

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

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

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)

B. Jesus identified the Helper as “the Spirit of truth” (14:17; 15:26; 16:13) who communicates truth to His people. He guides them into the truth about God, His Word, will, their personal life, and more.

¹⁶...the Father...will give you another Helper...¹⁷the Spirit of truth...you know Him... (Jn. 14:16-17)

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.

¹⁴The love of God and the fellowship of the Holy Spirit be with you all (2 Cor. 13:14, NAS)

¹If you have any...comfort from His love, if any fellowship with the Spirit... (Phil. 2:1, NIV)

D. Jesus made a dramatic declaration calling His people 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 the day of His resurrection and also to the day of Pentecost (Acts 2). His resurrection appearances convinced them of His deity or that He was “in” the Father—and of their union with Him, or that they are “in” Him and He “in” them. We can talk to Him about this truth by saying, “Thank You for being in me, show me more!”

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

1. By saying, “You are in Me” and “I in you” in 14:20, Jesus added to what He said in 14:10, that “I am in the Father” and “the Father is in Me.” This was a new revelation to them.

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

2. John 14:20 is one of the most glorious statements in the Scripture—He applied the relational reality that He enjoyed with the Father in His humanity to our relationship with God. This is the climactic point of John 14. It is how we overcome trouble and mature in love (14:1, 15).

E. Jesus developed what He declared here in 14:20 by what He taught in 15:5-7. Bringing our thoughts and words into agreement with the Spirit is a key part of abiding in Him and Him abiding in us.

⁵“...He who abides in Me, and I in him, bears much fruit...⁷If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.” (Jn. 15:5-7)

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 and added two new truths—that He and the Father will *love them* and that Jesus will *manifest Himself to them*. Our union with God includes experiencing His manifest presence on our mind and emotions.
- 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)***
- 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)***
- C. ***Will be loved by My Father***: The Father loves—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. Jesus spoke of *the Father loving those who love Jesus* three times (14:21, 23; 16:27).
- 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)***
- 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.
- ¹⁹***We love Him because He first loved us. (1 Jn. 4:19)***
- E. Jesus spoke of two expressions of God’s love:
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)***
2. ***#2 He loves or enjoys His relationship with those who obey Him***. He has pleasure in relating to those who value His love as evidenced by obedience. 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). God said something similar to Daniel, calling him “*beloved*” (9:23; 10:11, 19).
 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.
- ¹⁹***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)***

- 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.
1. The Father displays His enjoyment of the relationship of those who value His love as evidenced by a life of obedience. They experience His manifest presence more consistently.
 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, it will be measured to you; and to you who hear, more will be given.” ²⁵“For whoever has, to him more will be given.” (Mk. 4:24-25)
 3. Our spiritual capacity to see and feel love increases as we love God by obeying Him. The more we love God, the more capacity we have to “see and experience” God’s presence.
⁸“Blessed are the pure in heart, for they shall see [experience] God.” (Mt. 5:8)
 4. As we draw near to God, He draws near to us by releasing a greater measure of His presence.
⁸“Draw near to God and He will draw near to you.” (Jas. 4:8)

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. 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.”
²¹“...And he who loves Me will be loved by My Father, and I will...manifest Myself to him.”
²²Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest Yourself to us, and not to the world?” 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.” ²⁴“He 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. 14:21-24)
- B. **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.
- C. **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 sustainable way (Isa. 66:1).
¹...“Where is the house that you will build Me? And where is the place of My rest?...²On this one will I look: on him who is...of a contrite spirit, and who trembles at My word.” (Isa. 66:1-2)

- D. ***We will make our home with him*** (14:23): In 14:2, Jesus referred to mansions or dwelling places (Gr. *monai*, plural) that He would prepare in heaven for His people. In 14:23, He says 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.
1. 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)
 2. 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.*”
- E. ***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.
- ²⁴*...and the word which you hear is not Mine but the Father’s who sent Me.” (Jn. 14:24)*

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)*
- B. ***Things I have spoken while being with you***: The phrase, “while being with you,” represents the essential truths that were a priority to Jesus to emphasize to equip them at that time. He is “present with us” in 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.
- 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.
- 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. The peace Jesus spoke of here was not exemption from all conflicts.
- E. There are two kinds of peace in the Scripture—*peace with God* (Rom. 5:1). This means the war is over (we were once enemies of God and now are in His family. And the *peace of God* which passes all understanding—guards our heart and mind (Phil 4:7) amid stormy emotions.

V. JESUS' PERSPECTIVE OF HIS DEATH—GLORY AND LOVING OBEDIENCE (JN. 14:28-31)

- 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 Father (Rev. 4-5) and not just the negative side that caused great despair to them and great personal 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...***
²⁹***I have told you before it comes, that when it does come to pass, you may believe [and not waver].***
(Jn. 14:28-29)

- 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.
- 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 relationship with Him by the Spirit.
- D. ***If you loved Me, you would rejoice because I am going to the Father:*** Jesus' paradigm of physical death is to go the Father where He would enjoy His glory forever. His departure greatly troubled them because it only seemed like loss for them, pain for Jesus, and the end of Jesus' ministry.
- 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 laid down His heavenly glory and subjected Himself to the limitations of a human body. The Father's functional superiority over Jesus in the Godhead is Jesus' point here.
- 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.
1. Prophetic revelation given in advance shows God's people that God knows what will happen and is in sovereign control over the events and that they are important to His plan which is certain to come to pass. This brings confidence, urgency, and relevance.
 2. 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.”
- G. Jesus only had a short time left to share more important things before the Romans arrested Him. We esteem John 15-17 as the truths that Jesus felt were essential as His last words to them.
- ³⁰***I will no longer talk much...for the ruler of this world is coming, and he has nothing in Me.***
(Jn. 14:30)
- 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 they went to upper room first and then to the garden (14:31; 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, but it was the most costly display of love for the Father—that changed history. 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).

³²He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (Rom. 8:32)

¹⁵Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [the cross]. (Col. 2:15)

VI. JESUS WILL BE FULLY VINDICATED IN GOD'S PERFECT TIME (JN. 14:31)

- A. Jesus knew that in God's timing every living being would know the truth about Jesus—that He was not a failed Messiah. "I LOVE THE FATHER" will be stamped all 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. 14:30-31)

- 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)

⁸...He humbled Himself and became obedient to the point of death...⁹Therefore God also has highly exalted Him and given Him the name which is above every name, 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)

- C. ***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)

²³Him [Jesus], being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death... (Acts 2:23)

- D. ***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)