing, caring for, and pursuing them. God so loved the world with His infinite and everlasting love—He proved it by sending His Son to them. His love for all the people in the world is not caused or motivated by their goodness.

¹⁶***For God so loved the world that He gave His only begotten Son... (Jn. 3:16)***

The first is, “God so loved the world that He gave His only begotten Son.” The world in darkness had no regard for God. God, with such infinite love for unbelievers, gave His Son, and so the Father loves everyone redemptively. What I mean by redemptively is that He sent Jesus and loves everyone that has no regard for Him in the sense that He values them, He cares for them, He pursues them. God so loved the world. God can only love one way, and that is infinitely. You know Jeremiah 31:3. He said, “I have loved you with everlasting love.” God’s love is infinite and everlasting. He cannot love less than that. So His love for all of the people of the world is not motivated by us because His love is infinite; it cannot increase. He will not love you more a million years from now than He does right now. He loves you redemptively. He says, “I value you, I care for you, and I am pursuing you and your good.”

2. **#2 He loves or enjoys His relationship with those who obey Him.** The Father enjoys and esteems the life choices and fruit of those who obey Jesus. He enjoys His relationship with them and delights in working “with them” in partnership (Mk. 16:20). He loves to see their relationships that result from walking in humility. Paul referred to this as being *well pleasing* to God (2 Cor. 5:9). John spoke of himself as “*one of the disciples Jesus loved*” (13:23). An angel said something similar to Daniel, calling him “*beloved*” by God (9:23; 10:11, 19).

¹⁷***“...My Father loves Me, because I lay down My life that I may take it again.” (Jn. 10:17)***

There is a second way in which Jesus and the Bible uses the idea of God’s relating to people who are people God loves or He enjoys the relationship with those who obey Him. God calls their choices delightful. He is delighting in the relationship. God loves everyone, but He has a special delight in relating to the people who value His love as evidenced by seeking to obey Him.

I like to say He enjoys them. Use the word, enjoys, there and it gives you, I believe, the meaning in which he is using it and how the scripture uses this idea of God having delight and enjoyment in some believers more than others in relationship with Him because they are valuing Him, and He trusts them, partners with them and delights in the partnership with them. He loves the others, no matter, He loves them equally, but He enjoys the relationship. He enjoys and esteems their life choices. He loves and enjoys the fruit of their life. He delights in working with them because they are partnering with Him. The Father says, as it were, “This is a delight to work together with you!”

The Lord loves and enjoys the relationship and the way that godly believers relate to other people, even to unbelievers. The Lord looks down, and they are showing humility and servanthood, showing kindness and forbearance, and the Lord says, “I delight in this! Look at this, they are loving people in the overflow of how I value people!” The Lord delights in that, much like a parent would delight in a child who is responding. Not that you love that child more than the other, but there is a delight in the interaction because there is agreement and value and partnership at a deeper and deeper increasing level.

Paul referred to this same idea. He called it living in a way that is “well-pleasing to God” (2 Cor. 5:9). Many believers are saved and have a general commitment to the Lord, but there are those that have gone above and beyond the norm. They are well-pleasing to the Lord; that is the same idea.

John spoke of himself and said, “I am one of the disciples whom the Lord loved,” and he did not mean “the Lord loved me in the way that He loves everyone.” He was saying, “He enjoys my interaction with Him.” That is what John was actually saying. Jesus knew when He looked at John that John valued Jesus. He valued His leadership, he valued His heart and wanted to be near Him and be like Him.

God said something similar to this through an angel when Daniel was spoken to by the angel and was called, “Beloved of the Lord.” Now, every believer is beloved of the Lord, but in this sense the Lord was saying “Daniel, I trust your relationship to Me in a special way. I am entrusting more to you because you are actually showing yourself faithful to Me.”

3. Jesus spoke of some being called “great” and some “least” in the kingdom. God will call their life choices “great” because they obeyed Him. This greatness is attained without regard for outward achievements. It is based on the size of one’s heart in obedience and love to Him.

¹⁹Whoever breaks [consistently] one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does [consistently] and teaches them, he shall be called great in the kingdom of heaven. (Mt. 5:19)

Jesus spoke of some believers with the same idea but in different language here in Matthew 5:19. This kind of throws off some people, and some folks do not like this at all. I understand why they do not like it. I have spoken with folks before, and they have said, “Well, that does not sound right!”

I say, “Well, it is Jesus,” and if you read something from Jesus that does not sound all right, it is better that you try to change than try to change Him, you know. You got it. I am just having fun.

Jesus said, “Whoever breaks one of the least of these commandments”—He means consistently. It does not mean that you stumbled that one day type-of-thing or had a bad month—“Whoever breaks one of the least of My commandments and actually promotes it”—meaning you encourage others to do it; not only do you do it but you promote it. You are that confident in dismissing that commandment. You are in the kingdom but—“you are called least.” It does not mean that you have less value to God, but He calls your life choices, well, He does not call them great. However, Jesus said, “But if you do and promote My teaching, God will call you,”—meaning your life choices—“great.” I mean, no one is great intrinsically in and of themselves, but the Lord looks down and says, as it were, “I am pleased with those choices, and I call your life choices great!” So a person without any regard to their education, their social status, the size of their ministry impact, anybody—look at that it says “whosoever”—anybody can enter into that, living in a way where they are seeking to obey the Lord’s teachings and they are promoting it, even if only two people on the earth listen to you and they are both your grandchildren because they are the only persons that will listen to you. The Lord says, “If you promote it and you do it, I will call your life choices great!”

That is the same idea of “I enjoy the relationship.” That is the same idea that Jesus is talking about; the Father loves that interaction with them. He is not only interacting through forbearance and through patience. He is interacting seeing the delight of the fruitfulness of that person’s life.

- F. **Manifest Myself to him:** Jesus linked obedient love to our capacity to experience God’s manifest presence (14:21, 23). A believer’s obedience does not earn God’s love, but it positions them to experience more of His love for them because they live in agreement with His heart and leadership.

Jesus said, “If a person loves Me, not only will My Father enjoy and actually consider their life choices great”—that is the take-away—“I will manifest My presence on him and in him.” Jesus linked the obedient love to our capacity to experience God’s presence internally. It is the passage we looked at in the last session,

Hebrews 10:16. God says, “By the Spirit, I will write My word on your mind”—that is living understanding; that is illumined understanding—“and I will write My word upon your heart”—that is emotions that are touched. He says, in effect, “I will touch you by the finger of God and by the Holy Spirit in your thinking and in your mind.”

Again, it is not an “all-of-a-sudden, dramatic, one day you are this way and everything is different.” It is mostly little by little, year by year, but it increases. And in my life, I have found it is three steps forward, sometimes two steps back. However, I look back over the years and see that it keeps moving forward. I do not want to present it in an exaggerated way, but I tell you He will manifest His presence on your mind and upon your emotions. A believer does not earn God’s love by obedience, but they position themselves to experience more of His love for them because they are living in agreement with His heart and His leadership.

1. They would experience His manifest presence more consistently. The speaks of the Spirit writing God's word on our mind and heart (Heb. 10:16)—thus He imparts inspires fresh understanding and inspires emotions with His love. Jesus “never leaves us”—we are only a whisper away from engaging Him any time that we desire. This is your destiny.

The Father displays His enjoyment of the relationship. He loves the child that is resisting Him. He still loves the child, but He enjoys the relationship with the one who is responding. He enjoys the partnership in the kingdom; they are working together, Father with His daughters and sons. They experience His manifest presence on their thinking and on their emotions in a more consistent way. Not a perfect way in this age, but a more consistent one. There are still human elements and human weakness, but there are more of those moments of inspiration in our thinking and in our emotions, our feelings.

2. The nature of God’s love is that it increases when it is received and returned (Mk. 4:24-25). Our capacity to receive and return His love increases as we increase our agreement with Him. Obedience brings our mind and emotions into agreement with Jesus’ heart. He is infinitely beautiful, fascinating, and satisfying. Those who walk in agreement with Him enjoy Him more.

²⁴“With the same measure you use [engage with His promises or truths], it will be measured to you...more will be given. ²⁵For whoever has, to him more will be given.” (Mk. 4:24-25)

The nature of God’s love increases when it is received, when we receive the love of God, and return it back to Him. When we receive it—“Father we believe Your word, You say You love us for free!” And we return it back! Love increases in both of those ways, we receive it more and we return it back more. The rich get richer.

Jesus said it this way in Mark 4, in effect, “Whatever measure that you engage with, whatever measure that you engage with a certain truth if you engage with it”—this is hypothetical and on a scale of one to ten—“at an eight and you really engage with that truth and that promise, that promise and truth will be measured back to you if you engage with it. And to you who hear”—meaning you are listening and responding, it does not just mean that you heard it in your ear but to hear in the biblical sense means to respond—“And to you who respond, even more will be given! Whoever has more will increase.” If you have a little bit of revelation on the love of God and a little bit of love for Jesus, and you engage it and use it, it will increase. You will get more revelation on the love of God, and you will feel more love for Him. Then when you engage it and use it, then there is more. And the Lord says, “Whatever measure, if you will engage that truth, you will grow in that truth.”

Our capacity to receive and return love increases as we increase our agreement and engagement with Him in that truth. That is why, with all of these truths, I like to just stop when there is a biblical truth like this and say “Thank You Lord! That more will be measured to me! Show me more about this!”

Say, “Thank you, show me more.” I have said this a hundred times; that is just the way to start the conversation, and the conversation may only go five seconds. However, if you start with that, many times you will go a little bit longer in it, and you do not even have to know what you are going to say.

When I see these truths, I say, “Thank You for that truth, show me more!”

The Holy Spirit says, as it were, “Well, if you ask Me to, I will. Not always the minute you ask Me, but if you bring it into the conversation, I will answer it in the conversation in My timing.”

Obedience brings our mind and emotions into agreement with His mind and emotions. Beloved, think of the most infinitely beautiful, fascinating, satisfied mind—Jesus—when we come into a little bit more agreement with Him, we will feel it because we are thinking a little bit more like this beautiful, interesting, fascinating, fully happy, satisfied mind and heart, and more and more touches us.

The kind of passive, distant, common Christian lifestyle of, “Well, you know, given the grace of God, I will just do what I want and hopefully I will get to heaven.”

Like “Ugh! What a waste of the seventy to eighty years on the earth!”

There is so much within reach of the person who does as Jesus said, “If you will use it to the measure that you use it, to the measure that you engage with it”—Mark 4:24—“I will respond.”

III. JESUS ELABORATED ON HIS CALL TO ENJOY HIS MANIFEST PRESENCE (JN. 14:22-24)

- A. Judas wrongly assumed that Jesus was speaking of His physical manifestation in 14:21. Two days earlier, on Tuesday, Jesus taught them that every person would see Him as the Son of Man and that every nation would honor His governmental leadership over all the earth (Mt. 24:30; 25:31-32). Judas longed to see Him at His return but did not have a gird for engaging with Him spiritually in a daily way. Many today are like Judas—they wait to see His return but do not engage with Him now.

²¹“...*And he who loves Me will be loved by My Father, and I will...manifest Myself to him.”*

²²*Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” (Jn. 14:21-22)*

³⁰...*the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds...with power and great glory. (Mt. 24:30)*

Now Jesus is going to elaborate on His call to enjoy the manifest presence. In verse 20, He says, “You are in the Father and the Father is in you. I am in you, You are in Me,” that mystical union that is verse 20. Verse 21, He says, “Now that you know there is a union, if you love Me, number one, the Father will love you, and I will manifest Myself to you.”

Like, “Okay! Things are picking up!”

Now Jesus says, “I am going to tell you more about that right now.” Let’s read verses 21 and 22 just to get the flow again. In verse 21, Jesus said, “He who loves Me will be loved by My Father, and I will manifest Myself” and so Judas, not Iscariot—there were two Judas in the apostolic company—Judas said, “You are going to manifest Yourself to us? How is it that You will only manifest Yourself to us and not to the world? This is confusing.”

Judas was not understanding Him because on Tuesday—this is Thursday at the Last Supper, Thursday night before He dies on Friday—on Tuesday He taught them Matthew 24 and 25. In Matthew 24:30, He said “The Son of Man is coming on clouds and every eye will see Him. All the nations will see Him!” Okay, that is Matthew 24:30. Then in Matthew 25:31-32, Jesus in the same message says, “And by the way, when that happens, I will sit on My throne of glory, and all the nations will come to Me, and they will all bow down!” That is on Tuesday.

Now it is Thursday, and Judas is asking “In what way are You going to show Yourself physically to us and rule the world but nobody else sees You? That does not make any sense. You said on Tuesday that everybody will see You if You show up as the King of the globe because that is who You are as the Messiah. How could You run the earth with nobody seeing You but us twelve?” He did not understand. He did not have a vision or a grid for a spiritual engagement with Jesus.

That is what Jesus was transitioning them to with this idea and in this teaching. The idea was, “Judas, I am talking about manifesting Myself to you on the inside.”

Like, “What? What do You mean? You have never done that before.”

“I know, I have been with you for three years or so, and I have not done that yet as you have not received the Holy Spirit, but something is going to start new starting tomorrow, I am dying, and you are going to learn to grow in My manifest presence inside your mind and in your heart and actually through your hands when you pray for the sick,” etcetera.

They were thinking, “Wait! Wait! You are the Son of David, right? You are the Son of Man, You are the Messiah. All the nations are going to bow down, right? Then how come we are the only ones who see You if all the earth is going to obey You?”

“Well, you don’t really get it that I am going to die. I am going to be invisible to you and to the body of Christ for the next two thousand years, but My Spirit will be in you.”

Judas had no vision for this. He had no grid except to see Him physically. And, actually, a lot of believers are like that. They believe in the Second Coming dramatically. They cannot wait for the Second Coming, but they are not engaging with Him spiritually now because like Judas they are content to wait to see Him physically. And Jesus is saying, “Judas! There is so much I have for you right now!”

- B. In 14:23, Jesus restated and then elaborated on what He said in 14:15 and in 14:21 by adding two promises—He promised *inclusiveness* by adding the word “anyone” (instead of just the apostles). He promised that it would be *more consistent* by saying, “We will make Our home with you.”

²³Jesus answered..., “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. ²⁴He who does not love Me does not keep My words and the word which you hear is not Mine but the Father’s who sent Me.”
(Jn. 14:23-24)

Then He goes on in verse 23, He says, “If anyone loves Me, he will keep My word and My Father will love him.” That is, the Father will love him and We will come to him and make Our home with him. “But he who does not love Me does not keep My words, make no mistake about it. If you do not love Me, you will not keep My words and let that be clear to you where you stand in reality of where your heart is. And the word which you hear is not Mine but the Father’s, who sent Me.” That is a very important statement.

So what is happening here. Let's get the whole flow of the conversation because I love the flow of the conversation because then it feels like a real conversation instead of just random Bible truths that are strung together which do not connect. However, these do connect. In verse 15, He starts, "Principle number one, if you love Me, obey Me." Verse 16, "I am going to give you the Spirit to help you obey Me, and that is going to be the Spirit of truth. He is going to teach you how I love you and how you love Me. And He is going to help you so you are not on your own. I am going to help you."

Okay, verse 20, "I am going to bring you to the place where the Father's in you and you are in Me and I am in you, you know that mystical union that you do not know anything about but I am going to bring you there."

Okay, verse 21, then, "When you love Me, you will obey Me and two more new ideas: then the Father will love you and I will manifest Myself on you!"

Now, here in verse 23, He is bringing it up another notch. He is bringing up two more points, He says in verse 23, "I just told you that if you love Me, My Father will love you. Now I am going to tell you something else: that this is for anyone!" This is not just for the twelve apostles. He gives this promise of inclusion, and says, in effect, "Shout this from the rooftops; this is for anyone!"

They were kind of assuming that it was "us four and no more." It was the apostolic company because even just some months prior John was saying, "Hey, that group in Samaria was not submitting to our team, and shouldn't we stop them and forbid them from casting out devils?"

And Jesus said, "No! My plan is much bigger than "us four and no more!" It is way bigger than you guys! It is going to involve the Gentiles and all of the nations." And so Jesus inserts that, and, to us, we are used to the idea that it is for everyone, but to them it was like "Well, we were the ones who followed You, what do You mean?" and He said, in effect, "No, everyone, it is way bigger than you. It is going to be to the Gentiles, to the Romans. It is going everywhere."

"Wow!" That tripped them a little bit, but it excites us because He adds that additional element of inclusion, and then He says, "And we are going to go beyond the Father loving you"—although there is nothing greater than the Father loving you—"We are actually going to make Our home with you. We are not just going to visit you with an occasional manifestation here and there. There is going to be a consistency that We can connect to the Word, and We are going to make Our home with you. And to anyone, and in a greater consistency than you ever imagined is where this is going."

Every couple of verses He is saying what He said before, then adding another two or three points. For some of you, this is a brand new passage; you might not follow that, but take these notes because it is not really that complicated. Get the flow of thought going, and you will see, "Wow, this is really going somewhere!"

- C. ***If anyone loves Me*** (14:23): When Jesus said "anyone," He removed all barriers to this promise. It is not limited by our life circumstances, education or training, social status, ministry impact, etc.

If "anyone" loves Me, all the barriers are removed.

- D. ***We will come to him***: We will come to him spiritually, to "rest" on his heart. Isaiah spoke of "God's resting place" in His people instead of striving with them. The Spirit often strives, even with God's people (Gen. 6:3). For God to rest or be at home speaks of more than a temporary encounter via a vision or dream. It speaks of God resting on our heart in a more consistent way (Isa. 66:1).

¹... "Where is the house that you will build Me? And where is the place of My rest?..."² On this one will I look: on him who is...of a contrite spirit, and who trembles at My word." (Isa. 66:1-2)

“We will come to Him.” I am not going to spend time on it now, but in my opinion Jesus is referring to the well-known passage in Isaiah 66:1-2 where the Spirit of the Lord was speaking through Isaiah, and He was saying, “Oh, you want to build Me a house, a temple? You want to construct My home for Me? Well, let Me tell you where My home is in reality. I am going to rest on people who are in agreement with Me, and that is where My home is.” That was a little bit of a strange thought in the Old Testament because the house and the home of the Lord was only the temple at that time. And He was saying, “No, it is with the person who trembles at My word. I am going to rest on that person!”

That is a really progressive thought that Isaiah laid out in 700 BC, and nobody got it. Jesus was actually building on that thought. He said, as it were, “I have biblical precedent for what I am saying. I am not just going to take you to heaven. I am going to make your heart Our home as you interact with Me. There will be a consistency, not a random manifestation here and there. We are actually going to make Our home in your heart.” Meaning, not just by faith, you are going actually enjoy the dialogue. It is a heightened dialogue.

- E. ***We will make our home with him*** (14:23): In 14:23, Jesus said that He and the Father would make their “home” (Gr. *monen*, singular) in Their people on the earth in a spiritual way by manifesting themselves to them—a “home” speaks of a more consistent manifestation.

“We will make our home with you.” Earlier in John 14, Jesus said, “I am preparing a place for you in the Father’s house,” in the age to come, so that is in heaven, “but I am also”—now here in verse 23—“preparing not a place in the Father’s house for you but a place for the Father inside of you in this age!” verse 23.

So He is using this word, “house” in two different ways. He said “Yes, there is a prepared house in the age to come for you, but your heart is a house for the Lord, in this age, that we are preparing for the Father.”

And they were probably thinking, “Wow.....what?” I mean, no one had ever talked about mystical union with God by the Holy Spirit. This was the first time it had ever been said. He said, in other words, “You will get it when the Holy Spirit comes on the day of Pentecost, not that you will get it all that day, but the Teacher will start unlocking this to you piece by piece, step by step and day by day.”

- F. Jesus spoke preparing “a dwelling place for believers” in the age to come (14:2) and of those very believers being “a dwelling place for God” in this age (14:23). Our heart can experience tokens of “heaven on earth” as we commune with God. Spurgeon said, *“Little faith will take your soul to heaven, but great faith will bring heaven to your soul while still on earth.”*

Charles Spurgeon was a preacher in the 1800s in London. I love this: Spurgeon said, “Little faith will take your soul to heaven, but great faith will bring heaven to your soul while you are still on the earth.” He is actually making reference to this passage here.

- G. ***The word you hear is not Mine***: His teachings were revelations of the Father (12:49; 14:10). They are part of God’s eternal plan. They are not following a man’s religious movement in Israel. The purpose to which Jesus called them is much bigger than what they understood. Jesus is not just one of many ways to God. Christianity is totally unique being much more than just another religion.

Then Jesus makes this other point in verse 24. He said, “The word that you hear is not Mine. It is the Father’s, who sent Me.” There is a really important reason He said that. Jesus is saying, in effect, “I want you to know that this whole thing is not even My idea. It is not even My teachings. If you want to know the truth, I am not starting a religious movement with you guys as My loyal followers and, ‘Hey, we have something big going on!’ I am calling you to something infinitely bigger than you know. The Genesis 1 God”—the God of Revelation 4

and 5 where the elders fall and the angels and living creatures cover their eyes—“this is His idea! This is His movement. I am not just a Jewish leader with another religion.”

When people want to have the real understanding heart, but they think, “Well, Christianity is just another religion.”

“No! No! It is the Father’s teaching!” Jesus said. “It is not even Mine! It is way bigger than what any of you understand. I am here representing His ideas and His movement, and this thing is going to last forever.” That is what He is really saying to them.

He said, to paraphrase it, “I know you are loyal to Me, and I love that you are loyal to Me, but you have to understand that I am a representative of someone else. And it is His kingdom that I am a representative of, and I am teaching it to you. So, I want you loyal to Him, and I want you responding in a way so He will make His home in your life.”

They were probably thinking, “Well, we do not really know the Father very well. We talk to You all of the time.”

He was saying, as it were, “No, no, you are going to know the Father. I am telling you. This is more glorious than you understand.”

IV. THE SPIRIT WILL GIVE SUPERNATURAL UNDERSTANDING AND PEACE (JN. 14:25-27)

- A. Jesus realized that the disciples did not understand much of what He had just taught them. So He promised them that they would understand His words later.

²⁵“These things I have spoken to you while being present with you. ²⁶But the Helper, the Holy Spirit...will teach you all things, and bring to your remembrance all things that I said to you.

²⁷Peace I leave with you...not as the world gives do I give to you. Let not your heart be troubled.
(Jn. 14:25-27)

The Holy Spirit is going to give supernatural understanding and supernatural peace. They did not understand hardly any of this. They did not understand the mystical union of verse 20. They did not understand that He is going to come to them spiritually and that the Father will love them and manifest Himself and make His home in their heart. They were probably thinking, “What? What are You talking about?”

However, He said, “You will get these things pretty soon.” The truth for us is that we will get them too if we ask. I mean, they are in the Word, but without the Holy Spirit’s help, these ideas just bounce right off. We read them and they do not penetrate.

In verse 25, Jesus said, “These things I have spoken to you.” In context the “these things” are John 13 and 14. It is not just talking about all biblical truth, although you could fit that in here, but He is making another point. He is saying, “John 13 and 14 are really important.” That is the point He is making. “Do not put it to the side and only get around to those two chapters someday. These are the things I am speaking while I am present with you. I only have a very short amount of time with you, and these are the priorities that I want you to know. This is My last evening with you.” So, He is really highlighting the value of John 13 and 14 right here.

Then He goes on and says, “Do you know the Holy Spirit I told you about in verse 16, the Helper?”—verse 17—“the Spirit of truth?” Here in verse 26, He says, “Let me tell you what the Spirit of truth is going to do. He is going to teach you”—we looked at that last week a little bit—“many, many things. He will teach you, and He is

going to do more than teach you. He is going to bring to your remembrance things that I already taught you. He is going to bring to your remembrance things I have said to you.”

- B. **Things I have spoken while being with you:** The phrase, “while being with you,” represents the essential truths in John 13-14 that Jesus emphasized to equip them at that time. He is “present with us” on occasions when He inspires us in a heighten by His Word or a prophetic encounter. Be a “student of the anointing” in your life by being alert to these times—and journal them.

There is even a practical application of this “the things I have spoken while with you” today in your everyday life. There are moments where the Lord is with you, speaking to you in a heightened way. He is inspiring an idea. He is awakening a promise, He is giving a commission to you. We want to pay attention to these. We want to be what I call, “being a student of the anointing in our life.”

When the Holy Spirit speaks or inspires something to me—though I do not do this all of the time, I do not want to exaggerate this—but many times I write it down and then say it back to Him. I want to be a student of the anointing in my life, meaning that little fragment of insight, if I capture it and write and say it back the Lord says, “Oh, you are being a steward of what I gave you. That phrase would just disappear if you do not do anything with it but if you write it, remember it, and bring it back to Me that truth is going to grow in you.”

And so there are things He speaks to you while He is with you in your private time with Him here and there, and not all day, every day. Pay attention to those times.

- C. **The Spirit will teach you all things:** Jesus elaborated on the ministry of the Helper spoken of in 14:16-17 by emphasizing that He would teach and bring to remembrance all things that Jesus said. Throughout our Christian life, the Spirit gives us various divine assignments and promises. Due to our human weakness, we do not remember things in our past that we promised to God that we would do. He reminds us of things that will matter most to us at the judgment seat of Christ.

He said, “The Spirit will teach you all things.” This is fantastic! Again, we looked a little bit in our last session on how the Spirit teaches, but here I want to highlight that He is going to bring truths to your remembrance. Throughout our Christian life there are moments when the Holy Spirit gives us various divine assignments and promises. When I think about the over-fifty years that I have walked with the Lord, there is this day and that day here and there where He has given a specific and clear assignment, not hundreds of them, but a handful of them and some promises.

I would say, “Okay!” and have made some promises back to Him saying, “Lord, I set my heart to do this!” Because I am a weak human being, I don’t remember all of the promises I made. “Lord, I set my heart back in whatever year it was and I set my heart to do it”—and it was real—“but I need help to remember it!”

The Lord says, as it were, “I am going to actually remind you of the way you gave yourself to Me in the past. I am going to help you with it.” What He is really saying is, “I am going to remind you of things that will mean the most to you at the judgment seat of Christ, things that you have forgotten that you said you would do before Me.”

There are things that all of us in this room, in our humanity and in our sincerity, have set our heart to do, and we were really inspired even a little bit to say it to the Lord, and the Lord gave us grace to see it and say it, but we have forgotten it! The Lord would say, “I want to bring you back to previous commitments that you have made to Me. I do not mean to beat you up with them, but to remind you that I really did touch your heart, and I can touch your heart again. I can cause that to be recovered. And, you are going to want that recovered before the judgment seat of Christ.”

This is a glorious thing! “Holy Spirit, we ask You remind us of things that You have promised us and things that we have promised You! That we had grace to hear and to say back to You, give us that renewed urgency and confidence to move forward.”

- D. **My peace, I give to you:** Jesus promised to give His peace as they did their part in not allowing trouble to dominate their heart. There are human dynamics involved in “let not” your heart be troubled. The “let not” means actively engage in the truths. He will not do that for us.

He bookends chapter 14: He started it with, “Do not let your heart be troubled,” and then He ends with, “I will give you peace; do not let your heart be troubled.” And so He bookends it and we have already talked about that a number of times.

V. JESUS’ PERSPECTIVE OF HIS DEATH—GLORY AND VICTORY (JN. 14:28-30)

- A. Jesus exhorted them to agree with His view of His death and not only see it as separation from Him. Jesus wanted them to see the positive side of His death in His going to the Father (Rev. 4) and not just the negative side that caused despair and loss for them and great suffering for Jesus.

²⁸“You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I...

²⁹I have told you before it comes, that when it does come to pass, you may believe. (Jn. 14:28-29)

Now Jesus is going to give His perspective of His death. First, in verses 28-30, He is going to give a glory/victory perspective of His death, and then in verse 31, He is going to explain how His death is a declaration of His lavish love for the Father. That is what His death was about. He is going to give them a new view of His death, and in that we are going to understand His paradigm of death.

I believe that all through history that paradigm is important, but I believe in the generation the Lord returns with all the increases of pressures and troubles that there is never a generation that will need Jesus’ paradigm of death more than the end-time Church. The end-time Church is going to be perfected. That is, they are going to walk in the glory of God, but we are going to grasp more of what He grasped about life and death.

He is exhorting them to agree with His view of death. He said, as it were, “Do not just see My death as My separation from you. See the positive side: I am going to the Father! This is like amazing!”—Have you read Revelation 4 recently?—“That is where I am going forever! You ought to be a little bit encouraged for Me! I mean this is like pretty exciting. I have a dark tunnel to get through, but I mean it is amazing where I will be soon!”

Well, they only focused on the negative side—and the negative side is real—how much loss they would have and even how much pain He would go through in suffering. And they had true empathy for Him, but more concern legitimately that is not some would say selfish, “Well, hey, Jesus is like amazing, and He was with them for three years, and He is gone?” That is pretty traumatic and His suffering death.

Let’s read it. He said, “You have heard Me say that I am going away, but I am coming back to you. If you loved Me, you would rejoice because, when I am going away, I am actually going to the throne of God”—Revelation 4 and 5 and I am going to sit at the right hand of Revelation 4 and 5—“with He who sits upon the throne! My Father is greater than I. I have told you before it happens so that when I go away you will understand that there was a divine purpose in it and you will actually see it as fulfilled prophecy instead of Satan having a victory over Me. I am telling you on the front end so that when it happens you will not buy the lie that Satan got one in

on Me, has the victory, and I lost. No! No! This is the fulfillment of prophecy. I am telling you because you are going to have some anguish for a little while.”

1. They would feel anguish for a short time—and then have great joy similar to how a woman feels immediately after giving birth to a new baby (16:20-22).

²⁰...your sorrow will be turned into joy. ²¹A woman...in labor has sorrow...but she no longer remembers the anguish, for joy that a human being has been born... (Jn. 16:20-21)

He tells them in John 16, “Like the woman who has the child in the pain and anguish of childbirth, but when the baby comes your joy comes right away.” He says, as it were, “And you are going to connect the dots soon that this was a triumph and not a loss but at first it will seem like a loss.”

2. In the generation the Lord returns there will be an unprecedented number of martyrs, so it will be essential for the body of Christ to be established in Jesus’ paradigm of death.

- B. ***I am going away:*** He spoke of leaving them before He overthrew Rome or set them on thrones and removed their enemies. They wanted a revolution for their nation that could be seen by all. Many can relate to this when they see God’s promised breakthrough for them delayed year after year.

The first thing He says is, “I am going away.” Well, this is troublesome because He hasn’t overthrown the Roman empire and everybody knows that the Messiah has to overthrow the Roman empire or the oppressors of Israel, which have happened to be the Roman empire in that day. They were still in power, and so disciples are probably thinking, “How can You go away if they are still in power? And you promised us in Matthew 9 that we would sit on thrones and rule with You. We are not on thrones, and our enemies are still everywhere! How could You go away?”

*They wanted a revolution that everybody would see, and that **will** happen when He comes back the second time. However, we can relate to what Jesus is doing because think of the times that Jesus has given you really clear promises, maybe those two, three, or four, or maybe one or two or five I don’t know the number, but I do not mean hundreds in your own life, but the breakthrough has not come, still has not come, and it is like, year after year, “Is it coming?” That is what He was doing with them. He said, “You are going to see down the road by the Holy Spirit that actually My leadership is good in this. Because I am going away, the breakthrough is going to be delayed. It really is, but the breakthrough is clear, and I am coming back to you.”*

- C. ***I am coming back to you:*** He would return to them in His resurrected body for 40 days and by the indwelling Spirit (14:18). They would start to cultivate a relationship with Him by the Spirit.

He is going to come in the resurrection, and for forty days they are going to see Him a handful of times. Then He is going to come to them by the indwelling Spirit on the day of Pentecost and live inside of them. Eventually He is going to do what He told them on Tuesday, Matthew 24:30, “Every eye will see Me, every nation will bow. I am coming back then too!” That is the one they were locked into, and He said, as it were, “That is still real. That is still real, but there is a lot that we are going to do together before that.”

- D. ***If you loved Me, you would rejoice:*** Jesus’ paradigm of death is to go the Father where He would enjoy His glory forever. The grief from death that they felt for **3½ days** (starting on Thursday night) has some parallels to what many will feel at various times during the **3½ years** of the Tribulation.

“If you loved Me, you would rejoice because I am going to the Father.” Jesus’ paradigm of death was going to the Father. His departure bothered them, but He said, in effect, “I know it bothers you, but there is a bigger

story, and it is okay that you are bothered, it really is. And it is okay that you are pained about the pain I am going through, but that is not the end of the story, nor is it the whole story.”

- E. **My Father is greater than I:** Jesus was not implying that He was less than God. He clearly declared that He and the Father were one (Jn. 10:30; 14:9). As to Jesus’ essential nature, He was equal with the Father; but He voluntarily subjected Himself to the limitations of a human body.

“My Father is greater than I.” He is not implying that He is less than God. He is as much deity as the Father and the Spirit, but the Father is not subject to human limitations like Jesus is in His humanity. In His earthly ministry Jesus was subject to the Father functionally. The way They function together has a hierarchy of authority within the Godhead, but they are in perfect unity together—Father, Son and Holy Spirit—all equally God.

- F. **I have told you before it comes:** Jesus said these things in advance to strengthen the faith of His disciples who later understood Jesus’ death as fulfilled prophecy. Prophetic revelation given in advance shows God’s people that God knows what will happen and is in sovereign control over the events. This brings confidence and clarity. Jesus gives prophetic insight beforehand so that His servants will not quit in the face of pressure. It is significant that Acts 2:17 will be on “all flesh.”

He said, “I told you before because I want to strengthen you so when you see My death is actually a fulfilled prophecy and not the devil winning, you are going to say that there is a divine purpose in this.”

Prophetic revelation, those few personal promises we have—I mean we have the biblical promises but those few promises that a believer will have that the Holy Spirit gave them in a dream or prophetic encounter somehow—when we carry those, and then it begins to happen, even little by little, the Lord is letting us know that He is in sovereign control. He lets us know that those promises are important to Him and are certain to come. “I am the One who told you. I am in control, so trust My timing. Those promises are dear to me, and they are sure to come to you.”

The point of it is so that the people do not quit. He said “So you believe!” which means you do not quit. Not to believe means to cave in, in despair, and say, “Aww, forget it! I am just tired of pressing in for this great breakthrough. Forget it!” He said, “No! Keep on believing, pressing in for the breakthrough!” That is the idea. He is not talking about the simple believing that Jesus is the Messiah. Stay engaged, stay in the tension and the struggle. I think it is really significant that in Acts 2 it says that the Holy Spirit is coming on all flesh in dreams and visions! All believers are going to operate in the Holy Spirit in those years up to the return of the Lord. That is remarkable.

- G. **I will no longer talk much with you:** Jesus knew prophetically that He only had a short time left to share more very important things with them before the Romans arrested Him. We greatly esteem John 13-17 as the truths that Jesus felt were essential as His last words to them before He died.

³⁰I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me...³¹Arise, let us go from here.” (Jn. 14:30-31)

Jesus said, “I will not talk much longer for the ruler of the world is coming and he has nothing in Me.” In verse 30, He said, in effect, “I am at the end of My conversation.” In verse 31, the very next verse, we will see in a few moments He says, “Let’s go and leave this room right now!” because they are at the Last Supper. He says, “Let’s leave and go to another place to talk,” and we will get there in a minute.

He said, "I am not going to talk much longer, I have a short amount of time." Let me just make up a timeframe. He is saying, "Hey, I only have an hour or two left, maybe more, but I have some more things to tell you!"

They are thinking, "What do you mean you only have an hour or two left?"

He did not say that; those are my words. But, "it is very, very short and we have to leave this room right now."

"Why?"

"Because the ruler of the world, Satan, is coming!"

"In what way is Satan coming?"

"He is coming in the person of Judas bringing the Roman guard to arrest Me. Judas left this place, and he knows where we are at right now, and so we are moving right now." I believe He is moving by the Spirit of prophecy so He said, "and he will be here in a minute." Or whatever, that is my opinion, and so they go to another place.

1. Why did He wait so long to teach them the truths of His deep union with them (Jn. 14-15)? About six months earlier, Peter had just begun to understand that Jesus was the Messiah, the Son of David but none of them understood that Jesus would die in Jerusalem (Mt. 16:20-23).
 2. Jesus progressively taught them truths that would be more challenging for them to believe. After they grasped that He was the Son of David, then He had to convince them that He was divine, and then convince them that He must die and then that He would live 'in' them.
 3. He wanted them to understand that by living "in" them that He would talk to them even more after He died than He presently did (16:7) and in this relationship He would equip them to lay a foundation for the Church that would impact all nations before He returned (Mt. 24:14). Then together they would be used to fill the millennial earth with God's glory (Jn. 17:21-26).
- H. **The ruler of the world is coming:** Satan came in the person of Judas bringing the Roman guards to arrest Him (13:2, 27). I assume Judas brought the guard to the upper room first (14:30-31; 18:1-4).
- I. **The ruler of this world has nothing in Me:** Jesus' death was not an indication that Satan had won a victory over Jesus. Satan had some control over the events associate with Jesus' death but had no authority over Jesus who voluntarily submitted to death to fulfill God's will (Rom. 8:32). Satan gained no advantage or anything at all by killing Jesus. Satan was defeated at the cross (Col. 2:15). Jesus did not want them confused by Satan's involvement His death. Jesus rebuked Satan who was speaking through Peter to try to persuade Jesus to not go to the cross (Mt. 16:22).

³²**He who did not spare His own Son, but delivered Him up for us all... (Rom. 8:32)**

¹⁵**Having disarmed principalities and powers...triumphing over them in it [the cross]. (Col. 2:15)**

²³**...Him, being delivered by the determined purpose and foreknowledge of God... (Acts 2:23)**

He said, "I want you to know that Satan, the ruler of the world, is coming in the person of Judas and the Roman guards." Not that they are all demons—that is not the point—but they are being motivated by demons. He said, "I want you to know that he has nothing in Me. He has no victory over Me at all. He is not gaining any victory at all, so do not be nervous about the ruler coming. We are just going to leave the room, and we are going to go to another place. And then we are going to go to the garden. They will be here in a few minutes."

The reason we want to see that urgency is because He is going to teach them John 15 and 16, which are the last words He has for them. What would Jesus say if He only had an hour left? It is John 15 and 16. He has already emphasized why chapters 13 and 14 are important. Now He is saying, “I have a few more things to tell you. These are My last words.” I mean, how important are John 15 and 16? Satan had some control over some of the events that took place, in deceiving Judas, in this, that, and the other, but he had no authority over Jesus. Jesus was voluntarily submitting Himself to the Father’s plan.

Look at Romans 8. Paul said, “The Father did not spare His Son.” Listen to this: the Father delivered up Jesus to the cross. Satan tried to stop Jesus from going to the cross That was when Peter rose up in Matthew 16 and said, “You cannot go to the cross!” In Matthew 16:23, Jesus said “I rebuke you, Satan! I am going to the cross!” Satan did not want Jesus going to the cross. Jesus was resolved, and His face was set like flint to go to Jerusalem, it says in Luke 9, to die.

Satan was going to use Judas to bring guilt on the Jewish nation and on to the Romans. He was going to get everybody as guilty as possible, so he is using Judas to get more people liable for the sin against Jesus. However, it was not to kill Jesus, because he lost that battle. Jesus was offered up by the Father as a perfect sacrifice of love. Satan was disarmed. He was defeated by the cross. He did not trick Jesus and say, “Aha, I gotcha! I killed You!” and, “Oh no! He rose from the dead!” No! Satan did not even want Him to go. He defeated Satan on the cross. This was the predetermined plan of God from the beginning.

VI. JESUS’ PERSPECTIVE OF HIS DEATH—LOVING THE FATHER (JN. 14:31)

- A. Jesus’ obedience unto death was the most costly display of love for the Father in all of history. Jesus knew that in God’s timing “every living being” would know the truth—that He embraced the cross out of love for God (Phil. 2:11). “I love the Father” will be stamped over His story forever.

³¹But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here.” (Jn. 14:31)

⁸...He became obedient to the point of death...⁹Therefore God also has highly exalted Him...

¹⁰that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹and that every tongue should confess that Jesus Christ is Lord... (Phil. 2:8-11)

²⁴Then comes the end [of the Millennium] , when He [Jesus] delivers the kingdom to God the Father...²⁸When all things are made subject to Him [Jesus in the Millennium], then the Son Himself will be subject to Him [the Father] ...that God may be all in all. (1 Cor. 15:24-28)

We are looking at John 14:31. I will not read all of these verses but give you a little bit. Jesus knew that He would be fully vindicated in the Father’s time. He knew that every living being would know the truth about Him. Look at what He said, “The world is going to know that Satan did not defeat Me, I am not a false Messiah. I am not a failed Messiah. I am not a fraud! Everyone is going to know that I did this out of love for the Father!” Every single creature in heaven, on earth, and under the earth, Philippians 2 says. Every being angelic, demonic, believer and unbeliever, every living being will bow before Him. Everyone will know! And then He says, “They will know that I did this because I love the Father.” He said, “The Father gave Me a commandment and I did it.” This is the most costly display of love for the Father in human history. Jesus is stamping over history—I mean for billions of years Jesus has stamped over history—“I love the Father! That is who I am and what I did! That is what I am about! I obeyed Him out of love! I am not being defeated!” This is glorious! It is agony for a while, but it is glorious.

B. Jesus knew that God would vindicate His obedience to Him in the Father's time.

¹⁹The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children.” (Mt. 11:19)

³⁹This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. (Jn. 6:39)

Jesus knew that God would vindicate His obedience. Earlier, in Matthew 11, He said, “They think I am a drunkard and a glutton. I tell you wisdom will be justified. The wisdom of My life will be proven by what it produces, My children. You wait and see if My lifestyle was not vindicated by the offspring of what I do.”

“This is the will of the Father,” He said in John 6:39, “that all that the Father has given Me I will not lose anything!”

C. There are two perspectives of Jesus' ministry—in the eyes of men it appeared to be in vain (49:4), but in the eyes of God it was glorious. Jesus was confident in God's evaluation of His life (49:5).

⁴“I said, ‘I have labored in vain, I have spent My strength for nothing and in vain; yet surely My just reward is with the LORD...’ ⁵I shall be glorious in the eyes of the LORD.” (Isa. 49:4-5)

D. **As the Father gave Me commandment, so I do:** Jesus' willingly submitted to the Father's command to go to the cross to die. He sent Jesus to the earth for this purpose (Jn. 12:27). Jesus' love for the Father is the model for our expressing our love to God.

²⁷“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour?’ But for this purpose I came to this hour.” (Jn. 12:27)

“As the Father commanded Me, that is what I am doing.” What Jesus did said, “I told you to love God by obeying Him. I am obeying the Father. This is not even My plan. It is His plan. He sent Me for this purpose, to die! And that is the command I am obeying.” And so His love for the Father is the model for us.

E. **Arise, let us go from here (14:31):** Jesus told them to rise up from the table to go to another room. It is assumed by many that at this time Jesus left the guest-chamber where they ate the meal to the to a room in the temple complex or close by. The words in 15:1 lead us to assume that they were spoken in the same building or under the brightness of the full moon at Passover in some corner of the temple area, or some private place on the way to Gethsemane. They went “out” of the temple complex (?) to cross the Kedron to enter Gethsemane until after His prayer in John 17 (Jn. 18:1).

¹When Jesus had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden...²Judas, who betrayed Him, also knew the place; for Jesus often met there with His disciples...⁴Jesus therefore, knowing all things that would come upon Him...said to them, “Whom are you seeking?” (Jn. 18:1-4)

He said, “Hey, let's leave here now.” You can read this on your own. I believe that He knew that the ruler of the world was coming after Him, so He went somewhere else to talk a little bit. I have a little bit on that. I believe He had a stop or two before He got to the garden.

Then they grabbed Him in the garden because Judas said, “Well, He was supposed to be at the dinner. He might be here, but I know they go over there!” and so probably He bought a little bit of time by moving a little bit because He wanted to give them John 15 and 16. Well, beloved, I want to tell you that there is one Man who would mark all of human history, and His statement is, “I love the Father with everything that I did!”

Amen and amen, let's stand before the Lord.

What if the Lord would look at you on the last day and say, "This is he who loves Me!" What if He said those words with His own mouth about your life? Not even just "Well done," but, "This one I can tell you for truth, he loved me, she loved me!" Could you imagine such a statement? It is within reach of everyone!

This is he who loves Me! What a life vision!

Oh, the way You love the Father, Jesus! Holy Spirit, bring to remembrance the promises You have given us five, ten, twenty years ago. Bring to remembrance the grace we had to respond. Bring it back to us. Lord, show us again those things we will care about on that last day when we stand before You. Holy Spirit, come. Teach us, Holy Spirit. Teach us these truths that might be new to some of us. Teach them to us like You taught the disciples.

Come Holy Spirit, come and mark our hearts with the fire of love. Seal our hearts with the fire of Your love. Holy Spirit, living flame of love, come and touch us. Come and baptize our heart with fire, living flame of love. Come and mark us. Spirit of truth, speak to us, remind us.