Session 2 Abandoned Love (Jn. 15:7-17)

  “Let me drink from the river of Your pleasures as I delight in Your beauty.” (Ps. 36:8; 37:4)

*Turn in your Bibles with me to* ***John 15****.* ***John 15****. We’re looking tonight at the subject of being called to abandoned love. As we’ve started our series in* ***John 15****, Mike’s sessions are going to be focused a lot more on the line-upon-line, and my sessions are going to be focused a bit more on just kind of hitting the themes that are found in these chapters.* ***John 15****.*

*Alright, let’s pray. Father, thank You, Lord, for Your presence. Lord, thank You that You draw us near to You by Your Spirit. Father, we as You, Lord, that You would draw us even closer. Lord, we say yes to You. Lord, we set our hearts before You. Father, we ask You, Lord, that You would cause the light of Your Spirit, Lord, to illumine our minds, to illumine our spirit, to illumine our emotions. Lord, would You open up our eyes, Father, to Your word. Lord, we want to see things concerning You. Your glory, Your beauty, Your majesty. Father, even at the hearing and the speaking of Your word, Father, would You strengthen our hearts to say yes to You in a deeper way. In Jesus’ name, Amen.*

1. Review
	1. In John 13-17, Jesus envisions, calls and equips the Church to engage with God in order to walk fully in five components of the love of God He wants to us to experience and express.
		1. ***God’s love for God*** (Jn. 13:3; 14:31; 15:9, 12; 17:23-24, 26)
		2. ***God’s love for us*** (Jn. 13:1, 23, 34-35; 14:21, 23; 15:9, 12; 16:27; 17:23)
		3. ***God’s love in us towards Him*** (Jn. 14:15, 21, 24, 28; 15:12, 17; 16:27; 17:26)
		4. ***God’s love in us towards another*** (Jn. 13:34-35; 15:12, 17)
		5. ***God’s love in us for a hostile world through the apostolic witness*** (13:35; 14:12; 15:18-27; 16:8-9)

*Well, I’m just going to look at the first page. I just want to do a really brief review from last week. Paragraph A.* ***John 13-17****. What Jesus is doing there, He is envisioning, calling, and equipping the church of how to engage, how to interact with God in a dynamic way, until we walk fully in what I call the five components of the love of God. So, Jesus, in a lot of ways, what is happening in* ***John 13-17****, as you recall, the apostles, when it came to teaching, they only asked Jesus one thing in terms of to be taught. They asked Him many questions, but in terms of saying, “Lord, teach us this,” it was really only one question. It was the question, “Teach us how to pray.” In a lot of ways, I think the Lord is answering that question here again. He answered it first when He gave them the Lord’s prayer, but here in* ***John 13-17****, He’s teaching them. He’s instructing them on how to interact with God.*

*The amazing thing is He’s not just teaching them how to interact with God, He’s teaching them they can interact with God in the exact same way that He did in His humanity, that we have the same access to God as He did because of the born-again experience. The other thing that’s so amazing about this passage is that it’s a foreign concept to them that they can interact with God in this way. Remember, in their mind He’s the God of Sinai, the God who came with fire and glory and power and all these different things, and He is that, but remember He told them that they could not even come near the mountain lest they died.*

*That is their paradigm of God. Their paradigm of God is not one that you draw near to, much less Him living inside of you and you and I living inside of Him.*

*So, Jesus is equipping them. He’s teaching them. He’s training them how to engage with God in order to fully walk in the five components of love. The subject of God’s love, God’s glory, is very prevalent in these five chapters.*

*So here are some of these five components. We talked about them last week. It’s God’s love for God. Walking in God’s love for God. Understanding that, experiencing that. Walking in God’s love for us. Walking in God’s love in us back towards Him, God’s love in us towards one another, and God’s love in us for a hostile world through the apostolic witness.*

* 1. In ***John 14***,Jesus teaches His disciples how, by His death on the cross, we will have full access to the Father’s presence through spiritual union. It is through spiritual union the grace of the Father and His power is released in our hearts to fulfill what is required. ***John 15*** is Jesus instructing His disciples that it is essential to actively engage (abide) in the relationship in order to bear fruit (Jn. 13:34-35; 14:12; 14:27; 15:4, 11-12, 27; 16:1, 33; 17:20-26). ***John 16*** highlights how the church is to function as a witness of God’s love to a hostile world.

*Paragraph B.* ***John 14****,* ***15****, and* ***16****. What is happening is in* ***John 13*** *Jesus lays out the requirements, and the requirement, in a nutshell, is,* ***John 13*** *could be summed up in this reality, love one another. The whole picture of Jesus washing the feet of His disciples, He is in fact prophesying, I mean there’s lot of things that are going on in* ***John 13****. It’s an amazing passage, but for our context tonight He is, in fact, prophesying the new commandment.*

*It turns out that the new commandment to love one another as Christ has loved us is the requirement to fulfill the destiny of the church that is prophesied in* ***John 17:21-16****. The unity of the church, the witness of the church, the glory of the church, the church loving Jesus the way the Father loves the Son, that these realities that are prophesied, the destiny of the church, in* ***John 17:21-16****, the requirement for that destiny is* ***John 13:34-35****.* ***John 14****,* ***15****, and* ***16****, Jesus essentially is equipping the church to walk out the requirement of* ***John 13:34-35****, so that she can enter into her destiny of* ***John 17:21-26****. I’m going to say this again.* ***John 14-16****, Jesus, I believe, is equipping the church of how to walk out the requirement of* ***John 13:34-35****, so that the church can enter into the destiny that He prophesied in* ***John 17:21-16****.*

*But, in a nutshell, these five chapters, they are deeply and intimately connected. In fact, there are times when there are certain phrases that are being repeated, where Jesus is actually pointing back to something He said earlier and giving more detail, giving more insight, helping us understand more the implications of what He said earlier.*

*So, paragraph B., in* ***John 14****, Jesus is teaching His disciples how, by His death on the cross, you and I have full access to the Father’s presence through spiritual union. He teaches how, through His death on the cross, because of His shed blood, that you and I have total access to the Father, because of His work. Not because of anything that we have done or will do, do we have access to the Father. We have access to the Father because of the blood of Jesus Christ. It’s the blood of Jesus that gives us access to the Father. It’s the blood of Jesus by which we can stand in the presence of a Holy God. It’s by the blood of Christ that the Holy One of Israel can live and reside in us and we can reside in Him, call Him our home, and we be His home as well.*

*So, the glory of the cross is a remarkable event. It’s a remarkable reality, not only in terms of forgiveness, though that is, praise the Lord for forgiveness, but the power to enable us to stand in the presence of a Holy God.*

*You know, the writer of* ***Hebrews*** *in* ***Hebrews 10:19****, he says, “Therefore, let us enter the Holiest of all with confidence through the blood.” The blood of Jesus is the thing that gives us confidence to stand before God. Too many believers have their confidence before God based upon how their week went. Have a good week, read the right chapters, stayed away from this, that and the other, now I’ve got confidence before God, and the Lord goes, “No, I don’t want your confidence to be in how your week went.” Our confidence in His presence comes through His blood, not only for salvation. It will always be our confidence. It will always be our confidence.*

*There’s a lot that the Lord, I believe, wants us to understand about the blood. We don’t have time to talk about it tonight, but, for instance, the very well-known passage in* ***Revelation 12****. It says, “They overcame him by the blood of the Lamb, the word of their testimony, and they loved not their lives unto death.” This thing about the blood of Jesus will become critical as the end-times, the end of the age unfolds, because it’s going to be key to church overcoming. It is through spiritual union, the grace of the Father, and His power released on our hearts to fulfill what is required.*

***John 15****, Jesus is now instructing His disciples, instructing His church, that it is essential to actively engage or abide in the relationship in order to bear fruit.* ***John 13****, here’s the requirement,* ***John 14****, here’s the access,* ***John 15****, here’s what we do with the access that we have. And that there is fruit that we are to bear in our lives, we’ll talk about that in just a few moments, and that by this fruit that Father is glorified, but then Jesus says, “It is absolutely impossible to bear fruit unless we are actively accessing the presence of God of* ***John 14****.” As I’ve said before, the thing that is so amazing about this thing called “engaging with God,” it is simply speaking words. Simple phrases to the Lord, and I just love the phrases that Mike has talked about that is simply expressing gratitude, “Lord, thank You for this, show me more.” I mean, the Holy Spirit, in* ***James 4:5*** *says that He’s eager. He’s eagerly awaiting. He is jealous to give us a greater grace.*

*I really believe that the Spirit is eagerly sitting at the doors of our heart, just ready to engage us if we would only ask Him simple things. “Lord, thank You for loving me. Would You show me more? Thank You, Lord, for Your forgiveness. Show me more. Father, thank You that You love Your Son. Show me more.” I mean, it’s just those simple phrases, and we can do them in an environment where we’re focused, where we’re sitting in our chair and that’s what we do for a little bit, but not only that we can do it in the car. We can do it tonight, when we’re done, as we’re walking to the car, just take five seconds. Just these little phrases throughout the day. Yes, we have moments set aside where we can focus on the Word, but just throughout the day, just the speaking of simple phrases, there is a power dimension that is released upon our heart.*

*It never ceases to amaze me in my own life that if I get myself into a swirl, which is charismatic for being in the flesh, when I use the strength of my own resolve to get out of that rut it never ceases to amaze me how sometimes it just takes days, and it’s just not fun. But when I actually take a moment and pause and just speak simple phrases to the Lord it just never ceases to amaze. It doesn’t happen immediately but something throughout the day begins to shift on the inside.*

*And so, when we’re talking about abiding, it’s a huge concept, massive implications, but in terms of the application for us, it really is as simple as us speaking words, and that’s why I call it insultingly simple. It is an insult to our social status, our economic status, our talents, our giftings, our abilities. Lord, surely You would offer us something where we would use the fullness of our abilities to obtain it.*

*The Lord goes, “No. I want no flesh to glory in My presence.”*

*Anyone can do this. Speaking simple phrases.*

*So,* ***John 14*** *access to God,* ***John 15****, this is how we access Him, by abiding, by speaking really simple phrases to the Lord.*

*And then in* ***John 16*** *He highlights how the church will function as a witness of God’s love to a hostile love. How the church will function as a witness of God’s love to a hostile world.*

* 1. The Trinity is seen in each chapter of this discourse, yet each Person is more prominent than another in each chapter. Each Person has a specific role in bringing the church into her destiny. John 14 shows the role of the ***Father***, John 15, the role of the ***Son***, and John 16, the role of the ***Spirit***.

*Paragraph C. The Trinity is seen in each chapter of this discourse. In fact, one of the things that Jesus highlights, He highlights the relationship between the Father, the Son, and the Spirit, and then how you and I have been brought into that inner circle, that divine inner circle. We’ve been brought into that relationship. It’s absolutely remarkable to think about.*

*There are many passages throughout the New Testament that actually speak of this reality. One of my favorite ones is* ***1 John****, where John says, “That which we have seen, handled, and touched, concerning the Word of life, we have declared it to you, that you may have fellowship with us.” And so, John is saying, “Look, we’ve seen the Christ, we have declared Him to you that you might have relationship, that you might have community, that you might have an interaction with us, that you might be in relationship with us.”*

*And then in* ***verse 3*** *he says, “And this is our fellowship. It’s with the Father and with the Son.” That’s the community that we’re a part of.*

***1 Corinthians 1:9*** *it talks about that we’ve been called into the fellowship of the Son. The fellowship of the Son is speaking about the Trinity. It’s speaking about this relationship between the Father and the Son and the Spirit, and that you and I have been brought into that relationship and we can interact with them as much as we want. We can interact with the Father, with the Son, with the Spirit. We can interact with the Father about the Son, with the Son about the Father, with the Spirit about the Father with the Father about the Spirit. I mean, there are so many directions that we can go and we can speak to them about each other.*

*And then on top of that there are scores of verses in the Bible that give us insight about what each person does, because even though the Father is God, the Son is God, the Spirit is God, each Person has three very distinct roles working together towards the same purpose, which is what the scholar Robert Kysar calls the Divine Community of single action.*

*And so, the Trinity is seen in each chapter of this discourse, yet each Person is more prominent than another in each chapter, so* ***John 14****, though the Son and the Spirit are highlighted, the One who is really brought forth in* ***John 14*** *is the Father.*

*In* ***John 15****, though we see the Father and the Spirit, the One who is really brought forth in* ***John 15*** *is the Son, and the Holy Spirit is the one who is really highlighted and brought forth in more prominence in* ***John 16****, where we see Their role and how They relate with us as we relate with Them and partner with Them in terms of the manifestation of God’s purpose and God’s power in the earth.*

* 1. John 15 focuses on abiding as the key to a victorious and vibrant Christian life. There are several elements applicable to the fruitfulness we are to bear, however, in context, the premier fruit we are to bear is love as the ultimate inward and outward manifestation of God’s supernatural work in our heart. Jesus links the bearing of fruit (15:1, 4-5, 8) to the keeping of His command (15:10-12) which He states is ‘to love another’ (15:17). Jesus called His people to love one another as He loves us (13:34; 15:12-13; 17:21). This includes loving our adversaries (15:17-18). The John 13:34 requirement to love is only possible through interaction with Jesus as our source of life and grace.

34A new commandment (15:17)… you love one another; as I have loved you… 35By this all will know that you are My disciples, ….” (Jn. 13:34-35)

8“By this My Father is glorified, that you bear much fruit; ﻿so you will be My disciples … 17These things I command you, that you love one another (Jn. 15:8, 17)

*Paragraph D.* ***John 15*** *focuses on abiding as the key to a victorious and a vibrant Christian life. In other words, to say this and say this negatively, there is no way to live victoriously or have any vibrancy in our inner man aside from abiding. In other words, Jesus wants to give us something and walk in something when the music stops. I promised myself I was going to behave. No, really. Yeah, He wants to give us something that’s real when the music stops, and again, it happens by talking to Him, interacting with Him. There’s a vibrancy.*

*In fact, in* ***John 15*** *He says,* ***verse 11****, “These things I have spoken to you that your joy may be full.” That’s what I mean by vibrant, where there is a joy inside of us, from the Spirit. The fruit of the Spirit that comes from interacting with Him in a meaningful way.*

*There are several elements applicable to the fruit that we bear, and we’ll talk a little more about that in just a few moments, but in the immediate context, the fruitfulness that we’re called to bear, I believe, is the fruit of love, and very specifically even, I would say, forgiving love. Love that is ultimately inward, and the outward manifestation. There’s a supernatural work of God on our hearts. Jesus links the bearing of fruit in* ***John 15****, and I’ve got the verses right there, He links the bearing of fruit to the keeping of His commandments, and then He tells us that the keeping of His commandments is to love one another. And so, within the immediate context, when Jesus says, “I want you to bear fruit,” the fruit He wants us to bear is that we would love one another.*

*Well, guess what? That’s what He said in* ***John 13****.* ***John 13:34-35****. He says, “A new commandment I give unto you, that you love one another as I have loved you,” and the guys go, “Wow, that’s great, I want to love my brother.”*

*He goes, “No, I want you to love your brother in the exact same way that I have loved you.”*

*“That’s impossible.”*

*He goes, “You’re getting it.”*

*You go, “Then what?”*

*He goes, “Let me tell you about the access that you can have to my Father.”*

*And then He goes, “Now, let me tell you what you need to do with this access. Talk to Me, because when you talk to Me, you will bear fruit.”*

*“Well, what fruit?”*

*“To keep my commandment.”*

*“What commandment?”*

*“This commandment is this: that you love one another.”*

*“Oh, so we have to abide in order to do* ***John 13:34-35****.”*

*Jesus goes, “Yes. That’s the fruit I want you to bear.”*

*Jesus called His people to love one another as He loves us, and this, later on in* ***John 15:17-18****, includes the loving of our adversaries, and that is something that does not come naturally to the human psyche and the human heart. In fact, Jesus talks about that. He says later on, “Look. If you were of the world they would have loved you. It’s easy to love your neighbor in that regard, but I say to you, love your enemy.” It takes the supernatural work of God that comes through abiding.*

* 1. We cannot grow in the measure and quality of love that Jesus requires by our own strength and fervor. Jesus as after the development of fruit in us that magnifies and reveals the Father.

7If you abide in Me, and My words ﻿abide in you, ﻿you ﻿will ask what you desire, and it shall be done for you. 8By this My Father is glorified, that you bear much fruit; ﻿so you will be My disciples. (Jn. 15:7-8)

7If you abide in Me, and My words ﻿abide in you, ﻿you ﻿will ask what you desire, and it shall be done for you. 8By this My Father is glorified, that you bear much fruit; ﻿so you will be My disciples. (Jn. 15:7-8)

1. abiding: yielding more fully to him

*Let’s go to Page 2. So last week we just kind of focused on* ***John 15:1-6****. We were kind of looking at those themes, and tonight we’re going to look at kind of a general sense of what He’s talking about in* ***John 15:7-17****. Abiding, yielding more fully to Him.*

* 1. In Jn. 13-17 each of the 5 chapters build on each other and each following chapter reinforces and expounds on the other. In Jn. 14, Jesus lays the foundation of our spiritual union with the Father. In Jn. 15 He instructs His disciples on how to actively engage and live (abide) in Him.

*Again, in* ***John 13-17****, each of the five chapters, they build on each other. Each following chapter, it reinforces the other, and they expound on each other. A neat little exercise, for those of you who are interested, is you can go to Bible Gateway and just cut paste the entire five chapters and just put it on a Word document. Put it on a Word document and get rid of all the chapter numbers, chapter headings, verse numbers, it is just pure text, and then just read it in one sitting. Look for themes, look for contrasts, look for repetitions. It will shock you the things that are found there. It’s absolutely amazing. I mean, they are all deeply connected to each another in a very, very powerful way. So, for those of you who geek out on documents and colors and stuff, this is for you. The rest of you, amen, let’s stand.*

*In* ***John 14****, Jesus, again, He lays the foundation of our spiritual union with the Father. I can’t say enough about this spiritual union. It is what the New Covenant is about, beloved. The New Covenant. The covenant that God made with us was through the cross, through the shed blood of His Son, that by faith through grace, the Spirit of God, the Father, Son, and the Holy Spirit, by the Spirit would come and take residence inside of you and me. Beloved, this is radical. You know, we’re so accustomed to the phrase, “Well, I asked Jesus into my heart.” And the Lord goes, “It’s way more intense than this, ‘Ask Jesus into my heart.’ You were dead on the inside. Completely dead. Unable to respond to God, and through the born-again experience we were quickened and God took residence inside of us.*

***1 Peter*** *says that we were born again through incorruptible seed. The life-giving seed of God took residence inside of you and me. The power,* ***Hebrew 7:25****, the power of the indestructible life took residence inside of us. It’s radical beyond anything. In fact, it is so radical that the epistles,* ***Ephesians 1-3****,* ***Colossians 1-3****,* ***Romans 1-12****, I mean, all these passages, they are literally expounding on the implications of what it means to be born again, and helping the church to reorient our thinking to what we have been brought into by the grace of God.*

***1 Corinthians 2:12****, Paul says that the Spirit, He longs to reveal to us and help us understand the things that have been freely given to us by God. Paul talks about,* ***Ephesians 1:13****, when he talks about the Holy Spirit, that He was given to us as a deposit, guaranteeing our inheritance. What he’s saying is that the Spirit was given to us for that purpose, so teach us, to instruct us, to convince us. To help us understand the inheritance that we have. Unfortunately, the Holy Spirit has kind of been reduced to a charismatic feather to kind of tickle us at the end of the service. Beloved, there is so much more to the Holy Spirit than God’s tickle feather. No, I’m being for real. He is the third person of the Trinity. God, very God, Light, very Light. He is God Himself, the Uncreated, and He’s been given to us by God the Father, proceeding from the Son to instruct us, and Jesus said that. He said, “Look, I’m going to send you the Helper, and He’s going to remind you of the things that I taught you.”*

*Again, there are a lot of things that can be applied to that, but in the immediate context of* ***John 14****, what He says, He goes, “I’m teaching all this stuff about how in the Father, the Father is in Me, you in Me and I in them, all of this stuff. I know it’s a lot, but I’m going to send you the Holy Spirit,” and one of His main jobs is to teach you and I about the glory of New Covenant. To convince us, to teach us, to instruct us. It’s absolutely amazing.*

*So, this foundation of our spiritual union, beloved, it is critical, and I really believe that, as the days and the years and the decades unfold that, before the Lord returns, the church is going to really grab ahold of this truth. It’s absolutely amazing. In fact, Jesus says,* ***John 14****, “To the people who believe this truth, greater works than these shall they do.” The realm of power that the church will walk in because they believe that we are in union with Christ as Christ is in union with His Father is absolutely amazing. Again,* ***John 15****, He then instructs us how to apply, how to engage with this truth.*

* 1. One of the main themes of Jn. 13-17 is the reality of the Father’s glory (Jn. 13:31, 32; 14:13; 15:8; 17:4, 10) revealed in and through His people. When talking about God’s glory, it refers to the revealing of His attributes, administration and power. The fruit that Jesus calls us to bear is for that purpose, to bring those around us into a greater understanding of who the Father is.

*Paragraph B. One of the main themes of* ***John 13-17*** *is the reality of God’s glory, the Father’s glory. That’s one of the main themes we find in these five chapters. God’s glory. The Son’s desire to have the Father glorified. Glorified in us, glorified through us. In* ***John 17:1****, Father, the hour has come. Glorify Your Son that Your Son may glorify You.* ***John 15*** *when He talks about, “Bear fruit. By this the Father is glorified.”*

*Now, we talk a lot about glory and glorified, and we’re so accustomed to using the phrase that we seldom stop to think what it is that the word actually means. God’s glory refers to three very basic things. It refers to the unfolding of His attributes or His character, or the way I like to say it, it is the revelation of His personality, knowing what He is like, so when we’re talking about God’s glory, we’re talking about the revealing of who He is.*

*Secondly, it is the understanding of His administration, or the understanding of His plan and of His purpose. One of the things that is so amazing about God is this, is that God is what He does and what He does is Who He is. I think I lost some of you there. One of the things that is amazing about God, is Who He is, is what He does, and what He does is Who He is. I’ll give you an example. You and I know that God is a Warrior because we read books about it, or we read a Bible verse. But do you know that the people who said that God is Warrior had never read about the fact that God is a Warrior, and yet they knew that He was a Warrior? Well, the reason why they knew He is a Warrior is because He destroyed an entire army. And so, when the Lord, with His power spread the Red Sea wide open and they walked right through, and the most powerful military at the time walks through the Red Sea, and the Red Sea closes up and drowns Pharoah’s army, the people go, “I think He’s a Warrior.”*

*They knew who He was because of what He did, and we see this all through the Old Testament, that they began to know who He was because of what He did. They knew that He was Jehovah Jireh because of the land that was provided when Abraham was going to sacrifice Isaac. They knew that He was Jehovah Rapha because of the healing, or rather, what He tells them is that, “You will know that I am the God who heals because you will see that the sicknesses actually won’t touch you.” So, it wasn’t just about the removing of sickness, it was about sickness not touching people. And when they saw that they went, “Oh, you’re Jehovah Rapha.”*

*Who God is is what He does, and what He does is Who He is. And so, when we’re talking about the glory of God we’re talking about the revealing of His attributes, His personality, but we’re also talking about the understanding of His person. In* ***Psalm 106:9*** *it says that God did wonders in the days of Egypt, but the people did not understand His wonders. Jesus says in* ***John****, several occasions, He says, “Look, if you don’t believe Me, at least believe the works that I’m doing. But they testify about Me.” So, the understanding of the attributes of God and the understanding of the works of God is part of the understanding of God’s glory. Lastly is the power of God. The manifestation of His power shows us Who He is, shows us things, again, about His power, His personality and His purpose.*

*Paragraph B., the last sentence there. The fruit that Jesus calls us to bear is for that very purpose. The fruit that is borne in our lives reflects the glory of God. It reflects His attributes, it reflects His administration, His work, and it reflects His power, because when fruit is borne in our lives, what it does is it brings greater understanding of the Father.*

*You know, I remember some years ago, I’m here at IHOP, there was one of our staff that was getting married, and he had some family members who came from out of town for the wedding. They were overseas so they came here for a week or two, and a good number of them actually did not know the Lord. In fact, some of them were atheists. You know, so they’re here in our midst, and they’re around my friend and all of our friends, they’re kind of interacting with the community and they’re seeing the community that’s taking place, until one of his aunts, literally walked up to him, right before they left, and this is what they said to him. They looked him in the eye and they said, “I now believe that God exists because of the way these people love you.” That’s literally what they said. They went from atheist to agnostic because of the love they were seeing taking place in my friends’ life, from his friends, you know, that whole dynamic. “I now believe that God exists because of the way these people love you.”*

*And so, the fruit brings people into a greater understanding of who the Father is.*

* 1. It is in the place of interacting with God through His word that we have the promise that God hears us. We can ask the Father anything we want and He will respond (15:7). However, Jn. 15:8 hints that if we are to ask for anything, we are to ask the Father to help us bear the fruit of love.

*Paragraph C. It is in a place of interacting with God through His Word that we have the promise that He hears us. He says, “Abide in Me, and My words abide in you. You will ask what you desire and it shall be done for you.”*

*Now, that’s a bit of, you know, that’s one of those Mufasa verses where you’re kind of like, “Eh, I don’t know. Is it really saying what it’s saying? No, I know what it’s saying. It’s saying if you abide in the Lord, you abide in His word, He will put His desires in you, and then you ask what He really wants but He makes you think it’s yours.”*

*No, no, no. That is way too complicated. It just straight up says, “You abide in God, you abide in His word, you ask what you want and He’ll do it for you.”*

*But Jesus throws in a little hint in* ***verse 8****. He goes, “If I was you, I’d ask for fruit.” That’s the message there. Abide in Me, abide in My word, ask what you desire and you’ll be surprised, but if I was you, ask for fruit.*

*We can ask the Father for anything, Jesus says. Anything we want, and He will respond. By the way, that’s very terrifying. One of the most terrifying verses in the Bible for me, it terrifies me when I think about it. It’s* ***Psalm 145****. It says He will satisfy the desire of every living thing. In other words, at the end of the day you will get what you want. That is terrifying to think about.*

* 1. Spiritually speaking, hunger begets hunger and the “rich get richer.” As we remain active in engaging the Lord through simple dialogue and a spirit of obedience, the result is a greater desire to yield to Him more in loving obedience. We become His disciples all the more. We begin to ask the question, “How far will You let me go? How abandoned will You let me be?”

8By this My Father is glorified, that you bear much fruit; ﻿so (in order that) you will be My disciples (obedient love produces great desire to follow and obey Jesus). (Jn. 15:8)

*Well, Paragraph D., spiritually speaking hunger begets hunger, and the rich get richer in the Spirit. Let’s look at* ***verse 7*** *again. He says, “If you abide in Me, and My words abide in you, you ask whatever you desire and it shall be done for you. By this the Father is glorified, that you bear much fruit, so that you will be My disciples.”*

*Now, it sounds like He’s saying that we are not His disciples until we bear fruit. That is not what’s going on because it’s clear that the guys He’s talking to they already are following Him. They already are following Him. They already are His disciples. In fact, early on He says, “you are already clean.” So then, what is Jesus talking about? What does it mean when He says, “By this the Father is glorified, that you would bear fruit so that you would be My disciples.”*

*Well, I think what is happening here is that Jesus is showing us this principle of the Spirit that hunger begets hunger and the rich get richer in the realm of the Spirit. That as we remain active, Paragraph D, as we remain active in engaging the Lord through simple dialogue, here it is, and a spirit of obedience, the result is a greater desire in us to yield to Him with more obedience and love.*

*In other words, when we bear the fruit of loving one another, Jesus is saying what happens inside of us, we actually become all the more disciples of Him. We already are disciples of Him, but when we begin to bear fruit we become disciples of Him all the more, and then we bear fruit, and then we become disciples all the more, and that’s why I entitled this message, “Abandoned Love,” that we go deeper and deeper in the experiential union and obedience and fruit-bearing with Christ.*

*We begin to ask again that famous question that kind of roams around here for the last twenty years. How far will You let me go? How abandoned will You let me be? That is a question that is awakened inside the heart that abides and bears the fruit of obedient love.*

*Let’s look at that verse again there.* ***John 15:8****. By this is the Father glorified, that you bear much fruit, it’s so, or in order that, you will be My disciples. In parentheses there, obedient love produces a greater desire to follow Jesus and to obey Him.*

* 1. The fruit we are called to bear in the context of Jn. 15 is, firstly, forgiving love, but it is not limited to that. We are also called to bear the fruit of obedient love (Jn. 14:21, 23). Jesus wants love rooted in a spirit of obedience that further enhances the experience of love (Jn. 15:10).

10If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. (Jn. 15:10)

*Paragraph E. The fruit that we are called to bear, again in the context of* ***John 15****, we talked about it earlier, is the fruit of forgiving love, however, it is not limited to that. We are also called to bear the fruit of obedient love, where we walk out holiness. We walk out the Sermon on the Mount. Jesus wants love that’s rooted in a spirit of obedience. And that’s a spirit of obedience because there is a yes in our heart and there is a wholehearted leaning into to obey Him, even though we fall short in the process. That’s why I call it a spirit of obedience, where we encounter Him, we experience His love with the full intent to follow Him and to obey Him. That’s what I mean by the Spirit of obedience.*

*Jesus wants love rooted in a Spirit of obedience that further enhances the experience of love. It enhances the experience of love. We don’t earn the love. The love is there. He loves us freely. God is love, but the experience of love enhances in the context of the Spirit of obedience. That’s, I believe, what He means by* ***John 15:10*** *when He says, “If you keep My commandments you will abide in My love, just as I have kept My Father’s commandments and abide in His.”*

* 1. The fruit we bear also includes the impact of our ministry, calling others to walk in the same quality of obedient love that Jesus is seeking to produce in us. The quality of ministry is based on this gospel-metric that our preaching and service of others is to produce largeness of heart and obedient love in others. He will not asses the largeness of our following but gospel fruit.

22“But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.” (Rom. 6:22)

14If anyone’s work (fruit) which he has built on it endures, he will receive a reward. 15If anyone’s work (fruit) is burned, he will suffer loss (Jn 15:6); but he himself will be saved, yet so as through fire. (1 Cor. 3:14-15)

13“… that I might have some fruit among you also, just as among the other Gentiles. (Rom. 1:13)

*Paragraph F. The fruit that we bear also includes the impact of our ministry, and so the fruit could be, in some ways, three-fold. Forgiving love, number one. Number two, obedient love, and thirdly, ministry impact. But here’s the ministry impact. The impact is calling others to walk in that same quality of obedient love. And so, most people, when they think about impact, they think about size, but I believe when God thinks about impact He thinks about quality, that when He evaluates our ministry impact, the thing that He evaluates is the quality that has been produced in the life that we have touched through our preaching and through our serving.*

*I’ll say this again. When Jesus evaluates our ministry impact, He’s evaluating the quality. In other words, the depth of the yes that is produced in the lives of those that we’ve preached to, disciples, mentored, served. When He measures the impact He doesn’t measure the size, but I believe He measures the quality. Different ones have been apportioned different size, different spheres, but that’s just been given by the Lord, but that is not what we’ve been evaluated on. We’ve been evaluated on how much of the quality of forgiving love and obedient love is produced in those who hear our words and have been touched by our lives.*

*Paragraph F., the quality of ministry is based on what I call “the gospel metric.” The gospel is the metric by which God evaluates our ministry impact. The gospel metric that our preaching and service and other produces a largeness of heart and obedient love in others. He will not assess the largeness of our following, but He will assess gospel fruit.*

***1 Corinthians 3****, they’re talking about the judgment seat of Christ. He says, “If anyone’s work,” instead of work we can say fruit, “If anyone’s fruit which he has built on it endures, he will be rewarded. If anyone’s work or fruit is burned, he will suffer loss,” and we see that in* ***John 15:6****. “But he himself is saved, yet as though by fire.”*

*So, we’re not talking about salvation here. We’re talking about living a life of abiding where we can bear fruit that remains, and if we don’t bear the fruit that remains we will be saved as though by fire, which means we will be saved but our life has been wasted.*

***Romans 1:13****, Paul talks to the Romans and says, “That I might have some fruit among you also, just as I did among the other Gentiles.” He’s wanting to come to Rome to minister the gospel to them, unto producing, I believe, this obedient love in their hearts in a deeper way.*

“When you say Yes to God unconditionally, you have no idea how far this Yes is going to take you.” Hans Urs von Balthassar

1. abiding in the father’s love and the spirit of obedience

*Let’s go to page 3. I love this quote from Von Balthasar. He says, “When you say yes to God unconditionally, you have no idea how far this yes is going to say you.” When we say yes to God unconditionally, we have no idea how far this yes is going to take us.*

* 1. In Jn. 15:8 Jesus taught an important principle, which is that the only way we can stoke and cultivate spiritual hunger is through the spirit of obedience. Essential to greater hunger is bearing the fruit of obedient love. The apostle Peter taught this to the early church with zeal.

*Paragraph III. Abiding in the Father’s love and the spirit of obedience. Again, in* ***John 15:8****, Jesus taught an important principle which is that the only way that we can stoke and cultivate spiritual hunger is through the spirit of obedience. That’s what He’s saying in* ***John 15:8****. The only way we can stoke and cultivate spiritual hunger, where it grows, where 5, 10, 20 years later we are more hungry than we were when we started, is by the spirit of obedience. “By this the Father is glorified, so that you would bear fruit, that you may be My disciples,” He says.*

*Now, essential to greater hunger is bearing the fruit of obedient love. I’ll say this again. Essential to growing in spiritual hunger is the fruit of obedient love. Now, the apostle Peter we’ll look at a passage. Go to* ***2 Peter****.* ***2 Peter****. The apostle Peter, he taught the early church this principle with great zeal. Great zeal.*

* 1. Peter taught that the multiplication of God’s presence and power on the heart comes through the experiential knowledge of God (2 Pet. 1:2-3). Through the privilege and power of spiritual union we have the ability to walk free from the power and effects of sin in our lives (2 Pet. 1:4). However, it is not enough to encounter God’s presence. It is important that we engage the Lord with a spirit of obedience, a “yes” in us to diligently seek to obey His ways (2 Pet. 1:5**-**7).

*In* ***2 Peter 1****, what Peter taught, he taught that there is multiplication of God’s presence and power on the heart. When he says, “Grace and peace multiplied,” he’s talking about the multiplication of the experience of God’s presence and power upon the heart. And he says that it comes through the knowledge of God. I put in the notes, experiential knowledge of God. It’s not just the collecting of data, it is actually the growing in the experience. It’s intimacy. Instead of the knowledge of God you could say, knowing God. In other words, “Grace and peace be multiplied to you as you get to know God better.” That’s what He’s saying. There’s experiential knowledge of God, that’s in* ***verses 2-3****, and he says that, through the privilege and the power of spiritual union, we have the ability to walk free from the power of sin. I’ll say this again, that through the privilege and the power of spiritual union, you and I, as born-again believers, we have the ability to walk free from the power of sin and the effects of sin in our lives. That’s what he’s saying in* ***2 Peter 1:4****, however, he continues in* ***verses 5-7****, and what he tells us is it is not enough to encounter the presence of God. He says that the encountering of God’s presence, He says that it is important that we go on and engage the Lord with a spirit of obedience, or with a yes in our hearts, and diligently seek to obey His ways.*

* 1. When we add the spirit of obedience, responding to the work of grace in us, Peter tells the church that this is the assured way to cultivating a vibrant, fruitful Christian life (2 Pet. 1:8-9).

3…as His ﻿divine power has given to us all things that pertain to life and godliness, through the knowledge of Him ﻿…4﻿… that through these you may be ﻿partakers of the divine nature, having escaped the ﻿corruption that is in the world through lust. 5… giving all diligence, add to your faith virtue … knowledge, 6… self-control, … perseverance, … godliness, 7… brotherly kindness, … love. 8For if these things (spirit of obedience) are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. (2 Pet. 1:3-8)

*So, he says, paragraph C., that when we add the spirit of obedience and responding to His grace, Peter tells us that we are assured that we will cultivate a vibrant and a fruitful Christian life. Here’s what he says, “Grace and peace be multiplied to you,”* ***verse 2****, “to you in the knowledge of God or knowing God and the Lord Jesus Christ, as His divine power, or His grace, has been given to us all pertaining to life and godliness, through, again, knowing Him, who called us by virtue and glory.”* ***Verse 4****. “By which have been given to us exceedingly great and precious promises, that through these you may be partakers of His divine nature.” That’s spiritual union. Us being in Him and Him being in us. Partakers of the divine nature having escaped the corruption that is in the world through lust.” That’s some good shundai muhundai. Okay?*

*You say, “Okay, I’m in. this is awesome.”*

*Peter continues. He says, “But,”* ***verse 5****, it has to be coupled with a spirit of obedience. Look what he says. “But also for this very reason,” what reason? For the reason of having been encountered by the knowledge of God, for the very reason that we have this spiritual union with God, he says, “For this reason,” here’s that word, “give all diligence.” In other words, we must be intentional about this. Moment by moment, so to speak. It takes thought. It takes forethought. It takes intentionality. He says, “Give all diligence to add to your faith, virtue,” that’s moral character. “To your virtue, add knowledge,” again, continue in that place of encounter. “To knowledge add discipline,” or self-control. “To your self-control,” now you’ve got to persevere in that self-control. “In that perseverance add godliness,” because perseverance, that’s what it does. It produces character inside of us.*

***Verse 7****. “To godliness,” he goes, “brotherly kindness, and to brotherly kindness, love.” I mean, it’s quite a list, but he’s talking about the spirit of obedience. He goes, “We encounter the Lord, we have union with Him, we’ve got the power in us to escape the lust of this world, but in order to have a vibrant spiritual life it has to be coupled with the spirit of obedience,” and he gives,* ***5****,* ***6****,* ***7****, he gives what the spirit of obedience looks like. The Sermon on the Mount fits in this. There’s many, many passages that fit this truth, but here’s what I want you to notice. Look at* ***verse 8****. He says, “For if these things are yours and abound,” can someone tell me, I know this is a big crowd here, what these things are?* ***Verses 5****,* ***6****, and* ***7****, right? If these things are yours and abound, and remember this phrase, “these things,” because these things is going to show up a lot here from here on out in this passage. He said, “If these things are yours,” in other words, you own them and he says, “abound,” in other words, you’re growing in these things, look what he says, “If these things are yours and abound, you will neither be barren nor unfruitful.” And so, it has to be encounter connected with the Spirit of obedience.*

*“You will neither be unfruitful in the experience of knowing Christ.”*

*We go, “Okay.”*

*Peter continues.* ***Verse 9****, look what he says. He says, “For he who lacks these things,” we’ve already established what these thing are, right? He says, “He who lacks these things is shortsighted even to blindness and has forgotten that he was once cleansed from his old sins.”*

*Peter continues in* ***verse 10****. This is a powerful passage. He says, “Therefore, brethren, be even more diligent.” It’s like, “Oh, man. How much more diligence is there?”*

*He goes, “There diligence and then there’s more diligence.”*

*He says, “Therefore, brethren, be even more diligent to make your call and election sure,” and here it is again. “For,” listen to this, “for if you do these things you will,” what? “Never stumble.” Someone once pointed out to me that the original language there is a double negative. He goes, “If these things are yours, you will never, ever stumble.” This is intense stuff. Peter’s talking about abiding in the love of God, in the grace of God, with a spirit of obedience.*

*Well, Peter isn’t done yet, because I said earlier that Peter was teaching the church this point with great zeal. Now, let’s look at Peter’s zeal to teach this point.* ***Verse 12****, he says, “For this reason I will not be negligent to remind you always of these things.” As I mentioned earlier, these things is going to show up over and over. He says, “I will not be negligent.” Peter says, “I will be intentional. I will be focused. I will be determined to teach you these things, even though you know and are already established in them.” Because there’s always that one guy in the back that says, “I already know all this stuff.”*

*Peter goes, “It doesn’t matter. Even though you know this stuff,” and this really, oh, Lord Jesus, this will really get us into trouble because we like that new, fresh revelation. We like that hoo wee woo stuff. The apostle Peter shows up and he goes, “Nah, I want to talk about abiding and I want to talk about brotherly kindness, faith, virtue, perseverance, love, that’s what I want to talk about.”*

*“Yeah, but tell me about one, you know, that third eye and that big heaven with stairs that went up to the fifth wing of the feather.”*

*He goes, “Nah, there’s that too, but no. I want to talk about abiding in Christ, experiencing His presence, understanding the wealth of spiritual union in the context of the spirit of obedience, because when you have obedience you won’t be barren and you won’t be unfruitful. If you don’t have these things, trust me, you will get spiritual amnesia and you will forget where you come from, and if you have a spirit of obedience in the place of abiding, you will secure yourself to never, ever stumble, and I will not be negligent to remind you always of these things, even though you know this stuff.”*

*Well, it’s about to get even more intense. You’re like, “Really.” Oh yeah. Watch this.*

* 1. So important is the spirit of obedience in the context of abiding that Peter committed himself to speaking about this often and he ensured that this message continued after his death.

12For this reason I will not be negligent to remind you always of these things (obedience) …13Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, …15Moreover I will be careful to ensure that you always have a reminder of these things (obedience) after my decease. (2 Pet. 1:12-15)

*Peter goes, “Yes, I think that’s right.”*

*Some dude in the back goes, “Oh, you’ve got to be kidding me. Really?”*

*Peter goes, “Yes, it’s right, as long as I am in this tent to stir you up by reminding you. As long as I am alive I will remind you of these things.”*

*Some guy goes, “Well, at least its while he’s still alive.”*

*Peter goes, “Uh-uh.”* ***Verse 15****. Watch this. “Moreover, I will be careful to ensure that you always have a reminder of these things after I am dead.” This brother is determined. That’s how important this is. Abiding with a spirit of obedience.*

*He goes, “My entire ministry. I will remind you.”*

*One guy goes, “Finally, when he’s gone we’ll get some of the shundai mahundai stuff.”*

*He goes, “Nope! I have an entire leadership team trained up, because after I’m gone they’re going to remind you of these things.”*

*“Ah, you’ve got to be kidding me.”*

*So important is the spirit of obedience in the context of abiding that Peter committed himself to speaking about it often and he ensured that this message would continue even after his death.*

* 1. Jesus taught that the experience of living in the Father’s love is to be coupled with obedience. He simply sums up obeying Him with us committing to love one another—Jn. 15:12, 17.

10If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. (Jn. 15:10)

14For ﻿all the law is fulfilled in one word, even in this: ﻿“You shall love your neighbor as yourself.” (Gal. 5:14)

*Again, Jesus taught that the Father’s love was coupled with obedience, and He simply, paragraph E., simply sums it up, obeying Him with committing to love one another.*

***Galatians 5:14****.* ***Galatians 5:14****. For all the law is fulfilled in one word, even in this. You shall love your neighbor as yourself.*

* 1. Love is who God is. Therefore, His love is vast. The Father’s love is found in ***UNDERSTANDING*** the death of Christ ***(Jn. 3:16; 10:17; 1 Jn. 4:19; Isa. 53:10)***, the giving of the book of Revelation to Jesus ***(Jn. 5:20; Rev. 1:1)***, our desire to receive Christ ***(Jn. 5:42-43)***, the hope to come ***(Rom. 5:1-5)***, the resurrection of the saints ***(1 Jn. 3:1-2)***, compelling us to not live for ourselves ***(2 Cor. 5:14-15)***, and all things belonging to Jesus ***(Jn. 3:35, Lk. 12:31; 1 Cor. 3:21-23)***.

*Paragraph F., just for your own study, love is who God is. God is love, therefore, His love is vast and the love of God is found in understanding a whole series of things. And the reason why I have this list over there is because when we think about the love of God, it is very tempting to immediately just to reduce it towards natural sentiment, and yes, there is the experience of the love of God upon the heart. The pleasures of God. The delights of God that touch us, that river that abides inside of us. It’s absolutely amazing. There is a river whose streams make glad the city of God. And so there is the emotional component to this, for sure, but I believe there is insight in the scripture about the love of God that actually enhances the experience of it, and there are many passages, number one, for instance, one of them is understanding the death of Christ, where Paul says the Bible tells us God’s love was shown to us in the death of Christ.*

*Here's one. The giving of the book of* ***Revelation*** *to Jesus was the love of God. In* ***John 5:20*** *it says that because the Father loves the Son He shows Him all things. Our desire to receive Christ and to experience more of Christ. If you’re here tonight and you’re finding yourself stirred, you know over the last couple of weeks you’ve said, “Man, I want more.” That is the operation of the love of God inside of you. Having confidence in the hope to come. Love does not disappoint. It gives us hope. The resurrection of the saints is the revelation of God’s love, compelling us to not live for ourselves shows us the revelation of God’s love. Understanding that all things belong to Jesus is the revelation of God’s love, and so the scripture gives us so much insight, and each one of these topics, “Father, thank You, show me more.” That’s all we’ve got to do. Abba, thank You, show me more. Thank You that Jesus died. Show me more. Thank You that You gave Your Son the book of* ***Revelation****. Show me more. Thank You that we’ll be resurrected from the dead. Show me more. Thank You that You’re compelling us to no longer live for ourselves. Show me more. I mean, beloved, it is that simple. Amen.*

*I invite you to stand. Yeah, praise the Lord is right. You know, some of you are going, you know what? Just here in the last week or two or month or so I’ve just been feeling, in my heart to say, you know what? I want to lock in with the Lord in a new way. By locking in a mean where there’s a renewed heart engagement with the Lord. A renewed heart engagement with the Lord. If that is you and you’d like to receive prayer, I just to invite you to come to the front. I know we all want more of Jesus, but I’m talking about there’s that real accentuated, that pronounced, you’re like, “Man, the Spirit is really tugging me. Really tugging me to lock in with Jesus.” Again, by lock in I mean the internal dialogue with the Lord. Just to have a renewed focus with the Lord, and the Lord, I believe, just wants to touch your heart with grace and believe again in the simplicity of it all. It’s really speaking these simple phrases. For some of you it's going to be as simple as, because, you know, the temptation is to go, “I’m going to read a hundred chapters a day…” No. For some of you it’s going to be as simple as this. I’m going to be intentional throughout the day just to stop and pause, even if it’s for 30 seconds. I couple 30 seconds here and there throughout the day, and I’m going to engage with the Lord in a focused way. Father, thank You. Show me more. Just to whisper small phrases to the Lord and then see what happens over time. The hunger will increase.*

*For some of you, you’ve been stuck in some form of compromise. And the compromise doesn’t always have to be sexual, because when we think of compromise our mind immediately goes there, though there’s that here too. For some of you, the compromise is related to your speech. For some of you it’s related to the eye gate. The thought life. For some of you it’s related to attitudes. Compromise is a wide range of things and there’s no guesswork in this, because as you’ve been feeling the Lord tugging you to say, “You know what, Lord? I want to lock in with You in a more intensified way,” there’s also one area that you just know. Again, He’s so kind. There’s no guesswork. We know what He’s got His finger on in our lives, and we want to say yes to the Lord in that area. Say, “Lord, I say yes. I say yes to the spirit of obedience in that area.’*

*I just want to invite the ministry team to come up as the worship team leads us in worship, just to ask the Lord to release His grace. Grace to respond in a deeper way. I don’t believe this is because of His displeasure. It’s nothing like that. This is love compelling you to draw near to Him in a renewed way.*

*Jesus, You’re beautiful. Spirit of revelation touch us. Jesus. Let Your beauty rise upon Your people, Lord. The glory of the Lord rise upon Your people. Beauty, release it Lord. Capture us, Father.*