

## God's Home is with those who love Him

January 30, 2022

John 14: 15-26 ESV

<sup>15</sup> "If you love me, you will keep my commandments. <sup>16</sup> And I will ask the Father, and he will give you another Helper, to be with you forever, <sup>17</sup> even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. <sup>18</sup> "I will not leave you as orphans; I will come to you. <sup>19</sup> Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. <sup>20</sup> In that day you will know that I am in my Father, and you in me, and I in you. <sup>21</sup> Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him." <sup>22</sup> Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us, and not to the world?" <sup>23</sup> Jesus answered him, "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. <sup>24</sup> Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me. <sup>25</sup> "These things I have spoken to you while I am still with you. <sup>26</sup> But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Question: At what point in a relationship, will a person commit to love the other? Only when they *believe* in the other person.

We see Jesus is addressing this very issue, the issue is their belief in Him, their master, their teacher, and their provider. We have been studying the Gospel of Jesus Christ, according to John, the Baptist, and we see Jesus repeatedly asking his disciples – Do you believe? John chapter 6 we know, Peter confesses on behalf of them all by saying – "We have believed and have come to know that you are the Holy One of God".

Jesus knows (He is divine, God) that his disciples are still struggling to believe/trust in Him, in spite of living with him, travelling with him, witnessing the greatest miracles of their lives and as we heard enjoying the celebrity status with Jesus (though Jesus himself did not display at all) these 3 years, through thick and thin.

We see this struggle (with belief) of the disciples is not of the mind entirely, (because we know they have professed multiple times,) but more so of their heart's disposition. By this time, they have *followed* him, *seen*, and *heard* him, and seemed to have *resolved in their minds*, but they could not bring it home, deep down into their heart/soul. We see, Jesus *continues* to minister to their souls to bring what they believe in their minds, down to the depth of their souls to the home base. The only one who made their hearts can make the disciples and others to believe in Him. And we will continue to see how Jesus accomplishes this task as we study further on. The opening of the eyes of one's heart is only possible with God and not by man.

- Mt 19:26 - With man this is (*conversion of one's heart, let alone others*) impossible, but with God all things are possible.
- Eph 1:18 – Having the *eyes of your hearts enlightened*, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints

<sup>15</sup> "If you love me, you will keep my commandments.

Jesus continues to say these words. Two links tie this verse to what precedes.

1. The prospect of doing 'greater things' (*greater in extent not in greater kind*) require the *anticipation of the enabling power, the manifestation of God himself by the Holy Spirit*, leading to V16-17
2. The obedience theme with asking things in Jesus' name V13-14

<sup>11</sup> Believe in me that I am in the Father and the Father is in me, or else believe on account of the works themselves. <sup>12</sup> "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. <sup>13</sup> Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup> If you ask me anything in my name, I will do it.

Q) Who gets to do the works that Jesus is doing? Whoever believes in him – Jesus.

Q) What does it mean by 'doing the works'? – To know what it means we need to first know the works of Jesus. This expression is used repeatedly in connection with Jesus' entire ministry in general, which includes, evangelizing the Samaritan women (Jn 4); healing the lame man at the Pool of Bethesda (Jn 5); healing the man born blind (Jn 9); Jesus' miracles generally (Jn 7; 10; 12; 15); Jesus' teaching (Jn 14).

*Second*, we need to recognize that the disciples would do ‘greater works’ than Jesus did, is possible only in the power of the Holy Spirit, whom Jesus will send The Counsellor, Holy Spirit, because he was ‘going to the Father’ (Jn 14:1).

*Q) If the works of Jesus are his miracles, his teaching, his entire ministry, how can it be said that the works of his disciples will be greater than his?*

This is to be understood that the works are greater in extent and NOT greater in kind. Jesus did not mean that the works of the disciples will be qualitatively greater than those he had performed.

Yes, the disciples did later heal and performed works in Jesus’ name, Peter did pray, and Dorcas was restored to life - Acts 9:36-42, and through Paul’s ministry Eutychus was restored to life - Acts 20:7-12. But they did not miraculously feed multitudes, calm storms, restore sight of those who had been born blind, or call people out of their graves when they had already been dead for four days. The disciples’ works did not reveal the Father in the same way as Jesus did in his ministry and teaching. From apostolic times until now, as far as we know, Jesus’ followers have never performed works that were qualitatively the same, let alone greater than those of Jesus.

By this we can safely interpret what Jesus meant by saying their works would be greater than his is that the greater works of the disciples are the results of their missionary endeavors, bringing many converts into the church (bring many sons to glory – Heb 2:10). John the Baptist provides the clue: ‘I tell you the truth; Among those born of women here has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of the heaven is greater than he (Matt 11:11). John was the herald of the kingdom that Jesus brought in, but John himself lived, worked, and died before people entered it. In terms of privileges, then, the least in the kingdom were greater than John. If we apply this to the differences between Jesus’ works and those of his disciples, we might say that the disciples’ works were greater than his because they had the privilege of testifying by word and deed to the finished work of Christ, and the fuller coming of the kingdom that it ushered in, whereas Jesus’ ministry prior to his death and resurrection only foreshadowed these things.

Linked to this statement Jesus says – *I will do whatever you ask in my name, so that the Son may bring glory to the Father*. The success of the disciples’ mission was to be intimately connected with prayer in Jesus’ name. The condition is *the Father may be glorified in the Son*.

*None of the promised fruitfulness will come to those who think they can manipulate the exalted Christ or use him for their own ends.*

(Paul writing to Titus 1:11 - *They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach*; 2 Corin 2:17 – *Again, Paul here is saying - For we are not, like so many, peddlers of God’s word, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ*).

- Jesus has already promised them that they would do greater works than He did (greater in extent not in greater in kind).
- He already promised them that He would hear their prayers and provide everything that they needed if it was in His name to His glory and for His purposes to be accomplished.
- He also said, whatever you ask in His name, He will do it.
- But now comes the ultimate personal promise, in verse 16, but before we go there, there is a qualifier in verse 15 – *If you love me, you will keep my commandments*.

Now this qualifier “*if you love me*” controls the grammar of the next two verses (15-17a) and the thought of the next six verses (15-21) and the qualifier defines to whom these promises are given. “*Those who love me and keep my commandments.*”

OBEDIENCE is LOVE IN ACTION. This is the definition of a true Christian. You will see this everywhere in John’s Gospel. The uncompromising connection between *love and obedience* to Christ is repeatedly mentioned in John’s writings. For example, if we go a little further in v21 – He who has my commandments and keeps them, is the one who loves me; and again, in v23 – if anyone loves me, he will keep my word and in v24 – whoever does not love me, does not keep my word.

*Jn 8:31 – If you abide in my word; then you are truly my disciples*

A true Christian, loves and obeys God. Not just professing, many will profess, Lord, Lord, did we not do this, I did that and the other. I will say to them “Depart from me you workers of evil, I never knew you”- Mt 7:22.

Those who love God, will keep His commandments. This is the measure, and who evaluates it? We look at outward action and try to interpret the heart, but it could be deceptive, that is all we can do. But God looks at the heart, he knows the motive, the intent, the inside, which is hidden to man.

*1 Sam 16:7 – “For the Lord sees not as man sees: man looks on the outward appearance, but the LORD looks at the heart.”*

*How do we know a true Christian?*

A true Christian loves the Lord and consequently he obeys Him. He so loves the Lord, the one who gave himself up on the Cross, who paid the penalty for his sins, who bore the wrath of the Father on his behalf, and died his death, and rose again so he could have life, the endless life, absolute fullness of life, life active and vigor, devoted to God, eternal, and life abundant (Zoey life) John 10:10.

And as the consequence of God’s Love (forgiving, gracious, freeing, redeeming, restoring love), the sinner who has now become a believer in Christ, loves him and obeys him, and as a first step (of that love producing obedience) the believer gets baptized by immersion and from that point on, he will continue to obey Him. His desire, motive, goal is love and obedience in keeping the commandments is the action.

The mark of a true Christian is his continual obedience to his God, that flows out of love, for his God. His aim is to love God, expressed or demonstrated or lived-out by his obedience. Isn’t this the first commandment? – Love the Lord your God with all your heart, soul, mind, and strength and the second is like unto it – Love your neighbor as yourself. This is self-denying love.

A couple of parallels in *1 John*

- Chapter 2:3 – “*And by this we know that we have come to know him, if we keep his commandments.*” v4 – *Whoever says “I know Him” but does not keep his commandments is a liar and does not have the truth in him.* “
- Chapter 4:19 – *We love God, because he first loved us.* v20 - *If anyone says, “I love God” and hates his brother, he is a liar.* v21 – *whoever loves God, must also love his brother.*
- Chapter 5:2-3 – “*By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep his commandments, and his commandments are not burdensome.*”

Again, it’s *love, and obedience* is what defines true believers, and this is the first entailment/consequence of the disciples who truly loves God (and their love for Jesus is their obedience).

The second is in <sup>16</sup> *And I (Jesus) will ask the Father, and he will give you another Helper (comforter), to be with you forever).*

The Greek word used for helper is ‘*parakletos*’ which is the verb form of the word ‘*parakaleo*’. Kltos is verb form of kaleo, which means to call, para means alongside – to call alongside. Literally saying ‘somebody called alongside’. This is very generic.

Called alongside for what? If you just stick with helper or comforter, then it is very limited, but for anything and everything that you (the believer) would need. The meaning of ‘*Parakletos*’ needs to be supplemented by information gleaned from its use in the Gospel itself and the functions ascribed to the *parakletos* in the various contexts where the word is found. These functions include

- Comforting the disciples after Jesus’ departure (16-17)
- Teaching them (26)
- Testifying on behalf of Jesus (15:26)
- Guiding the disciples into all truth and telling them about things to come (16:13)

It is understandable, then, that *parakletos* has been variously translated as ‘comforter’, ‘teacher’, advocate’, ‘counselor’, ‘helper’, and guide. None of these terms on its own satisfactorily represents all the functions of the *parakletos*, and for that reason it is preferred to leave it untranslated, and use the anglicized form of the transliteration, ‘Paraclete’.

Somebody called alongside, somebody with more wisdom, somebody with more truth, somebody with more power, somebody with more experience, somebody with more knowledge than you have.

Not someone who is inferior to you or a subordinate or just the one who aids you with what is missing so you are elevated, but somebody who is infinitely more than you on all levels of capability, whom you (the believer) in need of HELP, always, at every step, phase, situation, moment, all day, and every day.

The one Jesus will ask the Father to send is called ‘another Paraclete’. Now there are two different words in Greek for another, but only one word in English. The Greek word ‘Heteros’ means another, but it is of another kind, this is not the word used here in verse 16, but the Greek word ‘Allos’ meaning another of the same kind. Reading v16 – “I will give you ‘Allos Parakletos’. I will give exactly another like I am, which is to say I’m going to send you a Helper exactly like the Helper that I have been”. My ministry here on earth is coming to an end, I’m going away, but I’m going to send you another Helper exactly like me. And the good news is, He is not going to be with you for three years like I have been. He is going to be with you forever. Meaning, He will be with you all your life here on earth and He will continue to be with you throughout your eternity in Heaven. HE WILL BE WITH YOU, there is no time limit. Here and NOW and FOREVER.

We need to note several things about Jesus’ promise of the *Parakletos*.

1. The gift is the HELPER is given by the Father to those who *love and obey his son*.
  - a. This must not be taken to mean that our love and obedience somehow merit the gift, rather, it is to those who are so related to his Son that the Father gives the *Parakletos*
  - b. It is also important to note that while obedience to Jesus is the key on the human side to the receiving the gift of the helper (Parakletos), we must not turn it into some sort of super spiritual obedience that only extraordinary Christians can achieve
  - c. What is meant by obedience is belief in Jesus and a commitment to follow him
    - i. Jesus’ first disciples were not super-disciples deserving the gift of the Spirit because of their extraordinary faith and obedience.
    - ii. They didn’t understand things; their thoughts were often the same as mere humans, not thoughts of God
    - iii. At the time of Jesus’s greatest need, they all deserted him, Peter even denied that he knew Jesus at all, not once, but three times, even by swearing
    - iv. But in contrast to those of the world, who did not love and obey Jesus, they did love him and in their own imperfect way they did obey him.
    - v. It was to disciples like there Jesus promises the HELPER
2. The gift of the HELPER is given by the Father to the disciples at the request of Jesus
  - a. Jn 7: 39 – The giving of the Spirit is dependent upon Jesus’ glorification (through his crucifixion, resurrection, and exaltation).
  - b. Having been glorified, Jesus would ask the Father to give the Spirit to his disciples
3. It was in the context of his departure, Jesus promised to send ‘another’ HELPER
  - a. So that the disciples would not be left as orphans (14:18)
  - b. This suggests the coming of the HELPER was to replace Jesus’ physical presence
  - c. THE HELPER would do to the disciples after Jesus’ departure what Jesus had done to them before it
  - d. This is confirmed by the fact that the ministry of the HELPER parallels the ministry of Jesus
    - i. Like Jesus, THE HELPER comforts and teaches the disciples,
    - ii. Proves the world wrong in regard to sin, righteousness and judgement,
    - iii. Guides the disciples into truth, and tells them about things to come
4. Jesus promised the disciples that the HELPER will be with them forever
  - a. The gift of Holy Spirit once given is never taken away

- b. This was so because the gift would be given, not because of the piety of the disciples, but in answer to Jesus' prayer, and be made possible by his death, resurrection and exaltation.
- c. The gift of the Spirit to Jesus' disciples differs from the working of the Spirit in OT times in two ways
  - i. Once given, the Spirit stays for ever
  - ii. The Spirit is given to all believers without exception, not just special people (*called the anointed, and they will anoint others, if you sow the seed money, etc – Did you hear that verbiage? Did you see them? Run away from them so to save your life. Stay far away from them.*)

5. The HELPER is described as the 'Spirit of Truth'

*17a even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him.*

- a. 'Spirit of Truth' is used here and in two other places in this Gospel - Jn 15:26 and 16:13
- b. The HELPER is the Spirit of truth primarily because he communicates the truth
- c. He is the Spirit of truth because God is truth
- d. And Jesus says this in *John 14:6 – "I am the way, the truth and the life"*
- e. He will be what I was to you, and I am the truth, and He is the truth and everything He tells you will be the truth, as He bears witness to the truth, i.e to the truth that Jesus is
- f. Whom the world cannot receive because it neither sees him nor knows him. He was with them, but they could not see Him, He taught them, but they did not know Him.
  - i. *Mt 13:13 ... because seeing they do not see, and hearing they do not hear, nor do they understand. (Same in Mark 4:12)*
  - ii. *Jn 5:39 – you search scriptures, and they that bear witness about me, still they refuse*

THE WORD was with them, THE WORD is the GREAT I AM, THE WORD Taught the WAY, THE WORD is THE TRUTH, THE WORD gives LIFE, but the WORLD did not see him, did not hear him, did not believe him. (Instead, they hated his teaching, did not believe in his works, they even charged him that he is doing this of Beelzebub)

*17b But, you know Him because He abides with you and will be in you.*

Q) How does the Holy Spirit abide with them? It's in the person of Jesus Christ. *Jn 14:18 – I will not leave you as orphans, I will come to you*

Q) What did Jesus mean when he said the HELPER will be 'in you' (plural)? This must be understood in view of verses 21-23, where Jesus individualized this promise when he said (when the Spirit comes) the Father and the Son would make their home with the individual believer. In the light of this later statement, it is best to interpret the promise that the HELPER will 'be in you' to include an indwelling of individual believers. He is in each of you, individually as well as his presence among them as a group. *Mt 18:20 – When two or three are gathered in my name, there am I among them.*

*18 "I will not leave you as orphans; I will come to you.*

The word 'orphan' is a rare one in the NT, it is found only here and in *James 1:27 – Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress.* Where the orphan's distress is highlighted here.

- If we understand this with Jesus' return after resurrection to overturn the disciples' sorrow into joy and thus overcame distress, then upon his departure, the disciples will still be in distress
- At a time when Jesus was preparing his disciples for his return to the Father and promised that the HELPER would replace his physical presence, Jesus' coming to them is best interpreted as his coming in the person of THE HELPER (23, 28)
- With the coming of the HELPER the exalted Jesus would make himself present to his disciples in the HERE and NOW
- THIS IS A REMINDER that the function of the Holy Spirit is not restricted to the giving of the spiritual gifts, or the production of Christian character, but includes the creation of a sense of intimacy with Jesus himself as well.

<sup>19</sup> *Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.* Jesus promised his disciples that he would come to them again, in the person of THE COUNSELLOR, but not to those of the world, who did not believe in him. The resurrected Jesus will not reveal himself to the world, but the disciples will see the resurrected Jesus. He then adds, ‘*because I live, you also will live*’ – because Jesus is to be raised from the dead and will ask his Father to give the Spirit to his disciples, they will experience life (the resurrection power) through the Spirit in the here and now. This is confirmed in the following verses (20-24).

<sup>20</sup> *In that day, you will know that I am in my Father, and you in me, and I in you.*

Continuing this theme, Jesus said, the day when the disciples would realize these things was the day when the Spirit came (Pentecost). Then they would realize two things:

1. They would understand what they have not been able to comprehend (7-11), that Jesus and the Father are one and that to see Jesus is to see the Father.
2. They would understand something new; with the coming of the Spirit, they would be in Jesus and Jesus in them. This concept of (mutual) indwelling is found in several places in John’s Gospel – (Jn 6:56 *feeds on my flesh, drinks my blood abides in me and I in them*; 14:17, 20; 15:4-6, 7 – *Abide in me and I in you*)
  - a. Christ to dwell in believers - with the coming of the Spirit to dwell in believers, Jesus also said to dwell in them, because of the unity of the Spirit and the Son.
  - b. Believers to dwell in Christ - Jesus stressed about believers abiding in him.
    - i. We will look into this more closely when we study John 15, where, describing the disciples relationship to him in terms of branches in the vine, the disciples/branches to remain in him/the vine, by allowing his words to remain in them (Jn 15:7 – “*If you abide in me, and my words abide in you*”), and implies that this is the same as abiding in his love by obeying his commands (Jn 15:10 – “*If you keep my commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love*”). Also considering Jn 17:21 indicates: *Father, just as you are in me, and I am in you. May they also be in us*. It is best understood in terms of a union brought about by the coming of the Holy Spirit.

*All to say, the union with ‘Christ in The Father, The Father in Chris’ as they are one, The Spirit in the Believer, Christ in Believer and Believer in Christ’ – This union is made possible by the coming of the Holy Spirit*

<sup>21</sup> *Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.”*

Jesus again stresses here that those who love him are those who obey his commands. This means responding to his teaching with obedience and faith. Our love for Jesus as imperfect though it is, is rewarded in two related ways.

1. We become the objects of the Father’s own love
2. And we become the objects of Jesus’ love and self-revelation

Love for Jesus will not end with obedience to his will. Obedience is involved, but it leads to an experience of the love of the Father and the Son, and the revelation of the Son to the believer (when Christ is exalted, he will draw unto himself all people, those whom he draws, will believe in him, The Holy Spirit dwells in them, and they dwell in Christ, the Spirit reveals the Son to the believer) – surely the greatest incentive to express our love for Christ by obedience to his will.

<sup>22</sup> *Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?”*

Many first century Jews were waiting for the Messiah to come and reveal himself in power to the world, rescue them from the tyranny of the Roman oppression and establish his kingdom where peace to prevail.

The disciples recognized Jesus as the Messiah, so when he spoke of ‘showing himself’ to them, it’s when

Judas not Iscariot said to Jesus “*Lord, how is it that you will manifest yourself to us, and not to the world*”?

Judas (not Iscariot, but son of James, not half-brother of Jesus) was one of the twelve disciples chosen by God – Lk 6:13-16).



Like many of their fellow Jews, disciples longed for the manifestation of the Messiah to the world. Jesus' promise to show himself to his disciples was not enough for Judas, so he asked why he was not going to show himself to the world as well.

<sup>23</sup> *Jesus answered him, "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 (mone) with him.*

<sup>24</sup> *Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.*

Responding to Judas' question, Jesus began saying, revelation would be made initially only to those who loved Jesus and obeyed his teaching. It is these believers, whom the Father would love and with these Jesus and the Father would 'make their home'.

God dwelling among God's people is expected by Jews as was revealed in the scriptures.

*Ezek. 37:26-27 – I will make a covenant of peace with them. It shall be an everlasting covenant with them, And I will set them in their land and multiply them and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people.*

*Rev 21:3 – "Behold the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.*

- Jesus promised that what was expected at the end time would be experienced (in part) in the present time.
- It would occur through the coming of the spirit, whereby the Father and the Son would make their dwelling (home) with the believers.
- It is worth noting that this promise applies to individual believers. It is to anyone who loves and obeys Jesus that this promise is made. Q) Can it get any better?

When Jesus spoke of the Father and the Son making their 'home' with the believer, he used the same word (mone) used in Jn 14:2, *where he said that in his Father's house there are many rooms (monai) or dwelling places*. As the disciples looked forward to a place in these 'rooms' / in God's presence in the future, the Father and the Son would make their home (mone) with them in the here and now by the coming of the Spirit. (Heaven NOT on earth, but HEAVEN IN YOU – full presence of the Triune God).

Continuing his response, Jesus said, *'He who does not love me, will not obey my teaching'*. This is the reason he would not show himself to the world when he showed himself to his disciples. At the end of the age, of course, he will reveal himself to all as the judge of the living and the dead (Jn 5:28-29).

Jesus concludes his response to Judas, by saying, *these words you hear from me are not of my own, but of the Father who sent me*. As Jesus did number of times in the past (Jn 7:16-17; 12:49-50; 14:10; 17:14), Jesus emphasized that he spoke the Father's words, what the Father has commanded him to say. He highlighted this fact again (in v24), so that the disciples would know with certainty that the promise of the coming of the Father and the Son to make their home with the believer was entirely trustworthy.

<sup>25</sup> *"These things I have spoken to you while I am still with you. <sup>26</sup> But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.*

Q) What are 'These things'? The things that Jesus taught from Jn 13:31-14:24 of the farewell disclosure, in which Jesus prepared his disciples for his departure, and for their continued life in the world without his physical presence.

Jesus said, the Father would send the Counsellor 'in my name'. In this context 'in my name' means 'representing him'. Jesus said the Counsellor's role is to represent him to his disciples so they would not feel destitute after his departure. In fact, Jesus said he himself would come to them in the person of the Counsellor.

The role of the counsellor/Helper emphasized here is 'teaching'. He will teach the disciples 'all things'. 'All things' does not mean everything that is possible to know, but all that Jesus himself taught them; 'He will remind you of everything I have said to you'. *Neh 9:20 – You gave your good Spirit to give them insight/instruct/teach.*

This promise is very important for today because it provides assurance from the Lord himself that the first witnesses, whose testimony is preserved in the New Testament, would be instructed by the Spirit regarding the truths that Jesus taught them, even though at the time he taught them they often did not understand.

*As I come to close, In Genesis we know Abraham loved God and obeyed his commands, God also loved him. Later in chapter 18 we see heavenly visitors, came to Abraham's house and spend some time with him, and had a meal (in other words, they had communion) and blessed him with what he lacked – a Son. God blessed Abraham with Isaac. Similarly, whenever our parents visit our homes, they will see the things which we need, and they gift us.*

*Likewise, in Rev 3:20 The Spirit talks to the Church (in Laodicea) – 'Behold I stand at the door and knock. If anyone hears My voice and opens the door, I will come into him and will dine with him, and he with Me.'*

*Jesus is knocking at the door of your heart this morning; would you listen to him? Would you open the door? He will come in and will remain (mone) in you, abide in you, permanently. HE will teach you, comfort you, strengthen you, warn you, guide you, lead you, encourage you, deliver you, and cloth you with power to obey him in the light of his word, that is power to do what is right and to refuse evil, and helps you to commit to follow him. REMEMBER, to love GOD is to believe in him and commit to follow him continually.*

Jesus knows that you and I, cannot obey on our own strength and so he provided the resident power (The God Head, Three-In-One – Father, Son and The Holy Spirit' power) in each of you and me. This is the ultimate promise/an individual promise to his disciples, who believe in him, and to love and follow him.

As believers in the Lord, what would keep you from not obeying the Lord? In return for his costly love? Let's check ourselves this morning, in his presence.

*And those of you, who did not believe in him, yet, what keeps you waiting? Remember this individual promise 'of resident power in you' is to anyone who believe in him, he will come and remain in you and teaches you to obey him and show the world belong to him. Would you believe him?*

*Let us Pray!*



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### Discipleship Questions

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**MESSAGE SUMMARY:** God's Home is With Those Who Love Him – John 14:15-26

**HEAD:** These questions help you examine the truth of God's Word.

1. In the light of Sunday's message, what do you understand from verse-15? *'If you love me, you will obey my commandments'*? Go around and share any Scripture verses. Here are a few: John 14:21, 23, 24; 8:31; 1John 2:3, 4:19, 5:2-3.

**HEART:** These questions help you wrestle with what you believe.

2. In the light of verse-16 – As a true Christian (love and obey Jesus continually), do you believe in this marvelous truth – 'Another Helper' ('Allos Parakletos')? Go around and share various functions of The Spirit, that The Father will send to the believer, at the request of Jesus? Here are a few verses: John 14:16-17, 26, 15:26, 16:7, 1 John 2:1.
3. What is God convicting you of and to believe in the light of this passage?

**HANDS/HABITS:** These questions help you bring the truth into your everyday life and develop behaviors that change your habits.

4. For personal reflection (feel free to share): Considering this 'resident power' in you, do you see The Holy Spirit helping you to remember the words of Jesus to love Him, to comfort you when troubled, to strengthen you when tempted to sin? John 14:26; Romans 8:13