

Main Idea: We learn three things about the person who truly loves Jesus, based on what Jesus Himself said in John 14:15-21.

- I. The person who truly loves Jesus obeys Jesus (15).
 - A. We don’t relate to Jesus on our terms.
 - B. We relate to Jesus on Jesus’ terms.
- II. The person who truly loves Jesus is enabled to love by the Father’s gift (16-20).
 - A. Jesus asked for the gift (16a).
 - B. The Father gives the gift (16b).
 - C. The Holy Spirit is the gift (17-20).
 1. He is the Counselor (16).
 2. He is the revealer of truth (17a).
 3. He is unknown to the world (17b).
 4. He is known by those who know Jesus (17c).
 5. He lives in those who know Jesus (18).
 6. He gives life to those who know Jesus (19).
 7. He makes the presence of Jesus known to those who know Jesus (20).
- III. The person who truly loves Jesus experiences the fullness of being loved (21).
 - A. The Father loves us.
 - B. Jesus loves us.
 - C. Jesus manifests Himself to us.

Make It Personal: Ask yourself these questions...

1. Have you received the Father’s gift?
2. Are you cooperating with the Father’s gift?
3. Are you sharing the Father’s gift with others?

It was the night before Jesus’ crucifixion. He was in the upper room of a friend’s home eating the Passover meal with His disciples. They’d been arguing about which of them was the greatest, and paid no attention to their dirty feet.

But He did. So He got up from the meal, took off His outer garment and assumed the position of a slave, and washed those 24 feet.

“I will be with you only a little longer,” He said. And then, “Where I am going, you cannot come.” And then, “As I have loved you, so you must love one another.”

That news, of course, disturbed these men greatly. They couldn’t imagine life without Jesus. They’d left all for Him.

“Do not let your hearts be troubled,” He said. “Trust in God; trust also in Me.”

You say, “That’s easier said than done, isn’t it? If your hearts filled with anxiety, how can you trust, especially someone you can’t see?”

I love what Jesus does next. He gives His disciples (and us) some vital truth about this person we cannot see. He tells them about His Father. First, about His Father’s house in verses 2-6. Then about His Father’s identity, in verses 7-14. And then, about His Father’s special gift, in verses 15-21, today’s text.

What can enable troubled hearts to trust in a person they cannot see, namely Jesus? The Father’s gift can. But this gift isn’t a *what*, but a *who*. He is a person that we’re going to meet this morning.

Some of you have troubled hearts today. I mean, *troubled*. And all of us know people whose hearts are troubled. I have good news for you today. You’re about to meet the person who specializes in turning troubled hearts into trusting hearts.

We’ll meet Him in John 14:15-21. Last time, as we considered verses 8-13 we learned five things from Jesus about God the Father. One, the Father is made known by

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the Son (8-9). Two, the Father is in the Son (10a). Three, the Father gives words to His Son (10b). Four, the Father does His work through His Son (10c-14). And five, the Father works through those who believe in His Son (14).

At this point Jesus seems to change the subject. Notice verse 15, “If you love me, you will obey what I command.” And notice verse 21, “Whoever has my commands and obeys them, he is the one who loves me.”

So He’s changed the subject, right? He’s done talking about His Father, and He’s going to talk to His followers about loving Him, right? Not so fast. Those two verses about loving Him actually bracket the announcement about His Father’s gift in verses 16-20.

Before we go any further, we need to talk about something that’s critical for learners, and that’s true whether you’re trying to learn the Bible, or what your spouse is saying, or your kids, or coach, or teacher. It’s this...

People process and share information differently. Some are linear thinkers. $A + B + C = D$. That’s linear thinking. It’s very logical and orderly and sequential. In the Bible Paul is a linear thinker, as in Romans. This truth plus another truth plus a third truth produces this conclusion. You engineers are linear thinkers. So are most of you who like and science.

But other people are non-linear thinkers (i.e. spherical or global thinkers). If you were to diagram their pattern of communication it would go like this: $A + A + B + A + D = C$. Frankly, it’s hard to diagram this type of reasoning. The non-linear thinkers jump from idea to idea, tend to be artistic and abstract. The apostle John is a good example, as in his three epistles, as well as in his gospel. He’s makes a point, then restates that same point in different terms, then seems to go to an unrelated point, then back to the first, then another totally new point, followed by a conclusion.

Think of the way you mow your grass. Some of you start at one end, go down, turn around and come back, then move to the next line, go down and back, and so forth, until you finish. That’s a linear approach.

I heard about a man from the Philippines who took his push mower, stood in one point and pushed outward, then rotated his body and pushed outward again with his feet in the *same* spot, then rotated and did it again with his feet in the *same* spot. When he finished he had a little circle. Then he moved to another location in the yard and made another circle, then another, and another, until all the grass was cut. A spherical thinker.

If you try to read John like you read Paul, you’ll be very frustrated, and miss the point he’s after. Yes, there are linear elements to his reasoning, but John loves images, and those images run through his book like circles in the Filipino’s yard. Light. Darkness. Fruit. Glory. And abstract concepts like the Word, love, and truth.

Now, with that in mind, let’s listen to Jesus. We’re going to learn three things about the person who truly loves Jesus, based on what Jesus Himself said in John 14:15-21, but in the middle of all this, Jesus is also going to begin to teach us about the Father’s gift. Are the subjects connected? Yes, and that’s good news for troubled hearts.

I. The person who truly loves Jesus obeys Jesus (15).

Jesus tells His followers in verse 15, “If you love me, you will obey what I command.” Jesus has been loving these men for three years, and He just demonstrated the fullness of His love for them by washing their feet. Now for the first time in John’s gospel the Master speaks of the disciples’ love for Him.¹

¹ Observation by D. A. Carson

If you love Me. If? These men have given up everything for Jesus. They've given their allegiance to Him and followed Him wherever He directed for three years, even to the point of being willing to die for Him. You mean a person can do that and *not* love Jesus?

Yes. *One of you is going to betray Me*, Jesus had just announced.

“If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.”

Doing things for Jesus, even miracles, even dying in the flames, does not guarantee a person loves Jesus.

This does. “If you love Me, *you will obey what I command.*” It's actually plural, *commands*, just like in verse 21.

If you asked the average person sitting in church, “Do you love Jesus?” I think most would respond, “Well, sure I do! I don't hate Him. I have great respect for Jesus. He's very important in my life.”

But friends, Jesus is very specific. He says a person who loves Him obeys His commands. There's the proof of love. Not a feeling of sentiment, not claiming inspiration, not even doing good things in His name, but obedience. And not partial and selective obedience, but absolute. *You will obey My commands.*

Friends, based on those words...

A. We don't relate to Jesus on our terms.

B. We relate to Jesus on Jesus' terms. He calls us to *obey His commands*. That's the proof that we're in a relationship with Him, that we *love* Him.

So that raises an important question. What *commands* is He talking about?

Jesus, of course, made many commands in His ministry. It's one of the things that first impressed people about Him, “for He taught as one who had authority” (Matt 7:29).

So what are these commands that He says we must obey and will obey if we love Him? To answer that, I went back through the gospel record and discovered two kinds of commands. First, we see commands Jesus gave to specific individuals (like, “Take away the stone,” His command in John 11:39 to the men at the tomb of Lazarus; or, “Go and leave your life of sin, His command to the woman caught in adultery in John 8:11). I don't think that's what Jesus is talking about in John 14:15. Those commands would not be binding on us.

But we also see another set of commands that *are* binding for any who would become His disciple. Let's look at those. Let's start, first, by walking through John's gospel, and I'll tell you up front that it surprised me that there are very few commands of Jesus recorded in John's gospel. Here are the ones I found:

-“**Put your trust in the light** while you have it, so that you may become sons of light (John 12:36).”

-“A new command I give you: **Love one another**. As I have loved you, so you must love one another (John 13:34).”

-“Do not let your hearts be troubled. **Trust in God**; trust also in me (John 14:1, 27).”

-“**Believe Me** (John 14:11).”

-“**Remain** in Me, and I will remain in you (John 15:4).”

-“**Remain** in my love (John 15:9).”

-“My command is this: **Love** each other as I have loved you (John 15:12).”

-“This is my command: **Love** each other (John 15:17).”

-“**Ask** and you will receive (John 16:24).”²

You say, “I thought Jesus gave more commands than that.” He did. “Well, then, why didn’t John record them?” The answer, of course, is that he didn’t need to, since Matthew, Mark, and Luke already did. Indeed, they recorded *many* commands.

For the sake of time, let’s just take Matthew. Let’s go back and walk through Matthew’s account and take note of Jesus’ commands recorded there...

-“**Repent** (Matt 4:17).”

-“**Rejoice and be glad** (when persecuted) (Matt 5:12).”

-“**Let your light shine** before men (Matt 5:16).”

-“Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, **leave** your gift there in front of the altar. First **go** and **be reconciled** to your brother; then **come** and **offer** your gift (Matt 5:23-24).”

-“If your right eye causes you to sin, **gouge** it out and **throw** it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell (Matt 5:29).”

-“But I tell you, **Do not swear** at all: either by heaven, for it is God’s throne (Matt 5:34).”

-“But I tell you, **Do not resist an evil person**. If someone strikes you on the right cheek, **turn** to him the other also (Matt 5:39).”

-“But I tell you: **Love your enemies** and **pray for those who persecute you** (Matt 5:44).”

-“So when you give to the needy, **do not announce** it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men... But when you give to the needy, **do not let your left hand know** what your right hand is doing (Matt 6:2-3).”

-“But when you pray, **go** into your room, **close** the door and **pray** to your Father, who is unseen (Matt 6:6).”

-“When you fast, **do not look somber** as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full (Matt 6:16).”

-“**Do not store up** for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal... But **store up** for yourselves treasures in heaven (Matt 6:19-20).”

-“**Do not worry** about your life (Matt 6:25).”

-“But **seek** first His kingdom and righteousness (Matt 6:33).”

-“**Do not judge**, or you too will be judged (Matt 7:1).”

-“**Take the plank out** of your own eye (Matt 7:5).”

-“**Ask** and it will be given to you, **seek** and you will find (Matt 7:7).”

² I should mention that Jesus said some other things that aren’t technically commands yet which basically function as commands. For instance...

-“You should not be surprised at my saying, ‘You must be born again.’ (John 3:7).”

-“If anyone is thirsty, let him come to me and drink (John 7:37).”

-“If any one of you is without sin, let him be the first to throw a stone at her (John 8:7).”

-“My sheep listen to my voice; I know them, and they follow me (John 10:27).”

-“Whoever serves me must follow me (John 12:26).”

-“Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you (John 13:14-15).”

-“You also must testify (John 15:27).”

-“As the Father has sent me, I am sending you (John 20:21).”

- “So in everything, **do to others** what you would have them do to you, for this sums up the Law and the Prophets (Matt 7:12).”
- “**Enter** through the narrow gate (Matt 7:13).”
- “**Watch out** for false prophets (Matt 7:15).”
- “**Follow** me (Matt 9:9).”
- “**Ask** the Lord of the harvest to send out workers into his harvest field (Matt 9:38).”
- “**Come** to me, all you who are weary and burdened, and I will give you rest (Matt 11:28).”
- “**Be on your guard** against the yeast of the Pharisees and Sadducees (Matt 16:6).”
- “If your brother sins against you, **go and show** him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, **take** one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ If he refuses to listen to them, **tell** it to the church; and if he refuses to listen even to the church, **treat** him as you would a pagan or a tax collector (Matt 18:15-17).”
- “**Let the little children come** to me, and **do not hinder** them, for the kingdom of heaven belongs to such as these (Matt 19:14).”
- “**Give to Caesar** what is Caesar’s, and to God what is God’s (Matt 22:21).”
- “**Love the Lord** your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: **‘Love your neighbor** as yourself (Matt 22:37-39).”
- “And **do not call** anyone on earth ‘father,’ for you have one Father, and he is in heaven (Matt 23:9).”
- “**Watch out** that no one deceives you (Matt 24:4).”
- “Therefore **keep watch**, because you do not know on what day your Lord will come (Matt 24:42; “Keep watch,” 25:13).”
- “**Take and eat**; this is my body (Matt 26:26).”
- “Therefore **go and make disciples** of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matt 28:19-20).”³

So there they are. Jesus gave about ten recorded commands in John’s account, and more than thirty recorded command texts in Matthew’s account. If we added the non-repeated commands from Mark and Luke, we’d have over *fifty* commands, plus a host of other very specific instructions that have command force.

You can’t escape the fact that Jesus speaks authoritatively, and He is not vague. He commands, and He does so again and again.

³ Also in Matthew’s gospel we find Jesus saying many things that aren’t grammatically commands, yet which have the force of a command. Such as:

“But I tell you that anyone who is angry with his brother will be subject to judgment.” (Matt 5:22)

“But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart (Matt 5:28).”

“If anyone would come after me, he must deny himself and take up his cross and follow me (Matt 16:24).”

“I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven (Matt 18:3).”

“Therefore what God has joined together, let man not separate (Matt 19:6).”

“I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery (Matt 19:9).”

“Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave (Matt 20:26-27).”

Why would He speak authoritatively? Because He is *the Authority*, the King of kings, the Creator of all creation.

I think sometimes in our reaction to legalism, we miss this point. We don't define the Master-disciple relationship. He does. Or to say it again...

We don't relate to Jesus on our terms. We relate to Jesus on Jesus' terms. If we don't, we really don't love Him. And if we don't love Him, it's evidence we don't belong to Him.

Let's not misunderstand. We love Him *because He first loved us*. He came looking for us. He became a man for us. He kept God's Law for us. He sacrificed Himself on the cross for us, then conquered the grave for us, too. Not because we asked for it, certainly not because we deserved it, but solely because of His mercy and grace.

For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life.

It's not our love for Him that saves us. It's His love, and what He did because of His love. But it is our love that demonstrates that we've been saved.

If you love me, you will obey what I command.

Now, if you'd been in that upper room and heard Jesus say that, you'd find yourself thinking something. It's the same thing we're thinking now, if we're honest with ourselves, having walked through Jesus' fifty commands.

I don't do it. In fact, I don't have what it takes to do it.

Jesus, You say, don't worry, but I do! You say, don't store up treasures on earth, but I do! It's why I cringe every time the offering plate comes by. You say, love the Lord with all your heart, but I don't! Not *all*. And love each other the way You have loved us, and even love your enemies. But I don't do it, and I don't have what it takes to do it. It's not in me. And You just said *You* are leaving. Now I know I'm doomed.

Friends, we do lack the ability to love Jesus as we ought. But I have good news. Jesus took care of that too! That brings us to point two. Point one again, the person who truly loves Jesus obeys Jesus. Point two...

II. The person who truly loves Jesus is enabled to love by the Father's gift (16-20).

Notice verse 16, "And I will ask the Father, and he will give you another Counselor to be with you forever." Has Jesus jumped to a new subject? No. Don't miss the connection. Why is He now talking about the Father's gift? Because He knows that the Father's gift is the key to our obedience.

Oh, dear follower of Christ, please know that your Savior loves you, and here's yet another demonstration of it, a very special gift. We learn three things here about this gift.

A. Jesus asked for the gift (16a). "And I will ask the Father." Stop there. Jesus knows that His followers lack the power to keep His commands, and thereby show that they love Him. So what does He do? He says He is going to ask the Father. For what? To send a very special gift to His followers.

When Jesus said those words, it was yet future, "I *will* ask the Father." That's because He hadn't yet finished His own work. But once He did, once He paid sin's penalty on the cross and broke sin's power by coming out of the grave, then He would ask the Father.

Which for us, of course, is now past tense. Jesus has asked for the gift.

B. The Father gives the gift (16b). "And I will ask the Father, and He will give you another Counselor." Stop there. Who gives this gift? The Father does. The Son does nothing apart from the Father, right?

You say, “Well verse 26 puts it a little differently, doesn’t it?” Yes. There Jesus says the Father sends the Counselor in His (Jesus’) name.” In fact, in John 15:26 Jesus says *He* sends the Counselor, and that the Counselor *goes out from the Father*. And in John 16:7 Jesus says *He Himself* will send the Counselor.

So is there a tension here, a contradiction? Did the Father send this gift, or did the Son? There’s no tension, and certainly no contradiction. While the Father and the Son are distinct persons, they are likewise *one* in essence and being. “I and my Father are one,” said Jesus back in John 10:30.⁴

So Jesus asked for the gift, and the Father gives the gift. What’s the gift?

C. The Holy Spirit is the gift (17-20). “The Spirit of truth,” says Jesus in verse 17. In verse 26 Jesus specifically calls the Counselor “the Holy Spirit,” and He will have much more to say about the Holy Spirit in the rest of the upper room discourse (15:26–27; 16:7–11, 12–15).

In this passage the Lord Jesus reveals seven things to His followers about this person that He identifies as the Holy Spirit.

1. *He is the Counselor (16).* Back in verse 16 Jesus refers to the Holy Spirit as, “Another Counselor to be with you forever.”

You’ve probably have heard word-studies before concerning this word “Counselor” (NIV) or “Comforter” (KJV) or “Helper” (NASB, ESV) or “Advocate” (NRSV). It’s the Greek word *parakletos*, and the English variations are indicative of the fullness of this word.

It’s a combination of *para* (“alongside of”) and *kletos* (from the verb “to call”). It basically means “called alongside to assist.”

Carson explains, “In secular Greek, *paraklētos* primarily means ‘legal assistant, advocate’ (LSJ, *s.v.*) *i.e.* someone who helps another in court, whether as an advocate, a witness, or a representative.”⁵

The problem in translation is that since this word has such a wide range of meanings, when we pick one English word, we end up misrepresenting who this Person is.

Take, for instance, “*Comforter*,” the word used in the KJV. Wycliffe first used the word. *Comforter* was a good word back in the 17th century, but it’s misleading in today’s English. The word comes from two Latin words, one meaning “with”, and the other, “fortis,” meaning “strength” or “brave” (lit. “with strength”). In the old English, a comforter was someone who helped another frightened individual to be brave. But today, the word “comfort” has to do almost solely with sorrow. A Comforter is a soft quilt that makes us feel good, or a person who sympathizes with us when we are sad. Does the Holy Spirit do that? Yes, but He does so much more than merely sympathize with us.

Or take the *Counselor*, as in the NIV. Carson comments, “‘Counsellor’ is not wrong, so long as ‘legal counsellor’ is understood, not ‘camp counsellor’ or ‘marriage counsellor’—and even so, the Paraclete’s ministry extends beyond the legal sphere.”

⁴ D. A. Carson explains, “It is not that the Evangelist cannot distinguish these expressions one from the other, still less that the two ways of referring to the sending of the Spirit are ‘in direct tension’ (Burge, p. 203). Rather, the same sending can be described in various complementary ways, granted the tight cohesion of the Father and the Son (*cf.* 5:19–30).” Carson, D. A. (1991). *The Gospel according to John* (p. 499). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

⁵ Carson, D. A. (1991). *The Gospel according to John* (p. 499). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

Carson continues, “The same limitation afflicts ‘Advocate.’ . . . ‘Helper’ (GNB) is not bad, but has overtones of being subordinate or inferior, overtones clearly absent from John 14–16.”⁶

So what does Jesus mean by the term? I think the key is the word *Another*.⁷ Jesus says the Holy Spirit will be *Another* Counselor. Who was the first? *He* was. Everything that Jesus was to the disciples, the Holy Spirit will now be to them (and to us).

What did Jesus do with His disciples? He comforted them when they were fearful, and rebuked them when they were out of line, and answered their questions when they were confused, and defended them when attacked, and showed the way when they were lost.

The Holy Spirit will now do that for you, says Jesus. He is *Another* Parakletos. It’s worth noting that in 1 John 2:1 the apostle John actually uses the same term in reference to Jesus, “We have *one who speaks to the Father in our defense*—Jesus Christ, the Righteous One.”

So what Jesus did and now does in heaven, the Holy Spirit does. He is the Counselor.

2. *He is the revealer of truth (17a)*. “The Spirit of truth,” says Jesus in verse 17. Jesus *is* the truth. That’s what He just claimed in verse 6. Now He says that the Holy Spirit is the source and revealer of truth. He makes the truth, which is Jesus, known. That’s because He, like the Father and the Son, is God.

In 15:26 Jesus again calls Him “the Spirit of truth.” One of the Holy Spirit’s primary ministries is to make truth known. Jesus explains how in John 16:12-13, “I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.”

So the Holy Spirit, just like Jesus, speaks only what He hears. He doesn’t free-wheel. He is in total sync with God the Father and God the Son who tell Him what needs to be said. And He says it.

To whom? To whom is Jesus speaking? To the apostles, minus Judas Iscariot. When the Spirit comes, says Jesus, He will guide these apostles into all the truth. And He did. And they proclaimed it—read the book of Acts. And eventually He guided them (Matthew, John, Peter, and Paul) and a few of their associates (Luke, Jude, and James) to write down this message of truth in the New Testament.

Who is the Holy Spirit? He’s the revealer of truth. Is He still revealing truth today as He did to the apostles? No, not as He did to the apostles, for the apostles are gone, and He spoke truth directly to the apostles, like He did to the prophets in the Old Testament.⁸

However, is the Holy Spirit still making truth known to us? Yes, He is. How? As we open this Book, He opens our eyes to its message, and in so doing, He reveals truth to us and makes known to us the One who is the truth, our Beloved Savior.

Does He do this with everyone? No.

3. *He is unknown to the world (17b)*. Listen to what Jesus says next in verse 17, “The world cannot accept him, because it neither sees him nor knows him.” It’s not just that world *doesn’t* accept the Spirit’s message. It *cannot*, says Jesus. Why not? Because it doesn’t *see* or *know* Him.

⁶ Carson, D. A. (1991). *The Gospel according to John* (p. 499). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

⁷ There are two Greek words for “another.” One is “another of a different kind (*heteros*).” The other is “another of the same kind” (*allon*), used here.

⁸ See Peter’s explanation in 2 Peter 1:19-21.

Paul elaborates on this in 1 Corinthians 2. “No one knows the thoughts of God except the Spirit of God (11).” “The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned (14).”

So the Holy Spirit is an unknown to the world. Well then, who knows Him?

4. *He is known by those who know Jesus (17c)*. Notice the end of verse 17, “But you know him, for he lives with you and will be in you.” *You*—Jesus is talking to His disciples, to those who know, believe in, and are following Him. *You* know *Him*. You know the Holy Spirit.

Who knows the Holy Spirit? The person who knows Jesus does. *He lives with you*, says Jesus. That was true for these men because the Holy Spirit came upon Jesus like a dove at His baptism (John 1:32), so these disciples have been watching the Spirit’s ministry for three years as they’ve been watching Jesus.

And will be in you, says Jesus. Just a few weeks later, just before He ascended to heaven, Jesus told these same men, “Wait for the gift my Father promised, which you have heard Me speak about (Acts 1:4).” “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses (Acts 1:8).”

And they waited. And in Acts 2, on the Day of Pentecost, He came. Where is He now?

5. *He lives in those who know Jesus (18)*. Jesus says in verse 18, “I will not leave you as orphans; I will come to you.”

It’s a frightful thing to be an orphan, and that’s how the disciples were feeling when Jesus announced He was leaving. Yes, I’m leaving, says Jesus, but I’m not going to leave you as orphans.

I will come to you. Which coming does Jesus have in mind? He’s actually going to come to His followers three times; one, on the day of His resurrection; two, on the day of Pentecost in the person of the Holy Spirit; and three, at His second coming. He doesn’t specify here which one, perhaps because you can’t separate them. They all work together. They’re all true.

Jesus does elaborate in verse 19, “Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.”

You will see Me. And the disciples did, of course, on resurrection Sunday, and for forty days thereafter (Acts 1:3).⁹

Because I live, you also will live. I think Jesus is talking about the ministry of the Holy Spirit here...

6. *He gives life to those who know Jesus (19)*. “So I say, *live by the Spirit*, and you will not gratify the desires of the flesh,” says Paul in Galatians 5:16. It is Holy Spirit who reproduces the life of Jesus in those who know Jesus. “But the fruit of the Spirit is love, joy, peace, longsuffering...” explains Paul in Galatians 5:22-23.

7. *He makes the presence of Jesus known to those who know Jesus (20)*. Notice verse 20, “On that day.” Stop there. On what day? Resurrection day! When I come out of that tomb alive, and you see Me, things are going to change for you, men!

“On that day you will realize [three things, first] that I am in my Father [you will finally grasp who I am], [secondly] and you are in me [you are my possession; we are

⁹ “He appeared to Peter, and then to the Twelve,” writes Paul in 1 Corinthians 15, “After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born (15:5-8).”

inseparably linked for you are a gift to Me from My Father], and [three] I am in you [“I am with you always,” He will tell them in the Great Commission, “to the very end of the age” Matt 28:20].”

And who is the One who will make Jesus’ presence known to His people? The Father’s Gift will, the Counselor, the Spirit of truth.

Now do you see the connection? *I can’t do it! I can’t keep Jesus’ commands. I don’t have what it takes!* Oh, yes, we can, if we truly know Him. The One who died for us has given us exactly what we need to live for Him. He asked the Father, and the Father sent us *The Helper*.

But as wonderful as that is, there’s more, something even better. You say, “What’s better than having the ability to obey and thereby show the Lord Jesus you love Him?” It’s this, point 3.

III. The person who truly loves Jesus experiences the fullness of being loved (21).

Jesus says in verse 21, “Whoever has my commands and obeys them, he is the one who loves me.” Stop there. Sounds familiar, doesn’t it? Jesus basically makes the same point He already made back where we started in verse 15.

Why repeat the same point? He’s not just repeating. If I can put it this way, He’s *reloading* and going for the bulls-eye. And here’s the bulls-eye, the end of verse 21, “He who loves me will be loved by my Father, and I too will love him and show myself to him.”

Some of you are school teachers. If you finished the sentence, “Whoever has my commands and obeys them, he is the one...” who what? He is the one *who stays out of trouble*. Or, she is the one *who gets the most out of the educational experience*.

Is that why Jesus wants us to obey Him? No. He offers us something far greater. What’s true of the person who obeys His commands by the Spirit’s help? It’s not just that he stays out of trouble. It’s that he experiences something. What’s that? The *fullness of being loved*.

Loved by whom? First...

A. The Father loves us. Jesus says, “He who loves me will be loved by my Father.” That’s amazing. To know that, though you deserves His wrath, God the Father loves you, all because of Jesus. But it’s not just the Father.

B. Jesus loves us. “And I too will love him,” says Jesus. But that’s not all.

C. Jesus manifests Himself to us. “I too will love him and show myself to him.” Disclose myself to him, says the NASB. Manifest myself to him, says the ESV.

Why did He say that? Because that’s what’s bothering the men in this room. *You’re leaving us! We can’t bear the thought!*

Yes, I’m leaving tonight. Because tomorrow I’m going to a cross, and I must go there alone to take care of your sin problem. But you will see Me again, beloved, because I’m going to make Myself known to you, on resurrection Sunday, yes, and on the day of Pentecost when I come to you in the person of God the Holy Spirit, and ultimately, when I return for you and establish My eternal kingdom.

Make It Personal: Ask yourself these questions...

1. *Have you received the Father’s gift?* It’s as simple as this. If you have Christ, you have the Holy Spirit. If not, you need to repent and receive the Savior. If you have...

2. *Are you cooperating with the Father’s gift?* He’s come to enable you to obey your Savior’s commands. Are you?

3. *Are you sharing the Father’s gift with others?* The world needs what we have!