



G R A C E

REFORMED BAPTIST CHURCH

SOLI ♦ DEO ♦ GLORIA

THE GOSPEL OF JOHN

Sermon Notes

The Coming of the Holy Spirit, Part II

John 14:18-24

April 9, 2006

BACKGROUND

- The Gospel of John gives the reader the greatest understanding of the Person and work of the Holy Spirit, compared to the Synoptics.
- Theologians often refer to the five *Paraclete* passages here in the Gospel of John:
 - 14:16-17
 - 14:26
 - 15:26-27
 - 16:7-11
 - 16:12-15

Verse 18

- Jesus begins this Verse by saying, “I will not leave you as orphans...”
 - Such words echo what Moses said to the nation of Israel in Deuteronomy 31:6: “The LORD ...will never leave you or forsake you.”
 - Furthermore, during Old Testament times, orphans needed an Advocate or a Defender, someone to plead their case for them and look after their interests. Yet, the disciples would not be as orphans, in need of an Advocate, for Jesus, and the certainly the Holy Spirit would serve this role.
- Then, the Lord says, “**I will come to you.**”
 - Throughout the centuries, scholars have proposed three possible fulfillments of this:
 1. The Resurrection (as well as the post-resurrection appearances)
 2. The Gift/Sending of the Holy Spirit (@ the Day of Pentecost)
 3. The *Parousia*, or the Second Coming of Christ

- ❑ This is a rather difficult decision, as in the Gospel, there are two post-resurrection appearances in which the risen Christ comforts His disciples (John 20:19, 26).
- ❑ However, the central theme of this chapter appears to be the sending of the Holy Spirit (14:16-17; 26).
- ❑ The Second Coming, although a truth that comforts believers, does not seem to be what is in mind here, as the event in question (“I will come to you”) will (so it logically seems) happen in the lifetime of the disciples.
- ❑ It seems the best to embrace the view that what Jesus is referring to here is the **resurrection** (and, subsequently, the post-resurrection appearances).
 - Our eternal life (which begins now) and our [two] resurrection(s) (spiritual resurrection through regeneration and future resurrection) are based upon the [death, burial and] resurrection of Jesus Christ.
 - Even though there are two Paraclete (Holy Spirit) references in this chapter, one cannot merely assume that this is yet another reference to the Holy Spirit (i.e. Jesus coming in the Spirit).
 - Rather, the best way to view Jesus’ “coming” is His resurrection, which is **the necessary event, providing the basis for the sending of the Holy Spirit.**
 - “He cannot ask the Father (as He has promised) for ‘another Counselor’ (v. 16) unless He rises from the dead – in short, unless he comes to His disciples again after His impending ‘departure’ in death.” Carson
 - Verses 19 and 20 will further explain why the “coming” of Jesus is most likely a reference to His resurrection.

Verse 19

- ❑ Jesus says, “After a little while...”
 - The Greek literally means, “yet a little while,” which is further evidence that what Jesus is speaking of is in the very near future.
- ❑ He, then, says, “the world will no longer see Me, but you will see Me; because I live, you will live also.”
 - When Jesus is crucified and buried, He will be hidden from **physical sight.**
 - Therefore, the world, which is focused on physical sight, will not see Jesus.
 - However, the disciples, who are not of the world, will “see” Jesus. Certainly, later, they will “see the kingdom of God” because they have been “born again” by the power of the Holy Spirit.

- Also, Jesus will sovereignly reveal Himself specifically, in his resurrected/glorified state, to His disciples.
- Recall the Great Commission in Matthew 28:18-20
- Jesus says, “because I live, you will live also.”
 - This is a rather clear reference to the resurrection.
 - Once again, the resurrection of Jesus Christ is the basis for our spiritual resurrection [which occurs when we are regenerated/born again] and our future bodily resurrection.
 - This is further evidence that the “coming” of Jesus is a reference to the resurrection.

Verse 20

- “In that day” – another reference to the day of Christ’s Resurrection.
- “You will know that I am in the Father...”
 - Jesus has often referred to the intimacy between He and the Father.
 - The resurrection of Jesus Christ will, perhaps, be the greatest evidence attesting to this truth.
 - This is also another Verse that speaks of the mutual indwelling, the interpenetration, of the three Persons of the Trinity. There is no act, to include the resurrection that is singly the act of one Person of the Trinity...the triune God works as One [although there is an eternal distinction in Persons].
- Not only will the disciples know the intimacy between the Father and the Son, but they will know the intimacy between them and the Son, for Jesus says, “you will know...that you are in Me, and I in you.”
 - They will know this because they will see the love that Jesus demonstrates for them in keeping His promise to them not to leave them as orphans.
 - The implication of this, as well, is that if the disciples are in Jesus, and Jesus is in the Father, then the disciples are, in a very real sense, in the Father as well.

Verse 21

- Jesus restates Verse 15, saying, “He who has My commandments and keeps them is the one who loves me...”
 - Notice, there is a difference between merely **having** the commandments of Jesus and **doing** them. Many have them. Israel had the oracles of God, but disobeyed

them. The Pharisees had the Law but did not do it. Many who call themselves Christians read their Bibles, and even teach others to do the same, yet they do not obey the commandments of God.

- Augustine explains that the one who fulfills Verse 21 is the one “who has them [the commandments of Christ] orally, and keeps them morally.”
- The mark of true discipleship is **loving obedience** to the commandments of God.
- 1 John 5:3 states, “For this is the love of God, that we keep His commandments; **and His commandments are not burdensome.**”
- WHAT IS YOUR VIEW OF THE COMMANDMENTS OF GOD?
- **Are they burdensome to you? Are they a set of rules, restrictions?**
- **Once again, there should be a joy, a desire on our part to obey the commandments of God.**
- There are countless people who call themselves Christians, say all of the right things, but they cannot keep the most basic of His commandments [Love God with all your heart, soul, mind, and strength, and love your neighbor as yourself], indeed they do not have even a desire to.
- When we break a commandment, and a brother or sister approaches us, what usually is our response? But, if we loved keeping the commandments of God, what should our response be?
- The world views a church that attempts to hold one another accountable as _____ [you fill in the blank]. But this is because the world views the commandments of God as burdensome rules and restrictions – not what they are, the revelation of the holy character of God.
- For the ultimate implication here is clear: If you do NOT keep the commandments of God, then you DO NOT love Him.
- Then, Jesus says something very interesting: “and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”
 - The unity between Jesus and His disciples mirrors the relationship between Jesus and the Father.
 - Also, the very reason that the Father showed the Son “all things” (John 3:35; 5:20) and has given “all things into His hands” is because He (the Father) loves Him (the Son).

- Therefore, in the same manner, the Son will disclose Himself to those whom the Father loves (notice the implied unity with the Father and the Son).
- Jesus will reveal Himself to “his own” in his glorified, resurrected body (John 20-21).

Verse 22

- Notice, here, that John makes it very clear that this Judas is not the who betrayed Him.
- Then Judas raises a question that, no doubt, was on the minds of the other disciples as well, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?”
- The common Jewish belief of the day was that the Messianic King would powerful reveal Himself to the whole world in the last days.
 - Isaiah 11
 - Daniel 7
 - Habakkuk 3:3-15
 - Zechariah 9

Verse 23

- Jesus answers that the sphere of His self-disclosure will not be the whole world (each individual without exception); but, rather, those who love Him, who keep His words, and are loved by the Father.
- To these individuals, who love Christ, the Father and the Son “will come to him and make Our abode with him.”
- The context, here, speaks of, not a temporary dwelling place, but a permanent one.
- In Ephesians 3:17 [and Galatians 2:20], Paul speaks of Christ dwelling in the hearts of men; however, this is the only place in Scripture where this activity is attributed to the Father
- This could, possibly, mean that the Father and the Son indwell the believer through the Holy Spirit.
- Augustine viewed this passage as supporting the assertion that believers are indwelt by Triune God.
- Either way, one of the significant points that this Verse brings out is that **there is no act of God that is singly the work of only one member of the Trinity [for this would make God divisible, which He is not].**
- In other words, we can say that as believers we are indwelt by the Holy Spirit, and this is certainly a true statement; yet, if the Father is in the Son, the Son in the Father, the Holy

Spirit in the Son, etc., and God is Spirit, then, there is also truth in Augustine's assertion that the Triune God, in a very real sense, takes up residence in the believer.

- ❑ “In Old Testament times, God dwelt among his people, first in the tabernacle (Exodus 25:8; 29:45; Leviticus 26:11-12), then in the temple (Acts 7:46-47). In the New Testament era, believers themselves are the temple of the living God (1 Corinthians 6:19; 2 Corinthians 6:16; 1 Peter 2:5). This, in turn, anticipates the final state, when ‘the dwelling of God is with men, and he will live with them’ (Revelation 21:3; Ezekiel 37:27).” Andreas Kostenberger

Verse 24

- ❑ Jesus concludes this passage by stating that “He who does not love Me does not keep My words...”
- ❑ Yet, this is not just another reiteration of a previously-stated truth; rather, Jesus adds, “and the word which you hear is not Mine, but the Father’s who sent Me.”
- ❑ In other words, our disobedience with respect to the commands of Christ reflect a lack of love, not only for Christ, but for the Father as well (and the Holy Spirit).