

If Anyone Loves Me, He Will Keep My Word

John 14:19-25

John 14:19-25 ¹⁹ "After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also. ²⁰ "In that day you will know that I am in My Father, and you in Me, and I in you. ²¹ "He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." ²² Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" ²³ Jesus answered and said to 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 abode with him. ²⁴ "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. ²⁵ "These things I have spoken to you while abiding with you.

As Jesus begins to wrap up his discourse with his disciples at the last supper before going to the cross, he leaves them with these words.

John 14:19 ¹⁹ "After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also.

The phrase, a little while longer the world will no longer see me is a reference to Christ's death where from the time of his crucifixion to his burial will be the last time those of the world, who were not his true disciples, will have any access to him in his pre-resurrected state.

The next time that the world, or those who have rejected the risen Christ, shall see the Son of God will be on the day of judgment that the apostle Paul writes about in his second letter to the church in Thessalonica.

2 Thessalonians 1:7-9 the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, ⁸ dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. ⁹ And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power,

Jesus actually addressed this judgment earlier in this gospel of John and places it in the same time frame as the resurrection of all men on the last day where Jesus says, all that the Father gives me will come to me and I will raise him up on the last day. It is this last day that will also include the general resurrection of all men that Jesus also addresses in **John 5:28-29** an hour is coming, in which all who are in the tombs will hear His voice, ²⁹ and will come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment.

This is the judgment that those who rejected Christ will be confronted with on the last day.

John 12:48 ⁴⁸ "He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.

This judgment is placed in opposition to the promise Jesus makes to his disciples at this supper when he assures them that though the world will no longer see him these very disciples will see him because he will live again, which of course is a reference to his resurrection from the dead in only a few days. But then Jesus makes this statement in light of his resurrection.

John 14:20 In that day you shall know that I am in My Father, and you in Me, and I in you.

Though this would certainly be a reference to the day of his resurrection when he appeared alive to his disciples after three days in the tomb, this would also include the reality of what Jesus told them just a few verses earlier in our text that we dealt with last week.

John 14:16-18 ¹⁶ whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because He abides with you, and will be in you. ¹⁸ "I will not leave you as orphans; I will come to you.

Jesus promised his disciples, which of course includes you and me in Christ, that after his death and resurrection and subsequent ascension back to the Father, he will not leave them or us as orphans which is to say, he will not leave his people Fatherless, but will abide with them and will be in them. However, the way in which Jesus accomplishes this is through the Spirit of God, whom Jesus refers to as another Helper, that is the Spirit of truth.

And so, as we come back to our text where Jesus says, in that day you shall know that I am in the Father and you in me and I in you, he is also addressing the indwelling of the Holy Spirit who resides in every truly born-again believer who seals us for the day of redemption.

This indwelling of the Holy Spirit that was promised by the Father, so as not to leave us as orphans, took place initially with the disciples right on the day that Jesus rose from the dead. We read of this in **John 20:19-22** ¹⁹ When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and said to them, "Peace *be* with you." ²⁰ And when He had said this, He showed them both His hands and His side. The disciples therefore rejoiced when they saw the Lord. ²¹ Jesus therefore said to them again, "Peace *be* with you; as the Father has sent Me, I also send you." ²² And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit.

This last statement, he breathed on them, in conjunction to them receiving the Holy Spirit, is a phrase that John Calvin in his commentary on John takes note of when he says, "that the word breathed in the Greek is employed nowhere else in the New Testament, but is the very one used by the Septuagint translators of Genesis 2:7. Then the LORD God formed man of dust from the ground, and breathed into his nostrils the

breath of life; and man became a living being. There man's original creation was completed by this act of God. The impartation of the Holy Spirit to the disciples was the first fruits of the resurrection, as well as a proof that the Spirit proceeds from the Son, as well as the Father. From this moment the Spirit dwelt within them."

But the indwelling of the Holy Spirit is not meant to simply indwell us so as to assure us of his presence, as important as that is. The indwelling of the Spirit is to also empower us to follow Christ and be used of him to bring honor to the Father through the works that God has prepared for us to walk in which is partly why Jesus prefaces his announcement of this indwelling of the Spirit with the words, "And I will ask the Father, and He will give you another Helper, that He may be with you forever; *that is* the Spirit of truth."

It is this same Spirit of truth, this same helper sent from the Father, who indwells all of his people of whom the apostle Paul would address when making the case that all who are in Christ have a purpose according to God's will.

Ephesians 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

And we are able to follow Christ and walk in the works God has prepared for us to walk in because of a new heart and a new love that God has imparted to us through his Spirit. This is what the prophet Ezekiel relays to us.

Ezekiel 36:26-27 ²⁶ "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ²⁷ "And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

It is the new creation of God in his people that causes us to desire the things of God and a desire to walk in a way that pleases the Lord, what the apostle Paul identifies as the new self, which in *the likeness of God* has been created in righteousness and holiness of the truth, (Eph.4:24). It is this new creation of God that Jesus addresses in our text when he says, I will not leave you as orphans; I will come to you.

And this is what Jesus is conveying to his disciples as we continue to read in our text, He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.

The means by which Jesus discloses himself to us as he gives us a new heart is through the Spirit of God whom he puts within us to cause us to walk in God's statutes or as Jesus puts it, the one who keeps his commandments is the one who loves him as his love is shed abroad in our hearts.

Jesus is not suggesting that the one who keeps God's commandments is a candidate for the Father's love. Jesus is simply identifying that the one's who already love the Son are those who are already in a relationship with the Father, through the Son.

And that work is accomplished in the way that the prophet Ezekiel describes that we read a moment ago where we are first given a new heart by God, according to the work of the Holy Spirit, where we are then enabled to see and embrace this gift of eternal life as we then walk in God's statutes to his glory.

It is the Holy Spirit's ministry to remove that heart of stone within his people and give them a heart of flesh, what Jesus calls being born from above or born again. It is only a work that God can do in the life of one of his people as we are then given the gift of faith so as to reach out and accept this free gift of eternal life.

Keep in mind all of these words of Jesus are being directed to his disciples at the last supper before he is about to be betrayed and then condemned to die on a cross. And it is during this supper that one of his disciples then chimes in with a question.

John 14:22 Judas (not Iscariot) said to Him, Lord, what then has happened that You are going to disclose Yourself to us and not to the world?

This particular Judas is one of two Judas's among the 12. He is the Judas identified as Judas son of James. And his question is an interesting one. What does he mean when he says to Jesus, Lord what then has happened that You are going to disclose yourself to us and not to the world?

What world is he talking about and what kind of disclosure does he have in mind? Not disclosing himself to the world is in conjunction to the statement Jesus made when he said, After a little while the world will no longer see Me, but you *will* see Me; because I live, you will live also.

The world that will no longer see Jesus, as I mentioned earlier, is a reference to his death. Therefore, his earthly ministry to the world will come to an end. But just as the world did not accept their God and Messiah when he was walking the streets of Jerusalem, for example, they will continue not to accept or seek Him after his resurrection.

And the reason is simple, the world by nature, hates the Christ who is light, and will not come to the light.

John 3:19-20 ¹⁹ "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. ²⁰ "For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.

And so, when Judas, son of James, asks Jesus the question relating to why will he not disclose or reveal himself to the world, in light of the fact that that's what he has been doing for the last three years, the answer from Jesus seems to be a non-answer. We would expect Jesus to say, no, you misunderstood what I said. When I said "After a little while the world will no longer see Me, but you *will* see Me" I was talking about my present ministry that will come to an end when I am lifted up on the cross to die for the sins of my people. But you will in fact see me again because I will be raised up on the

third day and I will make sure that you see me at that time. But that's not how Jesus answered Judas as we'll see shortly.

Remember, the disciples are still in a state of confusion regarding the betrayal of Jesus that he announced at this supper. They are not convinced at this time that he will be hanging on a cross in a few hours. Jesus knew for certainty, but they didn't.

But Jesus actually answers the question that Judas posed but not in a way Judas would understand at this time. So, let's look at Judas' question again and then the Lord's answer.

John 14:22-24 ²² Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" ²³ Jesus answered and said to 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 abode with him. ²⁴ "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

Judas is questioning events that have changed that in his mind would single out the disciples as recipients of Christ's special presence that would necessarily exclude the rest of the world. Judas' concern for the rest of the world seems to be the issue he's interested in.

So, two groups are being identified by Judas. The disciples in the upper room partaking of the supper on the Eve of the Passover, and the rest of the world that Judas thought Jesus came to save. Remember, behold the Lamb of God who takes away the sin of the world.

What of this world? This is where Jesus defines the world and the people in the world and makes a clear distinction between those who are given to the Son by the Father who are in the world and those who are not.

Jesus begins his answer to Jusa in this way, If anyone loves me. Let's stop there. Is Jesus exclusively addressing the disciples in the upper room at this point? No. Anyone would include anyone in the world, but he qualifies the anyone as those who love him and keep his word. In other words, the true disciple of Christ will not only declare that He is Lord and Savior, but will also follow Christ all his days. This is precisely what Jesus told the Jews who were demanding that Jesus plainly tell them if he was the Messiah.

John 10:27-28 My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.

The sheep that Jesus references here in John chapter 10, are the same people who are given to Jesus by the Father that our Lord mentions in the very next verse.

John 10:29-30 My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand. ³⁰ "I and the Father are one."

So, who are these sheep that the Father has given to the Son whom we're told will in no uncertain terms never be out of the grip of the Father's hand who holds them for eternity?

These are the same one's identified way back in **John 6:37-39** ³⁷ "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. ³⁸ "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹ "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

So, Jesus is telling Judas that he has not abandoned the world, but rather those who have been given to him by the Father out of the world will in fact demonstrate that they are one of my sheep because they will love me and keep my word.

And then he gives Judas and every believer who has been given to the Son by the Father the assurance of this everlasting relationship with God as Jesus says, **John 14:23** My Father will love him, and We will come to him and make Our abode with him.

To make one's abode can also be understood in the way the NIV translates that phrase as it says, My Father will love him, and we will come to him and make our home with him.

To be at home with the Son and the Father is to understand that we have been wedded to the Son by faith as he takes us to himself, being the bridegroom and we his bride. So, for Jesus and the Father to make their abode with us is meant to explain our present relationship with our Savior, which includes a present citizenship to a future home, to be fully realized on the last day when Christ resurrects us to himself.

Philippians 3:20-21 ²⁰ For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; ²¹ who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

Here Paul is identifying our salvation in terms of the here and now as we enjoy the reality of an existing citizenship in heaven, though we're still living on this present earth. This secured citizenship in Christ will one day be fully realized as our bodies will be transformed at the resurrection. At that time we will be delivered into the inheritance that Christ purchased for us that will include the new heavens and new earth. In that day Christ will make his abode with us forever, which is precisely what John records for us in his revelation from Christ as he identifies the new heavens and new earth.

Revelation 21:3-4 "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ⁴ and He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."

So, to recap the question from Judas and the answer from Jesus. Judas knew he and the other disciples were privileged to have Jesus disclose himself to them during the time of Christ's earthly ministry, but he also seems to understand that Jesus will disclose himself to them after he leaves this world through his death. But in his question, Judas seems to think that the rest of the world will not experience this disclosure or appearing after the Lord's death.

Jesus assures him that this is not the case. Every one of his sheep will have this disclosure of the love of God through the Spirit of God whom Jesus will send to his people and through whom will be brought from death to life in the regeneration of the Spirit as they are empowered to embrace the risen savior by faith.

But Jesus isn't finished regarding those of the world as he then juxtaposes those who prove themselves as one's who love Christ, demonstrated through their obedience to the Lord, as He then shows how those who are not given to him by the Father, and therefore will not abide with the Son and the Father, are those who do not love the Son.

John 14:24 ²⁴ "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

In other words, Jesus was saying to Judas, you're asking the wrong question Judas. The reason you will continue to see me, even after my death is because you are adopted into the Father's family and have demonstrated a faith that shows itself in love to the Father precisely because you love Me, who was sent by the Father as you keep my word.

The world does not accept, let alone love the Son, and thus the world by default does not accept the Father who sent the Son, which is precisely what Jesus told the Jews early on in this gospel.

John 8:41-45 ⁴¹ "You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father: God." ⁴² Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. ⁴³ "Why do you not understand what I am saying? *It is* because you cannot hear My word. ⁴⁴ "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies. ⁴⁵ "But because I speak the truth, you do not believe Me.

John 8:47 ⁴⁷ "He who is of God hears the words of God; for this reason you do not hear *them*, because you are not of God."

So, who are those who believe that the Father has sent the Son? The one's that were given to the Son by the Father. The very one's sitting around a table in an upper room who have been listening to Jesus tell them he will be betrayed and delivered over to death.

And it will be these disciples who will see him again. And it is this hope that all who are given to the Son by the Father can rejoice in because they too will be given eyes to see and ears to hear the message of hope found in the atoning sacrifice of Jesus Christ on behalf of his people.

This is precisely what the risen Christ told Thomas who initially doubted Christ's resurrection. But after personally seeing the risen Christ Thomas replies, my Lord and my God.

John 20:29 ²⁹ Jesus said to him, "Because you have seen Me, have you believed? Blessed *are* they who did not see, and *yet* believed."

This is exactly what Jesus was addressing in his response to Judas, son of James, when he asked "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

The reality is that Jesus was saying I will be disclosing myself to the world, but it will be those in the world who have been given to me by my Father and nothing will keep them from coming to faith as I will send my Spirit who removes their heart of stone and gives them a heart of flesh that will then be accompanied with eyes to see and ears to hear. And then they will love me and will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

This was the answer for Judas, son of James, that Judas, along with the rest of Christ's disciples in that upper room, would not come to fully appreciate until after Christ's resurrection, which is why Jesus leaves him with these words.

John 14:25 ²⁵ "These things I have spoken to you while abiding with you.

In other words, Judas, you are getting a sneak peak into the plan of the Father as he sent me into the world to redeem you and give you life. I may be leaving this world soon, but because I live so too will you live.

I will not leave you as an orphan, I will come to you. Take heart.

And that is the same message of hope that we who are in Christ should rejoice in each day of our lives. Our God will not leave us as orphans because we have been adopted into his forever family. We who love Jesus keep his words, knowing that Jesus and the Father will make their abode with us.

But we must never lose sight of why we love Jesus. We love because he first loved us.

^{NAU} **1 John 4:10** In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

This should humble each one of us and yet it should cause us to glory in our heavenly Father who loved us so much that he sent his only begotten Son that whoever believes in him will not perish but have eternal life.

That eternal life was secured at the cross and came to fruition at Christ's resurrection and we who are in Christ are the first fruits of his work on our behalf as we wait for that day where our citizenship in heaven is realized on the new earth at our resurrection.

Romans 8:16-17 ¹⁶ The Spirit Himself testifies with our spirit that we are children of God, ¹⁷ and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.