

Sunday, June 27, 2021

This is the eighth in a series of sermons on John 13-17 (“The Farewell Discourse”).

1. [Jesus Loves His own \(13:1\)](#) [7/5/2020]
2. [Foot Washing \(13:2-17\)](#) [8/30/2020]
3. [Identifying the Traitor \(13:18-30\)](#) [10/18/2020]
4. [Christ’s Glory and How We Are To Live In His Temporary Absence \(13:31-38\)](#) [12/6/2020]
5. [Preparing a Place](#) (14:1-4) [1/31/2021]
6. [The Only Way to the Father](#) (14:5-7) [3/21/2021]
7. [Seeing God](#) (14:8-14) [5/9/2021]
8. **Peace and Comfort (14:15-27)**
9. Loving God (14:28-31)
10. Abiding in Christ, the True Vine (15:1-11)
11. Friends of Christ (15:12-17)
12. The Hatred of the world (15:18- 16:4a)
13. The Work of the Holy Spirit (16:4b-15)
14. Your Sorrow Shall Be Turned Into Joy (16:16-24)
15. Prayer in His Name (16:25-32)
16. He’s Spoken That You Might Have Peace (16:33)  
*The High Priestly Prayer (Intercessory Prayer)*
17. Jesus Prays For Himself (17:1-5)
18. Jesus Prays For His Present People (17:6-19)
19. Jesus Prays For His Future People (17:20-26)

We have been given an intimate view in John 13-17 of what went on in the hours just before Christ was arrested on the evening before His crucifixion. This account is unique to the Gospel of John, and we should be thankful for this “fly on the wall” report of what went on in this large, prepared, furnished upper room (Mark 14:15) and afterwards because it contains such precious promises for us. For the last several sermons, we’ve been making our way through John 14. The apostles are distressed, and Christ is comforting them. He tells them what is required on their part to have an untroubled heart. There are two main guideposts for us along the way in this chapter – trust and obey. The previous three sermons were about the “trust” (or, “believe”) part – 1. He’s promised us a prepared place in His Father’s house, and that He will return to bring us there. 2. He is the only way to that place. 3. He is one with His Father and therefore has all authority and power to get us to that place. If you don’t believe on Him as it relates to those things, then you don’t have authentic faith in Jesus Christ. If you do, the result will be that you will have a fruitful life of lovingly obedient works and effectual prayer, and you will have a comforted heart. Today, we will get into the “obey” part.

**“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with**

**him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (John 14:15-27)**

I would like to correct up front a common misinterpretation of this passage. Is Jesus teaching works-righteousness here? Is He saying that if you exercise your free will and love Him and obey Him then that’s the cause of Him loving you and giving you all of these wonderful blessings? Absolutely not. The obedience He’s talking about here is regarding people whom He has already regenerated. There are too many other passages that say that good works are the result (not the cause) of being saved. Look in Exodus – the order of events is important. First, He saves them out of the bondage of Egypt. THEN, He gives them the law. Paul makes it clear that we were dead in trespasses and sins, and He quickened us, being “His workmanship, created in Christ Jesus UNTO GOOD WORKS” (Eph. 2:1-10); God loved us while we were yet sinners and enemies (Rom. 5:8,10); and it’s not our works of righteousness that have saved us, “but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost” (Tit. 3:3-5). James tells us that “faith, if it hath not works, is dead, being alone.” (Jam. 2:17). John tells us, “We love him, because he first loved us.” (1 Jn. 4:19).

So, let us break this down into three parts: “The Father Gives Another Paraclete,” “God Abides With Us,” and “Jesus Leaves Us His Peace.”

### **The Father Gives Another Paraclete**

**“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you.”**  
**(John 14:15-20)**

The first thing to point out is that this whole thing hinges on our loving obedience – “If ye love me, keep my commandments.” The agape (love) of the Bible is not primarily a love of feeling or emotion (though those things may certainly attend it) – it is a love of action. So, we’re not talking merely about affectionate feelings that you have when you think of Jesus; or you getting misty-eyed when you sing a hymn about the crucifixion; or you sitting around wishing

that someday Jesus will return. There's nothing wrong with those things – but if that's all you have, you have nothing. That isn't love. Don't talk to me about how you love Jesus if you live in rebellion and disobedience. I look at this as kind of a “linchpin” verse in the chapter. It ties together everything that comes before it and everything that comes after it. If you aren't living an obedient life, nothing in this chapter is for you – you have no right to expect comfort or peace; no right to expect heaven; no right to expect the indwelling Spirit; no right to expect that you'll do greater works; no right to expect that God will listen to your prayers; no right to claim that you have faith in Christ; no right to claim that you love Him.

And it's not good enough to just “obey” if it's done begrudgingly. That isn't the type of obedience this is talking about. This obedience is done from the heart. It's done out of a love for God. God knows what's in your heart and why you're doing something – He knows if it's out of love for Him, or for some ulterior motive. William Burkitt says: *“Love without obedience is but dissimulation: obedience without love is but drudgery and slavery.”* So, I'm telling you it's not enough to just “obey” – it has to be loving obedience – it has to be based on your love for God. And when I say “obedient,” the standard is perfect obedience, and we should strive for that, but we have to face the reality that while we are in the flesh, we will always be at war with the old man. I believe that if the general tenor and bent of your life is that you desire to be obedient to Him out of love for Him, and it's a grievous thing to you whenever you fail, then you fall into this category of people who love and obey Jesus.

So, for those who do love Him and are obedient, that is evidence that our calling and election is sure, and we have some astounding promises that we experience and can look forward to experiencing even more. One promise is that He's going to give us “another Comforter” (that is, the Holy Ghost). Note that the whole Trinity is involved here – the Son, as our intercessor, prays to the Father, and the Father sends the Holy Ghost. This word translated “Comforter” here is an interesting word. It comes from the Greek word “parakletos” which roughly means “one who is called alongside to help.” We've anglicized it in the English word “paraclete.” There isn't really a single English word that captures the essence of the meaning, and it has been alternatively translated as Advocate, Helper, Mediator, Consoler, Exhorter, Teacher, Pleader, Patron. The idea is someone who's going to be right there with you, helping you, comforting you, pleading for you, convincing you, exhorting you, etc. You'll see here that it says, “**another** Comforter.” The Greek word translated “another” means “another one of the same type” and implies that Jesus Himself is also a Paraclete. Indeed, the exact same word is used for Jesus in 1 John 2:1 – “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** with the Father, Jesus Christ the righteous.” The Spirit isn't some different type of Paraclete – He is essentially just like Jesus! He is God!

Now, there are some interesting facts concerning the Holy Ghost here in this passage (remember, you'll learn more about the Holy Ghost here in these chapters than in any other single place in the Bible):

1. He's going to abide with us, and in us, forever! Every believer in Christ has the Holy Ghost indwelling him right now. He's there to stay. He's not going to leave you. You might grieve Him with your sins, but He's not going to leave a true child of God. The Holy Spirit has always dwelt with God's people, but there's something more going on here in the New Testament era. It's a mysterious thing, but it's an amazing gift! Trapp says, "we may wonder at the love of the Holy Ghost, that will dwell in the dark dog-hole of our defiled souls." More on this a little later in the sermon.
2. He is the Spirit of truth – He leads us into the truth, He elucidates the truth, He teaches us about Christ who is the truth, He exposes error and falsehood.
3. The world cannot receive Him. Why? Because they can't see Him. They have only natural, fleshly eyes. They don't have spiritual eyes. As Paul tells us, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned." (1 Corinthians 2:14). Christ is making a clear distinction here between two groups of people – those who can receive the Holy Spirit, and those who cannot. Our brother Judas (not Iscariot) picks up on this distinction, as we'll see in a few minutes.

So, Christ is getting ready to leave, to go back to the Father. And He says, "I will not leave you comfortless: I will come to you." Interestingly, the word translated as "comfortless" is "orphanos." You may be able to see the word "orphan" hiding there. He's saying that He's not going to leave a bunch of destitute orphans behind when He goes – He's going to come to us. The question is, how/when is He going to come? He says "at that day..." What day? Some people say the day of His resurrection; some say it's when the Holy Spirit came at Pentecost; some say it's His return at the end of the world. I think all of those are true. He did appear to believers (and only believers) at His resurrection, and it was comforting and edifying to them. He will return some day and we will know and understand and be comforted more than we ever could during our sojourn here on earth. But I think the primary context here is that He's going to come to abide with us during the time between His ascension and His return.

We know from another place that "Christ liveth [present tense] in me" (Galatians 2:20). I think that what's going on here is that the presence of Christ is intimately tied with the presence of the Holy Ghost. When the Holy Ghost indwells one of the elect of God, Christ also indwells that person, and it is through the illuminating presence of the Holy Ghost that we can understand and enjoy and see our Savior. When Jesus Christ died, the unbelieving world, with their natural eyes, never saw Him again, and won't ever see Him until the day that He returns

in power and glory to take vengeance on them. But we see Him. We have spiritual eyes, because we have the Holy Spirit, and He helps us understand some things. He shows us that our life is tied up in the life of Christ – as long as He lives, we live. We have spiritual life because He gave it to us. We have eternal life because He gave it to us. And He keeps it safe and secure for us: “Your life is hid with Christ in God.” (Col. 3:3). He shows us that Christ is in the Father, that we are in Christ and Christ is in us – an intimate union between the Savior and those He came to save. These are amazing and deep things - we can't fully understand any of those things...but we understand enough to be comforted by it. The Spirit makes it so we know the things that God has freely given us. Hear these wonderful words from Paul:

**“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Corinthians 2:9-12)**

This is what everyone who loves and obeys Jesus can expect. Nobody else can lay a claim to it.

### **God Abides With Us**

**“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.” (John 14:21-24)**

So, Jesus reiterates that the one who loves Him is the one who keeps His commandments (and not only His commandments, but ALL His words, ALL His doctrines, ALL His teachings – ALL of which are synonymous with the word of the Father - read the Bible!). But He adds a little more to it – the one who loves Jesus will be loved by the Father, will be loved by the Son, and will have the Son manifested to him. I hit on this a bit earlier – remember that the only reason that you love Him and keep His commandments, is because He loved you first! So, what's going on here? It sounds like He's saying the opposite of that – it sounds like He's saying that the Father and the Son won't love you unless **you love Him first** and obey His commandments. That's not what it says, though. It means that for those who love and obey God, He's going to

continue to give you fresh reminders of His love. He's going to give you tokens of His affection for you. He's going to give you ever-growing and ever-clearer manifestations of Himself. If you've ever backslidden, you might know what it's like to have God turn His face from you for a season. It's a dark time – you don't see His love during that time. Your obedience and your joy in experiencing the love of God are directly proportional to one another.

Now, Judas picks up on an important thing here, and he asks a great question. This is not Judas Iscariot – that Judas would never ask a great question like this. Remember, while all of this is going on, Judas Iscariot is slithering around in the shadows working out the logistics to arrest Jesus in the Garden of Gethsemane, which will happen a little bit later in the evening. This Judas asking the question is a good man. This is the only time he's recorded speaking in the four Gospels. His question is, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus has made a clear distinction between two groups of people, whom Judas identifies as "us" and "the world." Jesus doesn't really explain in this passage how one escapes the clutches of the world and becomes one of the "us," but He does make it clear that there are two groups of people. [Spoiler alert - He'll explain this later: "Ye have not chosen me, but I have chosen you...I have chosen you out of the world, therefore the world hateth you." (John 15:16,19).] There are a lot of theories about why Judas asks this question, and some commentators are pretty hard on him, but I believe that he's asking the question out of a sense of humility and amazement. It's like the following lyrics from an Isaac Watts hymn:

*Why was I made to hear thy voice,  
And enter while there's room;  
When thousands make a wretched choice,  
And rather starve than come?*

And the answer that Jesus gives is so wonderful. It just keeps getting better and better as we move along. We already learned earlier that the Holy Spirit will come to indwell us. We already learned earlier that Jesus Christ will come to us. Now we learn that it's the whole Trinity abiding in those who love and obey Jesus Christ. He says, "we [i.e., the Father and the Son] will come unto him, and make our abode with him." So, I'm telling you that every person sitting in this room who has authentic faith in the Lord Jesus Christ presently has the Father, the Son and the Holy Ghost dwelling with and in him. Do you remember in v. 2 when Jesus said, "In my Father's house are many mansions?" The word translated "mansions" there is translated as "abode" here. He isn't just a guest that stays for awhile and leaves – this is His abode. This is where He stays. This is where He remains. This is how He manifests Himself to us and not the world. Isn't that an amazing thing? When the Lord wants to bless a people, He dwells in their midst. In the Exodus account, first He saved them out of bondage, then He gave them His law, and then He dwelled in their midst in the tabernacle. But what about today?

**“Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (2 Corinthians 6:16-18)**

So how do I know if God is dwelling in me? It’s too much to get into that in this sermon, but for starters, if you truly love and obey the Lord Jesus Christ, that is your evidence that the living God dwells in you. If you exhibit the fruit of the Spirit (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance), that is some more evidence that the living God dwells in you. You are the temple of the living God (collectively and individually), and you therefore have every opportunity to have fellowship with Him, and ought to also have fellowship with one another (see 1 John 1:3). There are a couple other ramifications of this that you should also consider. First, whenever you go to sin, you are taking the Godhead with you. That thought should have a purifying effect on your life. Second, if you despise any of Christ’s little ones, or are envious of them, or backbite them, etc., you are doing that to a person in whom God dwells. So, consider that the next time you look upon one of your loved ones. Now, I don’t want to leave you with some Pollyanna notion that everything is always going to be sunshine and roses and that we won’t ever have to deal with sin because God abides in us, but I do want to impress upon you that you should look upon one another as the temple of the living God.

### **Jesus Leaves Us His Peace**

**“These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (John 14:25-27)**

Once again, we see the Trinity – the Son goes back to the Father, and the Father sends the Holy Ghost in the name of the Son (by His request, through His mediation, in His stead). We’ll see a little bit more about that interrelation in chapter 15 when Jesus says that HE will send the Spirit – “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” (John 15:26). You see that the whole Trinity is united and active in our salvation – God isn’t going to save us and then abandon us. He sovereignly regenerated us (“ye must be born again”); He created us as new creatures unto good works, to love and obey Him; and He dwells with and in us to ensure that what He started will be finished, and that we will persevere to the end.

Remember, all of this is designed to comfort the saints. There's a purpose to all of this doctrine that Jesus is teaching here. We can find at least two points of comfort in this little section. The first is that the Comforter has come, and He will teach us all things, and bring whatever Jesus has said to our remembrance. To teach us all things means that He's going to teach us whatever we need to know, at whatever time we need to know it. He's going to illuminate the scripture for us! And He's not just going to illuminate it, He's going to cause us to remember just the right thing at just the right time. This gives us some confidence that the New Testament scripture wasn't written relying on man's faulty memory. And it gives us confidence today that we'll remember His words when we need it. This is the Holy Ghost operating in you when that happens! But don't get too cocky about this – you can't remember something that you didn't know in the first place, and you can't know it if you're lazy and stingy with your time in the Word.

The second point of comfort is that Jesus has left something for us – His peace. This is the language of bequeathal. In the world, when somebody dies, they often leave a last will and testament to bequeath this or that thing to someone else. Real estate, money, valuables, etc., is what the world leaves behind. But Jesus leaves something far more valuable – peace! But not the world's peace. The world's peace is the absence of conflict; Jesus's peace is spiritual calmness even in the face of conflict. The world's peace is temporary; Jesus's peace is eternal. False vs. true. External vs. internal. Feignedly vs. heartily. Selfishly vs. selflessly. Just look over at that powder keg known as Israel and Palestine, and all the failed "peace negotiations." What a joke! Look at the Treaty of Versailles, the peace treaty that ended WWI, and how long that lasted. This is the world's peace. But Jesus purchased peace with His own blood – forgiveness of sins, reconciliation with God, removal of guilt. This world is full of Christless, proud sinners, and they will never be happy – they don't have peace. They talk about it. They demand it. They try to find it. They might be able to limp along for awhile by searing their conscience with a hot iron, getting other sinners to validate them, drowning themselves in drugs and alcohol, changing their external circumstances, etc., but they don't have peace. For example, behind the façade of so-called "pride month," you will find the most guilt-ridden, suicidal people on the planet. They'll blame everything and everybody else for that, but here's the reason: they have no peace. "There is no peace, saith my God, to the wicked." (Is. 57:21).

The section ends with similar language as verse 1: "Let not your heart be troubled, neither let it be afraid." Look at it like bookends (it's a literary device called "inclusio"). The whole section has been about how to achieve an untroubled heart – how to be comforted. He's gone to prepare a place for us, He's coming back to get us, but meanwhile He has given us the Comforter and supernatural peace. All these precious promises are for those who trust and obey. So, if you have a troubled, discontented, fearful heart, please follow the flow of this chapter – believe, love, and obey the Lord Jesus, and you will have peace. Guaranteed.