

## **Session 14 The Life That God Calls Great: Loving Jesus (Jn. 14)**

Today I want to talk on a subject that I call, “The life that God calls great,” seen in John 14. It is a great blessing that the human race has clarity on what God calls “great.” We have no question—there is no guessing because we will all stand before the Lord on the last day. To have this knowledge of what God calls great is indescribably glorious, because we do not want to spend our life guessing and then stand before Jesus and be shocked.

This is session 14 in our series on John 14. Stuart and I have taught for 2 semesters on Friday nights on John 13-17, and we will continue over the next year or so to cover all of John 13-17. I am giving this final session of John 14 because I feel so stirred that we all need to be challenged by what the Lord is saying here.

I have a 2-page handout that I have given you this morning, but I also have a 4-page one on the internet. Some of you have the internet copy which does not have exactly the same designations on the outline, but I will make it clear as we go through.

### **I. JOHN 13-17 IS THE GREATEST TEACHING**

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

***<sup>19</sup>Whoever 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)***

***<sup>41</sup>...for one star differs from another star in glory. <sup>42</sup>So also is the resurrection of the dead. (1 Cor. 15:41-42)***

John 13-17, these five chapters are the greatest teaching given by the greatest teacher in human history. I want to say that again. There is nothing, even in Jesus’ teaching, that equals these 5 chapters in terms of insight about God’s heart and His ways. He spoke this on the last evening, Thursday night, at the Last Supper before He died on Friday, He unpacked these 5 chapters—it is called the Upper Room Discourse.

These chapters were used by the Lord to prepare the disciples to face the conflicts and troubles they would face immediately after that evening. The troubles began that night. This teaching had a significant immediate application. But I believe the **ultimate application** of these five chapters is in the generation the Lord returns when there will be great pressures and temptations and troubles on the earth. It is in this hour that the Lord will equip, I believe, a billion believers to walk with an overcoming heart. These five chapters are very important to equip the end-time Church to walk with a vibrant spirit and in that overcoming heart of the Bride (Rev. 19:7).

I would begin these five chapters by going back about two years earlier when Jesus gave the Sermon on the Mount. About two years before His final message here in John 13-17, we see in Matthew 5 where He introduced this idea. Over the next two years He elaborated on it—but here, in John 13-17, He gave more detail than any other time. It began about two years prior in the Sermon on the Mount when Jesus made this radical, disturbing statement, but exciting as well. Nobody has ever said anything like this. He was talking about believers who are saved by the grace of God, standing before the Lord on the last day in the age to come.

He says, “I want to tell you,”—Matthew 5:19, in the Sermon on the Mount—“Whoever breaks or dismisses, even the least of what I am telling you”—the eight beatitudes (Mt. 5:3-12) and the Sermon on the Mount (Mt. 5-7); who teaches or encourages and emboldens others to dismiss these ones—“they **are** in the kingdom of heaven, but they will be called **least**.” But “whoever”—that is my favorite word—anybody who “embraces these teachings and encourages others and strengthens or encourages others to obey them will be called great in the kingdom.”

That is a remarkable statement because both groups here are in the kingdom of heaven. Both groups are in the resurrection. What Jesus is talking about **here** is that the “Father will call their life choices great.” He will say, in effect, “The way you chose to spend your time and money and the choices you make—I am declaring before you—I call them great.” It does not mean their ministry impact was really big. It does not mean they accomplished a lot of things in outward achievements (though that is good to do), but He says, “No, that is not it.” Not, it is the way they had engaged their heart. It is based on the size of their heart responses.

This is for anyone. Maybe you will teach someone one-on-one, or maybe you teach a couple children in your neighborhood, maybe nobody listens to you, but to whomever is in front of you, you say, “Hey, I want to try to urge others.” That person can stand before the Lord, and the Lord can call his life choices great. If they have done this on those years leading up to them standing before the Lord. It is never too late to start this journey. Someone might be 80 years old. Go now. Start now. Get a history for however long you have. Go for it.

Paul taught this same idea, but it said it a little differently in 1 Corinthians 15:41—it is on the teaching notes here. This is a new idea to some, but it is really a clear idea in the Scripture. “For one star differs from another star in glory.” And that is true: there are billions of stars; they all differ in glory. “So, also everyone in the resurrection will differ in glory.” The Bible is clear, **all believers have equal significance and value** before the Father. Even the least in the kingdom. Their significance and value is equal. But everybody in the age to come—the resurrection—every person will have a different spiritual capacity even as the angels do. There are angels that have far greater spiritual capacity than other angels (see Rev. 18:1). They will also differ in rewards. Paul described that some believers that they will be saved as though by fire. That is, they will suffer loss of all the rewards they could have had (1 Cor. 3:15). Other believers will be greatly rewarded because of their life choices. We will all differ in responsibility.

We will all differ in our function in the age to come. Jesus is referencing this because in the age to come, God will say about some that “their life choices were great.” On the other hand, though loved by God, God will say about others that “their life choices were least.” He is not angry at them, though He will make such declarations.

Jesus is saying, “Do not be shocked by this, that some will be called great and some will be called least.”

I have prayed over the years, “**Lord, shock me now. Do not shock me then. Tip me off now. I want to know what You call great.**” Here Jesus was not calling us to try be great by having a big ministry impact or to make sure we accomplish big things. He was saying, as it were, “Make sure you respond in a great way at the heart level as consistently as you can by laying hold of this in the grace of God.”

- B. John 13-17 is the greatest teaching given by the greatest teacher in history! Jesus spoke this to the leadership of His new Church to prepare them to walk in a way that the Lord calls “great” and to thrive spiritually even in the face of intense pressures and temptations that they would face.

Jesus spoke John 13-17 on the Thursday night before He died on that Friday. I want to highlight again the value of John 13-17—it is the greatest teaching given by the greatest Teacher in human history. The point I want to make by calling it His greatest teaching is to give the reason why on Friday nights I and Stuart have

already devoted two semesters to teaching on John 13-17. Lord willing, we plan to do another 3 or 4 semesters on John 13-17. In other words, we plan to take a couple years focused on John 13-17—myself and Stuart have already done about 25 messages. We will plan to do maybe 100 total – going verse by verse, line by line, through these five chapters (Jn. 13-17). I am really doing it partially out of “sanctified selfishness;” I want to bring my own heart through these passages. I want to mark my own heart by digging and searching them out.

Something I have found to be true about John 14—it is the most detailed passage on the first commandment in the Bible in terms of the dynamics and the truths involved in walking out wholehearted love for God. John 14 is clearly the most detailed passage in the Scripture about loving God. At a quick read through it, you might not see that. This is our fourteenth session on John 14, and next semester we will teach John 15 verse by verse, and then the next semester John 16, then the next semester John 17—probably 15 sessions for each chapter.

You don’t need to come to the Friday night meetings, since all of them will be live and then archived on the internet with video and handout along with the transcripts. But I want to urge you sometime in the days ahead to say, “I want to go somewhere in these five chapters.” They are very significant for the end-time Church.

1. Millions of believers will be equipped by the truths, promises, and commands set forth in these 5 chapters to be overcomers walking as Jesus’ prepared Bride (Rev. 19:7) in context to the most intense persecutions, temptations, and difficulties in history (Mt. 24:21). The truths in John 13-17 define the way of the heart of the overcoming Bride in the end times.

***7“...the marriage of the Lamb has come, and His wife has made herself ready.” (Rev. 19:7)***

2. The book of Revelation is the most glorious love story in which Jesus releases His judgments against the Antichrist—while orchestrating the greatest revival (“the billion soul harvest;” 7:9), the supernatural transformation of the end-time Church from a Laodicean spirit of compromise to a prepared Bride (19:7), and the deliverance and salvation of Israel (12:13-17), followed by Jesus filling the earth with God’s glory in the millennial kingdom (20:4-6).

- C. Two days earlier on Tuesday, Jesus defined loving God as the “first” and “great” commandment (Mt. 22:38), thus identifying it as the Spirit’s first priority in the kingdom, the “first” calling for our life, the promise we pray for “most,” and the most reliable definition of a “great” life.

***<sup>37</sup>You shall love the LORD...<sup>38</sup>This is the first and great commandment. (Mt. 22:37-38)***

We see in Matthew 22:38, two days earlier on Tuesday (because right now in John 14 is what He said on Thursday night in the upper room) He made, in my opinion, one of the most dramatic statements that was made in human history in terms of insight— He defined loving God as what God considers “first and great”—that is one of the most significant important declarations in history because we are not left guessing about what God calls “great” and what priorities are “first.”

Two days earlier, on Tuesday, He spoke Matthew 22:38. So, now on Thursday He is elaborated on that statement. In Matthew 22:37, He exhorted them, “You shall love the Lord your God...” It was a well-known exhortation that we find a number of times throughout the Scripture. But here is the **new information** that had never been said before by anybody—it is in verse 38 of Matthew 22—that God defined this as “first and great.” He wanted us to know this is the Spirit’s first emphasis for our life. And it is the Spirit’s “first” prophetic word or emphasis to the Church at this hour of history (and in every hour of history too). This is the number one thing God cares about in your family, in your kingdom marketplace assignment, in your ministry—it is to love

God, and inspire others to embrace this in life as the fruit of our ministry labors. That is number one—it is “first.”

It is to be our “first” prayer focus. Many believers have not thought of that, and I am not saying that “Bah humbug! they are bad Christians because they have never thought of making loving God their ‘first’ or primary prayer focus for their life.” But this **is** to be our first prayer focus in our life—it is not our only prayer focus but the one that is “first” or the one that we are most engaged with before the Lord.

Now, if that is a new idea, some of you might say, “Ok. Hey, ok, the first. I get it.”

Jesus says added that loving God is what God calls “great.” There is no mistake about it. If you reach for this (I did not know of anyone who does this perfectly) but reaching for this in what He is calling us to do. And we can do that even in our weak humanity by the grace of God. Jesus is telling us, “The Father will call this great.” There is no mistake. We know what greatness is in God’s sight. I want to stand before Him and hear Him say that “my life choices were great.”

- D. Jesus’ last prophetic declaration over Israel was, “You shall love the Lord” (Mt. 22:37). Moses prophesied Israel would love God with all their heart in the end times (Deut. 30:1-6).

***<sup>6</sup>The Lord...will circumcise your heart...to love the Lord...with all your heart. (Deut. 30:6)***

This is a very well-known prophesy in Deuteronomy 30 given by Moses right before he died. He was talking about the people of God at the end of the age—that God’s people will be anointed to walk in the first commandment—thus their heart will be circumcised, empowering them to love God. Throughout church history this has been available by the Holy Spirit in the new covenant—but there is going to be a massive release of the grace of God globally to enable God’s people to walk in this. And here is Jesus on Tuesday declaring this promise over Israel in Matthew 22:37. It is important to know that this was His last public declaration over the people of God. He is in Jerusalem. Somebody might ask what would Jesus say if He had one more message? I know for sure. It is His message in Matthew 22.

He ends it with this declaration, and when He says, “You **shall** love the Lord your God,” He is prophesying over Israel and even including all the people of God through church history. He is not only saying “You **ought** to love the Lord your God.” He is saying that. He is also saying, “I say by the Holy Spirit. You **shall** love the Lord your God. I will return for an equally yoked Bride. I am coming for a people who love Me with all of their heart. My leadership over history will end that way at My coming.” So, this is actually prophesying what they will do as well as teaching them what they ought to do. It is His final declaration, and then His public ministry is over. That is very significant, and I am moved by that.

- E. Jesus connected His promise to answer prayer in 14:14 to the Spirit empowering them to love Him in 14:15-16. It takes the power of God to love God with all our heart. The Spirit’s greatest work is to empower people to love Jesus. God is glorified most as people walk in obedient love for Jesus.

***<sup>14</sup>If you ask anything in My name, I will do it. <sup>15</sup>If you love Me, keep My commandments...***

***<sup>16</sup>the Father...will give you another Helper...<sup>17</sup>the Spirit of truth... (Jn. 14:14-17)***

Now we move on to John 14. Again, John 14 has the most information concerning the dynamics involved in walking out the first commandment of loving God with all of our heart. You might read it and not catch this point at a quick read. But when you break down John 14 phrase by phrase, you can see this point and how significant this chapter is to loving God. It is the Lord showing us. This is where so much insight to be empowered to walk out the first commandment.

*We are jumping into John 14 right in the middle of the chapter. We are starting in verse 14. Some of us are so familiar with this promise in 14:14 that it might not continue to strike us how great a promise it is. But this promise in 14:14 at face value is stunning. Are you kidding? Look what He says in John 14:14. This is Jesus “the Genesis 1 God in a human body” talking to us. This is like a “blank check.” Anything you want.*

*Now the qualifier is found in the verses before and after verse 14—anything “in the will of God” that you want. Anything. It has to be in the will of God. “I will do it for you if you ask Me.” But you have to ask Him. It will not automatically come to you. You need to engage with Him by asking Him what we want. Then He will give it to you.*

*Then notice the next verse—14:15—it is very significant. He said, “Now that I have told you that if you will talk to Me and engage with Me, I will do anything...” In 14:15, Jesus highlighted the very first topic on His heart after promising to answer any prayer—that we “love Him with a spirit of obedience.” And then in verse 16, the very next verse, He knows that no one has the strength in themselves to love God. So, He promised to send supernatural help in giving them the Holy Spirit. Follow Jesus’ progression of thought—“Ask Me anything (14:14), especially for the grace to ‘love Me with a spirit of obedience’ (14:15), and I will give you supernatural help if you really want this (14:16). It is yours to have.” I mean, what a remarkable statement!*

*Now we know it takes the power of God to love God. It takes God’s power. He has to inspire our heart, give us living understanding; our mind has to be illumined just phrase by phrase, little by little. We need the Holy Spirit’s work to do this. We need the Holy Spirit to do this. But Jesus said, “Ask anything particularly about loving Me, and I will give you the Spirit, **if** you will talk to Me about it. You will walk it out little by little. But you will see that I am willing to take you further than you ever imagined in mature love for God—but you must ask Me!”*

- F. When Jesus said to “ask anything” (14:13), He immediately focused them on the grace to love Him (14:15). The ultimate “anything” we can ask for is the grace to walk out the first commandment. We are to pray with faith for the Spirit to “impart the Father’s love for Jesus in our heart” (17:26).

***26“...that the love with which You [the Father] loved Me may be in them...” (Jn. 17:26)***

*When Jesus said to ask anything in 14:14, He immediately focused them on the grace to love Him in 14:15. It is just a few moments later (maybe an hour or two, we do not know) that Jesus actually modeled this prayer. In John 17, He prayed the “ask for anything” promise to His Father, He actually modeled in John 17 what He just taught in John 14:14-16. Just before He went to the garden of Gethsemane in 18:1, He prayed to the Father as seen in John 17, but look at John 17:26, “Father, the love with which You loved Me, will You impart it to weak human beings? Father, here is My ultimate request or My highest request. I am asking You that they would walk in the first commandment—that they would love Me with the very love that You love Me with.” That is so big! To love Jesus with the Father’s love for Jesus. Loving Jesus like the Father loves Jesus. Jesus could have stopped and said, “Back in chapter 14, this is what I meant when I exhorted you to ask Me anything and then directed you to love Me you with obedience to Me. I will take your heart further than you might ever imagine.”*

- G. He repeated His promise to ask for “whatever” (Mk. 11:24)—similar to what He said to Solomon.
  - 24...whatever things you ask...believe that you receive them, and you will have them. (Mk. 11:24)***
  - 7...God appeared to Solomon [in a dream] and said to him, “Ask! What shall I give you?”...  
10“Give me wisdom and knowledge...” 11God said to Solomon: “Because this was in your heart,  
and you have not asked riches...or honor...nor...long life...12[Therefore] wisdom and knowledge  
are granted to you; and I will give you riches, wealth and honor...” (2 Chr. 1:7-12)***

Now this promise to “ask anything” was spoken by Jesus on Tuesday morning in Mark 11:24. On Tuesday morning, He introduced this promise in Mark 11:23-24, and I have this on the extended notes, “Anything you ask for, if you believe that you receive it, if you believe I am listening to you and I am releasing it to you, then you will walk in it.” Mark 11:23-24 is a passage the Lord has used in the last four or five decades in a major way globally. Mark 11:23-24, “Ask anything you want. Believe you receive it. You will receive it because you believe the Lord is listening to you with pleasure and delight and agreement.”

And that has been the main verse in what is commonly called “the Word of Faith movement.” This faith movement in the last 40, 50, 60 years has spread across the world. It highlights an anointing of the grace of God to lay hold of divine resources and to believe God to release His resources into the earthly realm using faith. It has resulted in great blessing—I am grateful that the Holy Spirit has highlighted this truth to exercise our faith to ask anything (Mk. 11:23-24). Undoubtedly many people have misused the truth, and they have stumbled. I do not want to go into all that. But I do know it was a Holy Spirit move of God to highlight this in the generation that I believe will lead to the generation that He returns. He wanted this truth made known across the body of Christ, and for 40 or 50 years He released the wind of His Spirit on this truth to “ask anything, believing you have received it.” When you believe prayer requests that the Lord is in agreement with—He will release it to you.

Well, this very reality or promise was given to Solomon a thousand years before Christ. The **first official act that is recorded after Solomon became king** was to worship the Lord at the tabernacle of Moses at Gibeon (David had taken the ark into Jerusalem). Gibeon was the only place where the priests could offer sacrifices on the bronze altar. The offering of a thousand burnt offerings **was the first event of Solomon’s reign**, which thus began with a national act of worship.

Solomon had a dream the night before. The Lord stood in front of him saying, in effect, “Solomon, I will give you a passage that I will not speak with my own mouth until Mark 11:24.” The Lord was giving Solomon a blank check here. Solomon asked for wisdom and knowledge of God from God to lead God’s people (2 Chr. 1:10). God was testing Solomon to see that it was in Solomon’s heart to make his **first priority** to ask the Lord for more wisdom and knowledge of God so that he could rule God’s people better. The Lord appeared to Solomon in a dream one night. So, here it was like Jesus standing in front of him, and He could have added, “Hey Solomon, I am going to give you a promise that I will speak again with My own mouth in Jerusalem 1,000 years later in **Mark 11:23-24**. But I am giving it to you this night ahead of time. Here it is, Solomon: You can ask Me for anything that you want.”

Solomon said, “I want wisdom and knowledge. I want the wisdom and knowledge of God, and I want wisdom and knowledge from God to lead His people. That is what I want.”

“Solomon, are you sure? You can ask Me for anything that you want.”

“I want knowledge of You and from You to lead Your people.”

Then the Lord says this beautiful thing, “Good, Solomon, I will give that to you and more (2 Chr. 1:11).” The Lord was testing Solomon. He was going to give him whatever he wanted. He says, “But because it was in your heart to make the first request to Me the highest request to gain wisdom and knowledge of Me and My leadership so you could bring My people into greater measures of My will and blessing though you could have used this opportunity to ask for riches, honor and long life, you did not. So, I am going to give you the wisdom and the understanding **and** I am going to give you the riches, honor and long life. You asked for this as your highest thing.”

*I believe that in the last fifty-plus years the Lord has anointed this message of “ask and believe and you will receive it” (Mk. 11:23-24). Again, this is the language of the Word of Faith Movement. He was testing the global body of Christ. He was saying, “Would you ask Me for knowledge and wisdom of My heart? Would you ask Me for the thing that I prayed for in John 17:26—that you would receive more of the Father’s love for Me or will you make your number one priority to ask for riches, honor, and long life?” Though those are biblical things to ask for, I believe many stumbled in being preoccupied more with receiving riches and honor than in growing in love for Jesus. The Lord would have that they asked the other and that they would have ask for riches and honor and more as their secondary focus.*

- H. The greatest pleasures available to the human spirit are the spiritual pleasures that come to us as **God reveals God** to us—empowering us to love Him. We are freed from the **inferior pleasures** of sin by experiencing the **superior pleasures** of the gospel. He contends for our liberty and joy. We were created for love—so we only thrive as God reveals His love to us and *imparts* it in us.

*The pursuit to walk in the first commandment is the key to liberty in our life, to liberty and fullness in our life. I have written here that the greatest pleasures available to the human spirit are spiritual pleasure. There are natural pleasures, and there are a number of them—God is the author of them. However, we can abuse them, and the enemy can distort these God-ordained physical pleasures—there might be five or six categories of these physical pleasures of which the Lord is the author. They are not sinful in themselves. The enemy perverts and twists them, but the **greatest** pleasures are actually **spiritual**—when God reveals God to the human spirit. When God the Holy Spirit releases even a little installment of insight about the beauty of the Father or the Son, just a little bit of this is significant. Over the years, a little bit of this goes a long way. It empowers us to love Him. So, Jesus is calling us to walk in love that is manifested by obedience.*

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

<sup>15</sup>***If you love Me, keep My commandments...<sup>21</sup>He who...keeps them, it is he who loves Me...***

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

*I want you to note this. This is really an important point in John 14. The call to love God with obedience is the theme most emphasized in these five chapters (John 13-17). The calling to love God linked with a call to obey Him is the most emphasized truth in the greatest teaching in human history. Do not lose the significance of that. The greatest teaching by the greatest Teacher and what did He emphasize most? Here you have it right here. Many in the body of Christ have lost sight of this, but I believe the Holy Spirit is going to plumbline the end-time Church with living understanding and an anointing seen in the spiritual application of **Song of Solomon 8:6** to release the fire of God’s love on the human heart.*

*He is going to empower a billion believers to walk in this. I want to be a part of that company walking in it. I encourage us all to pray, “Lord, I want everything that You will give the human spirit in this age. However, much You will give, I want it. I want to know how far You will let me go.” I do not want to, like, “squeak in” at the very end and hear Jesus say, “that I was saved as though by fire” (1 Cor. 3:15). I am not interested in that. What I want—and many of you have the same spirit—we want the fullness all that God will give the human spirit in this age and in the generation He is returning. He is giving more at that time frame than any other time frame. What a glorious time to be alive! There will be greater pressures and there will be a greater anointing in that generation upon the end-time Church.*

*But look at this in John 14:15. Five times He says it in John 14:15, “If you love Me, you will obey Me.” Verse 21, “If you love Me, you will obey Me.” Verse 23, “If you love Me, you will obey Me.” Verse 24, “If you do not obey Me, you do not love Me.” Verse 31, “I love the Father. I obey Him.” I mean, this is rapid fire. You cannot miss it. Is there anything more clear than this? In the greatest teaching that He gave the greatest emphasis in five statements in a row, boom, boom, boom, boom. He says, “This is the way to liberty,” and Jesus connected obeying Him with loving Him.*

- J. Jesus defined loving God as being deeply rooted in a spirit of obedience. He calls us to love God on God’s terms or by His definition of love. He is the most qualified to define love (1 Jn. 4:16). There is no such thing as loving God without seeking to obey Him. The distorted grace message promotes sentimental definitions of love that minimize obedience to Jesus—it is a deception. Jesus never apologized for calling His people to holiness as if it was “negative.” He contends for our greatness.

*He defined loving God as being deeply rooted in a spirit of obedience. God calls us to love Him on His terms. We do not get to shift the definition of what loving God looks like. We must love God on His terms. He is the most qualified Man in history to define love. There are many different definitions of love that have emerged in the culture today, and many of them have found their way into the mouth of believers and even into messages from pulpits. The secular definitions of love are contrary and minimize Jesus’ definition of loving God. We cannot do that. We cannot use the sentimental definitions of love in the culture that minimize obedience to Him because Jesus is not saying, “Sorry, guys. The “bad news” about the good news is that you have to deny yourself.” No. He is not apologizing for calling us to deny our flesh—this is not bad news. He is saying this is where the liberty of the human spirit is. This is where your greatness will be found. This is where satisfaction in your life in the Spirit will come to the highest place. He is not apologizing at all.*

*Preachers must not dumb down the message of grace in their attempt to be nice and kind to people. Yes, I agree that we do not want to pile on people heavy burdens that are not required in Scripture. Jesus rebuked the Pharisees for putting heavy burdens on God’s people (Mt. 23:4). But to dumb down the grace of God is to lead people into a lifestyle where they are stuck in spiritual boredom, compromise, and dullness. I do not want you stuck in spiritual boredom. I want you to go as far as God will let you go in your obedience. You want to go all the way, not, “Lord. How far do I have to go in my obedience and in seeking God?”*

*The Lord would say, “Wrong question.” We were created for love. Wholeheartedness is the only way forward. This is where our greatness and liberty and joy are found.*

- K. Serving Jesus faithfully and denying our lustful desires are “the theater” that God chose for us to express our love to Him. Jesus takes this personally. Some think of lust as only about immorality, but lust includes covetousness, anger, bitterness, retaliation, complaining, slander, and more.

*Serving Jesus and denying our lusts those are two sides of one coin. This is the theater in which God has chosen for us to express our love for Him. He created us. He says, as it were, “I want you to deny your flesh, and I want you to serve Me. Even if you do not have a big impact, and even if in your flesh you do not like it, I want you to do that. And I have chosen that as the theater in which you will show your love for Me.”*

*Some people think of lust as mostly about immorality. But the biblical definition of lust includes far more than immorality. It includes lust about money, called covetousness, or lust to have things happen in our own way and in our own timing that often results in anger, bitterness, retaliation, or slander. There might be ten to twenty categories for what lust includes. My point is that lust is more than immorality. When I hold my tongue and do not slander, and I do not fight for my rights, and I refuse to put somebody down, and I hold back my speech because I love Jesus, the Lord takes this personally. He sees our love for Him in times that we restraint*

ourselves by denying the lust of our flesh. He wants us also to see that it is love for Him that is expressed in our restraints.

- L. Each of us has a different struggle according to our own personality and life circumstances. Thus, we each have a different “assignment,” from which we offer our gift of obedient love to God. Our love (and resistance of sinful lusts) is often weak and flawed, but it is still valued and honored by the Lord. Weak love is still real love—it is genuine. Our love is not only real when it is mature.

*Every believer has a different “assignment” in the Lord. We each have a different personality and have different life situations. Even people in the same family, living in the same home, have some things similar in their situation, but still it is unique to every individual with their unique personality. We each have a unique assignment in God in which we offer our gift of love to Him. We each express our love to Him by walking out obedience which includes seeking Him and denying ourselves—this is a glorious reality that He interprets as us loving Him. I like emphasizing that even our weak love is still genuine love for Him. Our love is not only real when it is mature; it is real when it begins. I say, “Lord, I love You, but my love is so weak. I do not want to complain. I do not want to retaliate when mistreated, and or walk in bitterness. These negative emotions continue to rise in me, but I resist them as an expression of my love for You.” He sees it. It is real love. He takes this personally, and it blesses Him.*

- M. Affection-based obedience is the most reliable—compared to duty-based or fear-based obedience. The King in Song of Solomon described His Bride’s heart of loyal love as a “locked garden” (4:12). The Bride described herself as lovesick (5:8). “We must be lovesick to be love safe”—Yo Herman.

***<sup>12</sup>A garden locked is My sister, My bride, a spring locked, a fountain sealed. (Song 4:12; ESV)***

***<sup>8</sup>...daughters of Jerusalem, if you find my Beloved, that you tell Him I am lovesick! (Song 5:8)***

*Affection-based obedience is the most reliable kind of obedience there is. And what I mean by affection-based obedience is obedience that is rooted in the conversation of “God, You love me, and, therefore, I am seeking to love You by my obedience.” I call that affection-based obedience. It flows out of our conversation with the Lord. Even though we might not be as deep in this as we want—we are still working our spiritual muscles to love Him.*

*There are other types of obedience in the Bible. I refer to duty-based obedience, or fear-based obedience, and they are actually biblical. In duty-based obedience we have to obey to be qualified for the next responsibility in the kingdom. True, obedience is required—Paul said that it was required for “stewards” to be found faithful (1 Cor. 4:2). We each have a stewardship that includes increased responsibility in the kingdom. “Okay, Lord, I want to obey You so that I become qualified.” Duty is good. But it is not the highest nor the most reliable form of motivation for obedience. Sometimes under the duty-based obedience one might say, “Ahhh, I don’t care if I get that next thing. I will just coast spiritually for a while.”*

*Fear-based obedience is powerful. It says that if you get caught in sin, then you will be in big trouble. That is biblical. Jesus presented that. But it also is not the highest form of motivation for obedience. Obedience that comes out conversation with Jesus in being loved and seeking to love Him back—that is the deeper and greater motivation for obedience. It is more sustainable.*

*I love the cry of the King to the Bride in Song of Solomon. In Song of Solomon, King Solomon spoke to the maiden who became his bride. Spiritually, it refers to King Jesus speaking to His Bride, the body of Christ. He described her as a Bride with a heart of loyal love. He looked at her and said, “Your heart is like a locked garden. There many defiling influences that can come into a garden. You are a locked garden. And you do not*

let your waters be polluted by animals or any other thing that might defile a garden.” Her heart was “locked” to prevent defilement; it was kept only for Him.

The Lord is raising up an end-time Bride who carries her heart as a “locked garden.” She is not asking, “What do I have to do to stay married?” She is asking, “Lord, how far will You let me go in my obedience and devotion to You?” She responded in the next chapter in Song of Solomon 5, saying to the others, “If you find my Beloved, tell Him that I am lovesick—I am sick with love. My heart is a locked garden for Him and Him alone.”

I love this statement by Yo Herman, “We must be lovesick to be love-safe.” He said that some time ago. You have to be lovesick to be love-safe. Yo is one of our beloved leaders here at IHOPKC.

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

- A. In 14:21, Jesus repeated what He said in connecting love to obedience in 14:15, then He added two promises—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)**

Believers are called to enjoy God’s manifest presence. We remember that in 14:15 Jesus said, “If you love Me you will obey Me.” Then in 14:21, He repeated it, “If you love Me, you will obey Me.” He then added two more promises. And, in 14:23, He said it all again, “If you love Me, you will obey Me,” then again added two additional promises. So, every couple verses He made the same declaration and then elaborated on it by adding two more promises in 14:21 and again in 14:23. These promises are critical to engage in because as we engage in the two promises in 14:21 with the two promises in 14:23—we see these four promises. In our quest to love Him with obedience these four promises empower our hearts.

We should respond by saying, “Thank You, Lord, for these four promises; show me more. Help me walk in these four promises.” These four promises motivate, equip, and empower our heart to love Him with obedience. I do not want to go into details on these right now. That is why we are spending 100 Fridays nights over the next year or two in doing a line-by-line-by-line teaching on John 13-17; But I wanted you to note that there are two promises in verse 21 and two more in verse 23.

Let’s read verse 21. He is repeating verse 15, “If you have My commandment and keep it, it is he who loves Me.” Then He gives two remarkable promises. He declared, “If you love Me – **My Father will love you.**” Wait. I thought He loved me first, and then I responded to His love for me. He said, “And not only will My Father love you, but I will manifest Myself to you.” The Holy Spirit will manifest God’s presence in and on your life. You will feel God. You will talk to God. He will talk to you. There is nothing greater than these two things. “My Father will love you, and I will manifest My presence, meaning, I will communicate with you in a way that you will feel it.”

This was not a promise that we would live in spiritual ecstasy every minute of every day—but there will be an on-going, life-giving communication between our heart and His. We will feel the power of it here and there in a more consistent way as time goes on. Those are two really big promises. Verse 23 has two big promises, but we are not going to do those today. **It is no longer just “I” but it is now “we” who live in my heart.**

- B. **It is he who loves Me:** This is one of the most glorious things that Jesus can say to a person. Analogy: If we measured “the stature” of the most godly and members of God’s kingdom in history on a scale of 1 to 10, some angels would be a 10 and some mature believers might be a 1 or 2. Jesus would be a billion on this scale, yet He esteems our weak service and obedience as “loving Him”—even as a love that is so valuable to Him. Thus, His gracious evaluation of our weak service as love is what defines our life as great. This makes our life indescribably glorious ( 1 Cor. 2:9; Heb. 2:7).

*Let’s isolate this phrase, “It is he who loves Me.” Or as the ESV says, “He it is who loves Me.” You can say it either way. Could you imagine it? You are standing before the Lord on the last day in the midst of a vast company in the Lord’s presence. And the Lord is evaluating your life, and there is a company of angels that are before the Father, and He points at you and says, “He it is who loves Me. This one loved Me on the earth.” Can you imagine Jesus saying that to you? He says, “This one made it his or her life ambition to love Me”—even if it is the later years of life—“he set his course to love Me.” Could you imagine Jesus saying that to you and the company on the last day before His throne? I cannot imagine anything more dynamic than that.*

- C. **Loved by My Father:** Jesus declared that “the Father loves” any who love Jesus (14:21, 23; 16:27). This most glorious reality is within reach by the indwelling Spirit as we fellowship with the Spirit. Only in John 13-17, and only from the lips of Jesus do we find this specific blessing declared—that some are *loved by the Father* “because of” their response to love and obey Jesus.

**<sup>23</sup>If anyone loves Me, he will keep My word; and My Father will love him... (Jn. 14:21, 23)**

*This is a very specific promise that means more than we might catch at first. He says, “And if you love Me this way”—this is beyond the introduction to the grace of God in salvation, He says—My Father will love you.” This has a very specific meaning. Jesus says this three times in John 13-17—two times right here in John 14:21. 23 and again in John 16:27. He says, “If you love Me, you will be loved by My Father. If you love Me, you will be loved by My Father.” In John 16, “Because you love Me, you will be loved by My Father.” Because we love Him. That is so intense. This language of the Father loving us—let’s look at this in detail.*

- 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). However, 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.

**<sup>27</sup>...for the Father Himself loves you, because you have loved Me... (Jn. 16:27)**

**<sup>19</sup>We love Him because He first loved us. (1 Jn. 4:19)**

*The idea of the Father loving us “because” we love God confuses some of us at first, because we do not understand the greater context of what He is saying—this very truth is declared with different terminology throughout the Scripture. It might confuses us because it appears to contradict the truth that **we love God because He first loved us** (1 Jn. 4:19). Meaning, “God so loved the world,” yet the world does not care about God, but God loves the world. Remember that God only loves in fullness. He cannot love in part, or He would deny Himself. He loves the unbeliever in fulness regardless of how they respond. God so loves the world. He proved it by sending His Son. It is clear in the Bible that we love God because He loved us. Our love for God springs out of the revelation of His love for us. There is no question. This is “Grace of God 101.”*

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

*Jesus is speaking of two different expressions of the love of God. He is not saying the same thing. He is saying two different things. Two distinct things. They do not contradict each other, but He is saying two different ones.*

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 die for them. His love for all the people in the world is not caused or motivated by their response to Jesus.

*Number 1: we are all familiar with the truth that God so loves the world. He only loves in fullness. He never loves less than in fullness. Before any of us were saved or even thought to obey Him, He loved us. As we understand that, it awakens love in our heart back to Him.*

*But number 2 is the new idea to some. I rarely ever hear this truth mentioned. It was only spoken this way by Jesus. He said it three times, and He only said this in His final teaching in John 13-17. Now this truth is communicated in other ways using different terminology. He is not talking about God’s redemptive love for every human being no matter what—He loves us all because we are all human and because He only loves in fullness. We have to receive this love to be saved.*

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).  
<sup>14</sup>“**Because he has set his love upon Me, therefore...I will set him on high...** (Ps. 91:14)  
<sup>17</sup>“**...My Father loves Me, because I lay down My life that I may take it again.**” (Jn. 10:17)  
<sup>21</sup>“**Well done, good and faithful servant; you were faithful...**” (Mt. 25:21)  
<sup>5</sup>**By faith Enoch was taken...he had this testimony, that he pleased God.** <sup>6</sup>**But without faith [confidence to persevere] it is impossible to please Him, for he who comes to God must believe...He is a rewarder of those who diligently seek Him...** <sup>35</sup>**Others were tortured, not accepting deliverance, that they might obtain a better resurrection...** (Heb. 11:5-6, 35)

*Number 2: He loves us in the sense that He enjoys our relationship with Him and the life choices of specific believers. He looks at their life choices and says, “Yes. Yes, I delight in them.” He is applying the word “love” in a different way than He did it in John 3:16. Here, He is esteeming the life choices of some believers. He enjoys and esteems the fruit of that person’s life. He enjoys His relationship with them. He delights in partnering together with them **because they so value His love**—they embrace His values and His leadership. They so esteem His love for them, that they embrace His values and know His heart. That is a remarkable reality.*

*Paul said this same concept but used different language. He said, “It is my ambition to be **well pleasing** to God” (2 Cor 5:9). He was not content to be saved as though by fire and suffering loss (1 Cor. 3:15).*

*I want to be well pleasing and have the Lord to look at my life choices and say, “Yes, they were well pleasing to Me.” That is glorious.*

John the apostle said, “I am the disciple who the Lord loves.” He meant that Jesus enjoyed His interaction with John and John’s life choices in a special way. He did not mean Jesus loved only John. He enjoyed His interaction with John because John embraced Jesus’ values and leadership in the grace of God.

The angel said this sort of thing to Daniel at least 3 times. God called him, “beloved.” He was 84 years old. He was beloved to God, and God delighted in entrusting more to Daniel.

Let’s consider an analogy in a human family. A good father deeply loves his son even though he is resistant, even rebellious. That father needs to exercise extra patience to relate to that son. He even feels some grief and tension and conflict in the relationship as that son constantly pushes back. He does not love him less. But he feels grief and has to relate to him through the grid of much patience. Yet he is delights to do that even as Micah 7:18 says that God delights to show mercy. Now consider the other son who embraces what his father values. He desires to work closely with his father, and he loves conversation with his father. They are going in the same direction. The father does not love the obedient son more, but he can enjoy the relationship more. It is enriching to engage in conversation and to labor with him. That is a similar reality in God relating to His children in the kingdom.

Jesus said it another way. He says to some, “Well done, good and faithful servant” (Mt. 25:21). This declaration, “Well done, good and faithful servant,” is probably the most used passage for pastors to say about people at their funerals. I have heard it for 50 years, The pastor assures the grieving family that the Lord says, “Well done.” I don’t think so. Not every believer hears that glorious statement. No. I don’t believe that the majority will hear it. The Lord loves them all, but only says, “Well done,” concerning life choices to some of them. He consider their life choice as great. He loves the things they have chosen and the way they spend their time and money, and the way that they talk about people behind their back. He loves the way they talk. It touches His heart. He does not say, “Well done,” and, “I am well pleased,” about the lifestyle of every single believer. I assume that this is only said to a small number percent. I don’t know. I just know that we are all aiming for it.

- F. Jesus promised to *confess the name* or to “tell the testimony” of those who overcome to the Father. The Father already knows their story but Jesus tells it to Him in context to His royal court—in the presence of the 24 elders and many angels. Jesus honors the testimony of the diligent by speaking it in such a majestic setting to emphasize its importance. If it is affirming for the story of one’s faithfulness to be told in a private meeting, how much more when it is told to a king in his court.

<sup>1</sup>“...I know your works, that you have a name [reputation] that you are alive, but you are dead...

<sup>5</sup>He who overcomes...I will confess his name before My Father and His angels. (Rev. 3:1, 5)

<sup>32</sup>...whoever confesses Me before men, him I will confess before My Father...” (Mt. 10:32)

Now this is an important passage in understanding that it means for the Lord to confess our name. The way Jesus used the word, “name,” here is important. He said in Revelation 3:1, “I know your works and that you have **a name**”—or a reputation, or a testimony—“that you are spiritually alive, but actually you are spiritually dead.” They were born-again believers, but they didn’t have a vibrant relationship with Jesus. Their name spoke of their testimony or reputation.

Then Jesus said four verses later, “If you will overcome, I will confess your name” or your testimony or story before the Father. He is not referring to reading a list of people who are saved in a rapid-fire fashion—like, “Bill, Tom, and Liz, and Susie are saved.” In the Bible, when God gives someone a name, He speaks of their nature or how they live, or what their destiny in God is. It includes the testimony of their lifestyle.

Jesus said to Sardis, “If you will overcome your spiritual lethargy—I know that you have a name or reputation or testimony that you are spiritually alive and on fire, but you are not—if you overcome this lethargy, I will tell your name or testimony to My Father and His angels.” This is a most remarkable reality. This is more glorious and important than we imagine. This is not a “rapid-fire who is saved and who is not saved” list. This is a very dynamic, emotional moment in a believer’s life when Jesus tells their testimony before the Father and the angels. The Father already knows the story of that believer. The Father knows everything that Jesus knows.

Jesus is not telling the Father to inform the Father about a believer’s life choices. The Father already possesses perfect knowledge of each person (Heb. 4:13). That is not what is happening. Jesus is saying, “I will speak of your love for Me in the Father’s royal court, in the presence of innumerable angels and multitudes of saints.”

For Jesus to speak your name is to speak of your testimony or your story of seeking to walk in wholehearted love and obedience to Jesus. Jesus will “love bomb” you for a few moments in the presence of the Father and His court. Imagine Jesus saying, “Father do you see this lady? She struggled through many things in her marriage and home life with lack of economics, and she even struggled physically with some things, but she kept seeking to love and obey Me. Father, I want all who are in Your presence to know about her love for Me.” Jesus wants everyone to know how important her love for Him is Me. So He proclaims it in the Father’s royal court in the presence of the angels and the saints.

It is one thing to be affirmed here at IHOPKC. We have meetings where five or ten people are affirmed publicly by others on the staff. We call it “love bombing” them. We will take ten to twenty minutes to affirm the individuals on various teams. It is beautiful to see this in our staff meetings, but imagine this being done in the Father’s royal court in Revelation 4. Jesus will do this in the King’s court in front of so many. He wants others to know how important it is to Him that specific people loved Him. I cannot think of anything more significant than this.

- G. **Manifest Myself to him:** Jesus linked obedient love to one’s capacity to experience God’s manifest presence (14:21). A believer’s obedience does not “earn” access to God’s presence, but it positions them to experience more of His love because they live in agreement with His heart and leadership. In those moments when He manifests His presence on our heart, nothing matters more and we are “untouchable”—we feel, for a few moments, tokens of His transcendence, and it contributes to our heart being healed and to divine love and living understanding being impart to us.
- H. 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.”  
<sup>23</sup>Jesus 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.” (Jn. 14:23)
- I. **We will make our home with him:** In 14:23, Jesus taught that God makes His “home” in His people on the earth in a spiritual way by manifesting Himself to them in a more consistent way. 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.” In one sense, we no longer only speak of “I” but “we” because God makes His home with us.

### III. JESUS' PERSPECTIVE OF HIS DEATH—GLORY, VICTORY & LOVE (JN. 14:28-31)

- A. Jesus exhorted them to see His view of His death—as an expression of His love for the Father. Jesus wanted them to see the positive side of His death in His going to the Father (Rev. 4). Satan came in the person of Judas bringing the Roman guards to arrest Him (13:2, 27). However, Jesus' death was not an indication that Satan had won a victory over Jesus (Rom. 8:32).

<sup>28</sup>“...If you loved Me, you would rejoice because I said, ‘I am going to the Father’ ...

<sup>30</sup>“...for the ruler of this world is coming, and he has nothing in Me...” <sup>31</sup>But that the world may know that I love the Father, and as the Father gave Me commandment, so I do [on the cross]. ”  
(Jn. 14:28-31)

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

*Jesus is ending His message in John 14:28, “If you loved Me, you would rejoice because I am going to the Father.” Here He gave them a new paradigm of death. I don’t want to take time on that. It is a glorious point, because the end-time Church is going to need Jesus’ paradigm of death in order not to be offended at what takes place on the earth. But that is for another day.*

*In 14:30, in the upper room, He stated that He knew that the ruler of the world was coming right then. The ruler of the world is Satan, and he was coming in the person of Judas who was leading the Roman guards to Jesus to arrest Him. None of the people in the room understood what was happening. Jesus told them that Satan was coming really quickly, and He did not want them confused about what was going to happen when the Roman guards arrested Him, and then beat and killed Him the following day. He was letting them know that Satan had no victory at all in Jesus’ arrest. It was Jesus’ choice to be arrested and killed. He could have called twelve legions of angels to stop them (Mt. 26:53). Satan had no advantage over Him. He was going to the cross the next day in obedience to His Father, to show his love to the Father, and to purchase His Bride. He was going willingly. Satan gained no advantage over Him. That is what Jesus is saying here.*

*In John 14:31, Jesus was teaching them though it would look for a season like He failed and that Satan won, He was assuring them that He would be fully vindicated in God’s timing. This will happen ultimately when Jesus returns to earth to establish the millennial kingdom when every created being—believers, unbelievers, angels, and demons in hell—for billions years, even for all eternity, will understand that Jesus did not lose anything by going to the cross. Rather, He expressed His love for the Father.*

*Jesus will stamp all the coming years throughout eternity with that truth: “He loved His Father!” That is what cross will declare to all the nations in the age to come. **Jesus going to the cross—was the most costly display of love for the Father by a human being in history.** But a billion years from now, it will still be the marquee statement of love stamped across all history and the coming ages. Jesus was in essence saying to them, “I want you to do what I am doing—to take up your cross and walk in obedience to the Father to express your love to Him—it expressed My love to Him in going to the cross.” Our love will be costly at times. But Jesus inspired us that it is worth it. Love for the Father will be vindicated. This vindication may not come in our timing or in our way, but it will come when Jesus confesses our name before the Father. It will be worth it.*

- B. 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.

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

<sup>10</sup>that at the name of Jesus every knee should bow, of those in heaven and...earth... (Phil. 2:8-10)

**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 during 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)**

*In 1 Corinthians 15, we see that Jesus knew the end of the story. Paul was writing here. He revealed the end for us. He looked past the second coming of Jesus to the end of the 1000-year “millennial kingdom” (Rev. 20:4-6). At the end of the millennial kingdom, Jesus will deliver up the kingdom to the Father. For 1,000 years Jesus will reign on the earth with a physical, resurrected body. The saints will live in the New Jerusalem; this glorious City will come down to the earth (Rev. 3:12; 21:2, 10). There will still be people with natural bodies on earth during the millennial kingdom. Over that 1,000 year period all the nations will be “Christianized”—every social institution, every economic and educational institution, and more will come under Jesus’ leadership. Every sphere of society in every city on the earth will live in obedience to Jesus and honoring His leadership.*

*He will be openly be honored by all as King of all kings. He will have all the glory, honor, riches of the whole earth. It will be under His authority (Rev. 5:12). When this happens—when the kingdom of God across the whole earth is made subject to Him (1 Cor. 15:28), every knee will bow and every tongue will confess His lordship and submit to His kingship. Jesus will be openly obeyed by all the kingdoms of this world for 1,000 years (Rev. 11:15). Then Jesus deliver all that He gained by to cross to His Father (1 Cor. 15:24).*

*Jesus’ love for the Father will be seen by all as He joyfully submits to His Father the kingdoms of this world that He won by the cross. It was always about Jesus’ love for His Father. Yes, Jesus will subject Himself to the Father. He will bow down and say, “Father, all the authority over the nations that I gained in My obedience—all the kingdoms of the world—here they are as My gift of love for you, Father. I did this thing because of My love for You.” Jesus will in essence cast His crowns before the Father to declare His love. Thus, it is only reasonable that all the elders also cast their crowns before the Father (Rev. 4:10). That is the statement He is leaving them with in this declaration here in John 14:31, “that the world may know that I love the Father, and as the Father gave Me commandment, so I do in (going to the cross).”*

*Amen and amen.*

*Let’s just stand before the Father. We want to love God even like Jesus did who has to wait 2000 years to be vindicated before the nations. There are a billion of us, but there are far more who think He is false. One day every knee will bow, and every tongue will confess that Jesus is Lord. He will offer that back to the Father, and every demon in hell will know He went to the cross because He loved the Father. This is what He was about—love for the Father.*

*Holy Spirit, I ask You to stamp our hearts with the certainty that our costly love (that might not be seen by anyone) will be vindicated on the last day. That Jesus will actually say our name before the Father and tell our story as we seek to love You in the most difficult situation in life with economic pressures, pressures in our body by sickness, pressures in marriage and with our children, and pressures in other set-backs, persecution, and more. We love You Jesus. Thank you that this moves Your heart, and that one day You will openly honor our love for You.*

*Beloved, it is worth it. It is worth it. Let’s just talk to the Lord for a moment. I want this to be my main prayer request: to grow in this love. It is not too late to sign up to be wholehearted.*

*Father, that the love with which You love Jesus would be in my heart. Father, I want to be faithful. I am going to show my love even though it is not vindicated maybe for many years later. Father, I ask that You would mark*

*our hearts with the seal of love from Song of Solomon 8:6—the fiery seal of love—to mark this community. It is worth it, Jesus. Thank You, You have inspired us. You have modeled love for the Father in their higher expression of the Father’s love.*

*Father, I ask You for the move of the Holy Spirit on the human heart right now. Lord, here I am. I want to live before Your eyes, Abba. It matters to You that I am choosing obedience under pressure.*

*The Lord says it is not too late to sign back up or to sign up for the first time for this lifestyle. The Lord says that anything you ask, if you talk to Him about this, He will give it to you. If you will Him Me about growing in love for Jesus, He will give you this.*

*Lord, I ask that You would heal hearts all over this room. I ask that You would give confidence that this is within reach for weak and broken human beings. Lord, I ask You to seal my heart with the fire of Your love as indicated in Song of Solomon 8:6—release the fiery seal of love on the heart. Today, Lord, more and more of this seal of fiery love.*

*I want to be a locked garden. I want to be well pleasing to You, Father. I want You to love my life choices That is what I want, Lord. I want to walk in this, Abba. Lord, I want to keep Your Word.*

*Some of you are stuck in some sinful patterns and mindsets and emotions. Do not give up. Ask Him, and He will give you the power to love by the Spirit. He said to ask anything. Do not give up. Do not give in. Do not draw back. Your assignment might be hard, but in it you are showing love to Him. No one else sees it, but He sees it. **He will tell that testimony before the Father one day.***