



Believe

JOHN

MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

John 14:23-31

23? Jesus answered, “If anyone loves me, he will keep my word. My Father will love him, and we will come to him and make our home with him. **24?** The one who doesn’t love me will not keep my words. The word that you hear is not mine but is from the Father who sent me.

25? “I have spoken these things to you while I remain with you. **26?** But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of everything I have told you.

27? “Peace I leave with you. My peace I give to you. I do not give to you as the world gives. Don’t let your heart be troubled or fearful. **28?** You have heard me tell you, ‘I am going away and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. **29?** I have told you now before it happens so that when it does happen you may believe. **30?** I will not talk with you much longer, because the ruler of the world is coming. He has no power over me. **31?** On the contrary, so that the world may know that I love the Father, I do as the Father commanded me.

1. The Holy Spirit is given

a. To be with us and in us so we can know Him – 14: 17

17? He is the Spirit of truth. The world is unable to receive him because it doesn’t see him or know him. But you do know him, because he remains with you and will be in you.

a. The Spirit of truth remains with us and is in us.

b. Thus we can know the Spirit of truth

- b. So that we are not orphans – 14:18
18? *“I will not leave you as orphans; I am coming to you.*
 - a. Even though Jesus has physically left, the Spirit remains with us.
 - b. The sending of the Spirit is the Son’s coming and not leaving us as orphans.
- c. The Spirit’s coming is also the Son’s coming and the Father’s coming – 14:20
20? *On that day you will know that I am in my Father, you are in me, and I am in you.*
 - a. Only by going can Jesus and the Father come to indwell us.
 - b. It is the Spirit that makes this real.
 - a. “Jesus tells his disciples that ‘in that day’ they will ‘come to know’ the mutual indwelling of Father and Son – to the point that they are themselves drawn into it!” [J. Ramsey Michaels, *The Gospel of John* , p. 787]
- d. To be the Paraclete, advocate, helper, counsellor, comforter; with us forever – 14:16
16? *And I will ask the Father, and he will give you another Counselor to be with you forever.*
- e. To teach us all things and remind us of the words of Jesus – 14:26
26? *But the Counselor, the Holy Spirit, ... will teach you all things and remind you of everything I have told you.*
 - a. The Word of Life “The two words ‘teach’ & ‘remind’ describe the way the Spirit gives believers new insight into the story of Jesus. First, ‘reminding’ maintains the connection with the past, with what Jesus said & did during his ministry...Second, teaching opens up new insights into the legacy of Jesus...to bring fresh insight to ‘all things’ that I have said to you. If reminding anchors the life of the community in what it has already received from Jesus, teaching ensures that the message continues to speak to the changing contexts in which Jesus’ disciples live (2:17, 19, 21-22; 12:13b-16).” [Craig R. Koester, *The Word of Life*, p. 152]
 - b. “Was it not virtually certain that, with the best will in the world, [the disciples] would soon get the truth of the gospel inextricably mixed up with a mass of well-meant misconceptions, and their witness would rapidly be reduce to a twisted, garbled, hopeless muddle? “The answer to this question is no – because Christ sent the Holy Spirit to them, to **teach them** all truth and so save them from all error, to **remind them** of what they had been taught already and to reveal to them the rest of what their Lord meant them to learn....(John 14:26). [J. I. Packer, *Knowing God* , pp. 69-70]
 - c. “The task of the Paraclete in this passage extends beyond what is said of him in vv. 16–17. In John’s Gospel the disciples are shown to fail, throughout Jesus’ ministry, in their understanding of Jesus. One of the Spirit’s principal tasks, after Jesus is glorified, is to remind the disciples of Jesus’ teaching & thus, in the new situation after the resurrection, to help them grasp its significance & thus to teach them what it meant.” [D. A. Carson, *Pillar Commentary* , p. 395]
 - d. “God continues to communicate through the Holy Spirit after the ministry of Jesus has ended. The Gospel says that the Spirit comes from the Father & is given to the disciples by the risen Jesus (14:16, 26; 15:26; 16:7). The Spirit is not an independent witness to God, but continues to disclose the meaning of Jesus’ words & deeds after the conclusion of his incarnation. God communicated through the Word made flesh, & the Spirit continues to teach & remind people about the significance of what Jesus said (14:26). The Spirit...conveys the meaning of what God revealed through the life, death & resurrection of Jesus...For the 4th Evangelist, God is known through...the Word made flesh...& the ongoing witness of God’s Spirit.” [Craig R. Koester, *The Word of Life*, p. 30]
 - e. **14:26** ?But? **the Holy Spirit** ?would reveal more. He was sent by? **the Father** ?in the? **name** ?of Christ on the day of Pentecost. The Spirit came in Christ’s? **name** ?in the sense that He came to represent Christ’s interests on earth. He did not come to glorify Himself but to draw men and women to the Savior.? **“He will teach you all things,”** ?said the Lord. He did this first of all through the spoken ministry of the apostles; then through the written Word of God which we have today. The Holy Spirit brings to? **remembrance all** ?the? **things** ?which the Savior had taught. Actually, the Lord Jesus seems to have presented in germ form all the teaching which is developed by the Holy Spirit in the rest of the NT. [William MacDonald, *Believer’s Bible Commentary*]
- f. The Spirit guides us into the truth – 16:13
13? *When the Spirit of truth comes, he will guide you into all the truth. ...*
 - a. The work which the Lord began was to be continued by the? **Spirit of truth** .? **He** ?would? **guide** ?them? **into all truth** . There is a sense in which? **all truth** ?was committed to the apostles in their lifetime. They, in turn, committed it to writing, and we have it today in our NT. This, added to the OT, completed God’s written revelation to man. **But it is, of course, true in all ages that the Spirit guides God’s people into all the truth. He does it through the Scriptures.** ? **He will** ?only? **speak** ?the things that are given to Him to say by the Father and the Son.? **“He will tell you things to come.”** ?This, of course, is done in the NT, and particularly in the book of Revelation where the future is unveiled. [William MacDonald, *Believer’s Bible Commentary*]

2. The relationship of the Trinity

- a. The Trinity – Father, Son, & Spirit— seen in John 14:26
 - a. **“A central Scripture concerning the Trinitarian relationship of the Father & Son, with the Holy Spirit is John 14:26.** The Johannine Gospel records: ‘But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things & remind you of everything I have told you’ This strong yet simple profession discloses... the pneumatology in the Trinity... It... [implies] the Spirit’s divinity in the same terms as the Father & the Son.” [Cletus L. Hull,? *Wisdom of the Cross & the Power of the Spirit*, ?pp. 119-120]?
 - b. **“ Both the Father & the Son send the Spirit** (14:26; 15:26) which reveals their admiration & trust in the Holy Spirit & the Spirit’s submission to be sent by them.” [Sharon Tam,? *Trinitarian Dance* , p. 89]
 - c. **“The Holy Spirit glorifies the Son who glorifies the Father** (16:14) by speaking about not what is his own but what is the Son’s (16:13, 14), testifying about the Son (15:26), & teaching & reminding us of everything said by the Son (John 14:26).” [Eunsoo Kim,? *Time, Eternity, & the Trinity* , p. 316]
- b. All 3 of the Trinity – Father, Son, & Spirit— indwell the Believers
 - a. In “John 14:15-24 ...Jesus promises that? *the Father, Son, & Spirit will all make their home in the disciples.* ?Perhaps this experience of the? *simultaneous ...presence of all three divine Persons* ?in the believer... [reflects] of the divine reality... the eternal...? *perichoresis* ?of the three Persons, that is, their ‘mutual indwelling’ [within the Trinity].” [Geoffrey Wainwright, “ *Trinitarian Theology & Wesleyan Holiness* ,” in ST. Kimbrough (ed.)? *Orthodox & Wesleyan Spirituality*, ?p. 72]
 - b. “The promise of the divine presence with Jesus’ followers in 14:15-24 includes the Spirit (14:15-17), Jesus [the Son] (14:18-21) & the Father (14:22-24), hence involving all 3 persons of the Godhead [Trinity] in the indwelling of Believers.” [AJ. Kostenberger, S. Swain,? *Father, Son, & Spirit* , p. 98]
 - a. The Holy Spirit indwells the Believers (14:16-17)
 - a. “Another? *Paraclete* ...He is? *the Spirit* ?of truth...he remains with you &? *will be? in you* .” (14:16-17)
 - b. ?Jesus, the Son, indwells the Believers (14:18-20)
 - a. “I will not leave you as orphans;? *I’m coming to you* ... On that day you’ll know that I am in my Father, you are in me, &? *I am in you* .” (14:18-20)
 - b. ? “Although Jn. 14:16-18 are not completely explicit, they seem to? *suggest very strongly* ?that the? *Paraclete* ,? *the Spirit* ? of Truth, while other than Jesus,? *is ?in some sense? Jesus himself* .” [Harold Attridge, “ *Trinit[y]...in 4th Gospel* ,” CA Beeley (ed.)? *Bible & Early Trinitarian Theology*, ?p. 80]
 - c. God the Father indwells the Believers (14:23)??
 - a. “Jesus replied: ‘If anyone loves me, they’ll obey me. Then? *my Father* ?will love them, &? *we* ?[*the ? Father ?& Son*]? *will come* ?to them? &? *live in them* ’.” (14:23 CEV)
 - d. Not 3 separate ‘indwellings’
 - a. “The promise of the presence of the Paraclete...ultimately consists of the presence of Jesus & his Father with the disciples [14:23].” [Harold Attridge, “ *Trinitarian Theology in 4th Gospel* ,” in CA. Beeley (ed.)? *Bible & Early Trinitarian Theology*, ?p. 80] ·???????
 - b. “Jesus...in Jn. 14:18-24 ...explain[s] how he will indwell his disciples ...through the Spirit. He speaks in Trinitarian terms ...Through the indwelling of the Spirit, Jesus & the Father come to make their home with us [14:23] ... [This] is truly a Trinitarian experience of God!” [Larry D. Hart,? *Truth Aflame* , p. 295]??

3. Peace is given – 14:27

- a. Jesus gives us peace
- b. Not the peace of the world – absence of conflict
 - a. “The expression peace (Hb. *Shalom*) had a much richer connotation than the English word does since it conveyed not merely the absence of conflict and turmoil but also the notion of positive blessing, especially in terms of a right relationship with God.” [ESV Study Bible]
 - b. **peace** , inward? **peace** ?of conscience that arises from a sense of pardoned sin and of reconciliation with God. Christ can give it because He purchased it with His own blood at Calvary. It is? **not given as the world gives** — sparingly, selfishly, and for a short time. His gift of? **peace** ?is forever. Why then should a Christian? **be troubled** ?or? **afraid** ? [William MacDonald, *Believer’s Bible Commentary*]
 - c. **Peace.** ?This was a common Hebrew salutation used in greeting or farewell. Jesus gives it a new and deeper sense that reappears in the salutations of the New Testament letters. Jesus’ peace is true reconciliation with God, purchased with His death ([Acts 10:36](#) ;? [Rom. 5:1](#) ;? [14:17](#) ;? [Eph. 2:14–17](#) ;? [Phil. 4:7](#) ;? [Col. 3:15](#)). It is the supreme remedy for all fears (v. 1), and the legacy Jesus left for His heirs. [ESV Reformation Study Bible]
- c. Peace so our heart is not troubled or fearful
 - a. We need this peace for the coming conflict, suffering and tribulation in the world – 16:33 **33? I have told you these things so that in me you may have peace. You will have suffering in this world. Be courageous! I have conquered the world.**”
 - a. “In saying, “Not as the world gives do I give you,” his point is that the “peace” he leaves with his disciples is not necessarily what the world calls peace – that is, the absence of conflict. Without quite saying so, he hints that persecution may await

them, and that this would *not* be incompatible with the “peace” he is offering the, for the peace he offers is in their “heart” not in their outward circumstances. He will make this explicit later on when he finally bids them farewell: “These things I have spoken to you that in me you might have peace. IN the world you have distress, but take courage, I have overcome the world!” (16:33).” [J. Ramsey Michaels, *The Gospel of John* , pp. 792-793]

- d. Peace is in the Holy Spirit – Rom. 14:17
 - a. *for the kingdom of God is not eating and drinking, but righteousness, ? peace , and joy in the Holy? Spirit .*
4. Our part – loving and keeping the words of Jesus – keep, obey, love, stop being troubled
 - a. Do not be troubled – 14:1, 27b

14:1 Don't let your heart be troubled....
14:27b Don't let your heart be troubled or fearful.?

 - a. What is sandwiched between these 2 verses:
 - a. The Spirit as the advocate is being given, peace is being given, the indwelling of the trinity
 - b. Loving Jesus and keeping his commandments, his words – 14:15, 23
 - a. Relationship of love – remember disciple that Jesus loved
 - b. We love, the Father loves, they make their home with us
 - c. Keeping his word so that we can have something to be reminded of
 - c. Having the commandments and keeps them indicates we love him. – 14:21
 - a. The Father loves us in return.
 - b. He also reveals himself to us
 - d. All possible by the indwelling of the Trinity