



JOHN 14:15-31

Living in the Fellowship of the Trinity

DAY ONE Observation

John 1-12 record the public ministry of Jesus to the nation, while chapters 13-17 record the private ministry of Jesus with His disciples. Those who find the Messiah are taught what it means to follow Him.

Pray and ask God to speak to your heart as you read John 14:15-31. Mark words or phrases that stand out to you. Record the main message or your thoughts next to each paragraph.

¹⁵ “If you love Me, keep My commandments. ¹⁶ And I will pray the Father, and He will give you another Helper, that He may abide with you forever— ¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ¹⁸ I will not leave you orphans; I will come to you.

¹⁹ “A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. ²⁰ At 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, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”

²² Judas (not Iscariot) said to Him, “Lord, how is it that You will manifest 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 home 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 being present with you.

²⁶ 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 things that I said to you. ²⁷ Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. ²⁸ You have heard Me say to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.

²⁹ “And now I have told you before it comes, that when it does come to pass, you may believe. ³⁰ I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me. ³¹ But that the world may know that I love the Father, and as the Father gave Me commandment, so I do. Arise, let us go from here. (NKJV)

Go through the passage and circle the word “love.” How is our love for Jesus manifested?

What is the response of the Father and the Son to our love (14:21, 23)?

How does Jesus show His love for the Father (14:31)?

What do you learn about the Holy Spirit from this passage (14:16-17, 26)?

DAY THREE
Interpretation

After Jesus' death, resurrection, and ascension, the Holy Spirit would have a greater role in the lives of believers, indwelling them permanently. However, this does not mean that the Spirit was not active in the Old Testament. **Read the following passages on the Holy Spirit and write down what you learn about His ministry and activity in the Old Testament.**

The Spirit of God has made me, and the breath of the Almighty gives me life. (Job 33:4)

Where can I go from Your Spirit?
Or where can I flee from Your presence?
If I ascend into heaven, You *are* there;
If I make my bed in hell, behold, You *are there*.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there Your hand shall lead me,
And Your right hand shall hold me. (Psalm 139:7-10)

Then the LORD spoke to Moses, saying: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all *manner of* workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all *manner of* workmanship. (Exodus 31:1-5)

'Not by might nor by power, but by My Spirit,'
Says the Lord of hosts." (Zechariah 4:6b)

"The Spirit of the Lord spoke by me,
And His word *was* on my tongue." (2 Samuel 23:2)

As Saul turned to leave Samuel, God changed Saul's heart, and all these signs were fulfilled that day. When he and his servant arrived at Gibeah, a procession of prophets met him; the Spirit of God came powerfully upon him, and he joined in their prophesying. (1 Samuel 10:9-10)

But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him. (1 Samuel 16:4)

But as for me, I am filled with power,
with the Spirit of the LORD,
and with justice and might,
to declare to Jacob his transgression and to Israel his sin. (Micah 3:8)

What do you learn about the ministry and activity of the Holy Spirit in the Old Testament?

DAY FOUR Devotion

Read the following excerpt from J.C. Ryle's *Expository Thoughts on John*.

14:15-17. We have, in this passage, a striking promise *about the Holy Spirit*. Our Lord says, "I will ask the Father, and He shall give you another Comforter, even the Spirit of truth."

This is the first time that the Holy Spirit is mentioned as Christ's special gift to His people. Of course we are not to suppose that He did not dwell in the hearts of all the Old Testament saints. But He was given with peculiar influence and power to believers when the New Testament dispensation came in, and this is the special promise of the passage before us. We shall find it useful, therefore, to observe closely the things that are here said about Him.

The Holy Spirit is spoken of as "a Person." To apply the language before us to a mere influence or inward feeling, is an unreasonable strain of words.

The Holy Spirit is called "the Spirit of truth." It is His special office to apply truth to the hearts of Christians, to guide them into all truth, and to sanctify them by the truth.

The Holy Spirit is said to be one whom "the world cannot receive and does not know." His operations are in the strongest sense foolishness to the natural man. The inward feelings of conviction, repentance, faith, hope, fear, and love, which He always produces, are precisely that part of religion which the world cannot understand.

The Holy Spirit is said to "dwell in" believers, and to be known by them. They know the feelings that He creates, and the fruits that He produces, though they may not be able to explain them, or see at first whence they come. But they all are what

they are—new men, new creatures, light and salt in the earth, compared to the worldly, by the indwelling of the Holy Spirit.

The Holy Spirit is given to the Church of the elect, "to abide with them" until Christ comes the second time. He is meant to supply all the needs of believers, and to fill up all that is lacking while Christ's visible presence is removed. He is sent to abide with and help them until Christ returns.

These are truths of vast importance. Let us take care that we grasp them firmly, and never let them go. Next to the whole truth about Christ, it concerns our safety and peace to see the whole truth about the Holy Spirit. Any doctrine about the Church, the ministry, or the Sacraments, which obscures the Spirit's inward work, or turns it into mere form, is to be avoided as deadly error.

14:18-20. We learn from this passage, that *Christ's second coming is meant to be the special comfort of believers*. He says to His disciples, "I will not leave you comfortless-- I will come to you."

Now what is the "coming" here spoken of? It is only fair to say that this is a disputed point among Christians. Many refer it to our Lord's coming to His disciples after His resurrection. Many refer it to His invisible coming into the hearts of His people by the grace of the Holy Spirit. Many refer it to His coming by the outpouring of the Holy Spirit on the day of Pentecost. It may well be doubted, however, whether any one of these three views conveys the full meaning of our Lord's words, "I will come."

The true sense of the expression appears to be the second personal coming of Christ at the end of the world. It is a wide, broad,

sweeping promise, intended for all believers, in every age, and not for the Apostles alone.

... We learn for another thing, **that Christ's life secures the life of His believing people.** He says, "Because I live you shall live also."

There is a mysterious and indissoluble union between Christ and every true Christian. The man that is once joined to Him by faith, is as closely united as a member of the body is united to the head. So long as Christ, his Head, lives, so long he will live. He cannot die unless Christ can be plucked from heaven, and Christ's life destroyed. But this, since Christ is very God, is totally impossible! "Christ being raised from the dead, dies no more--death has no more dominion over Him." (Rom. 6:9.) That which is divine, in the very nature of things, cannot die.

... We learn, finally, from this passage, that **full and perfect knowledge of divine things will never be attained by believers until the second advent.** Our Lord says, "At that day," the day of my coming, "you shall know that I am in my Father, and you in Me, and I in you."

The best of saints knows but little so long as he is in the body. The fall of our father Adam has corrupted our understandings, as well as our consciences, hearts, and wills. Even after conversion we see through a glass darkly, and on no point do we see so dimly as on the nature of our own union with Christ, and of the union of Christ and the Father. These are matters in which we must be content to believe humbly, and, like little children, to receive on trust the things which we cannot explain.

But it is a blessed and cheering thought that when Christ comes again, the remains of ignorance shall be rolled away. Raised from

the dead, freed from the darkness of this world, no longer tempted by the devil and tried by the flesh, believers shall see as they have been seen, and know as they have been known. We shall have light enough one day. What we know not now, we shall know hereafter.

Let us rest our souls on this comfortable thought, when we see the *mournful divisions* which rend the Church of Christ. Let us remember that a large portion of them arise from ignorance. We know in part, and therefore misunderstand one another. A day comes when Lutherans shall no longer wrangle with Zwinglians, nor Calvinist with Arminian, nor Churchman with Dissenter. That day is the day of Christ's second coming. Then and then only will the promise receive its complete fulfillment--"At that day you shall know."

14:21-26. We learn from these verses that **keeping Christ's commandments is the best test of love to Christ.** This is a lesson of vast importance and one that needs continually pressing on the attention of Christians. It is not talking about religion, and talking fluently and well too, but steadily doing Christ's will and walking in Christ's ways, that is the proof of our being true believers. Good feelings and desires are useless if they are not accompanied by action.

... Of course such maxims as these must not be wrested and misunderstood. We are not to suppose for a moment that "keeping Christ's commandments" can save us. Our best works are full of imperfection. When we have done all we can, we are feeble and unprofitable servants. "By grace are you saved through faith--not of works." (Ep. 2:8.) But while we hold one class of truths, we must not forget another. Faith in the blood of Christ must always be attended by loving obedience to the will of Christ.

...How is it, people often ask, that so many professing believers have so little happiness in their religion? How is it that so many know little of "joy and peace in believing," and go mourning and heavy-hearted towards heaven? The answer to these questions is a sorrowful one, but it must be given. Few believers attend as strictly as they should to Christ's practical sayings and words. There is far too much loose and careless obedience to Christ's commandments. There is far too much forgetfulness, that while good works cannot justify us they are not to be despised. Let these things sink down into our hearts. If we want to be eminently happy, we must strive to be eminently holy.

We learn, lastly, from these verses, that *one part of the Holy Spirit's work is to teach, and to bring things to remembrance*. It is written, "The Comforter shall teach you all things, and bring all things to your remembrance."

...Are we sensible of spiritual ignorance? Do we feel that at best we know in part and see in part? Do we desire to understand more clearly the doctrines of the Gospel? Let us pray daily for the help of the "teaching" Spirit. It is His office to illuminate the soul, to open the eyes of the understanding, and to guide us into all truth. He can make dark places light, and rough places smooth.

14:27-31. We ought not to leave the closing portion of this wonderful chapter without noticing one striking feature in it. That feature is the singular frequency with which our Lord uses the expression, "My Father," and "the Father." In the last five verses we find it four times. In the whole chapter it occurs no less than twenty-two times. In this respect the chapter stands alone in the Bible.

...We should observe, for one thing, in this passage, *Christ's last legacy to His people*. We find Him saying, "Peace I leave with you, my peace I give unto you; not as the world gives, give I unto you."

Peace is Christ's distinctive gift--not money, not worldly ease, not temporal prosperity. These are at best very questionable possessions. They often do more harm than good to the soul. They act as clogs and weights to our spiritual life. Inward peace of conscience, arising from a sense of pardoned sin and reconciliation with God, is a far greater blessing. This peace is the property of all believers, whether high or low, rich or poor.

The peace which Christ gives He calls "my peace." It is specially His own to give, because He bought it by His own blood, purchased it by His own substitution, and is appointed by the Father to dispense it to a perishing world. Just as Joseph was commissioned to give grain to the starving Egyptians, so is Christ specially commissioned, in the counsels of the Eternal Trinity, to give peace to mankind.

The peace that Christ gives is not given as the world gives. What He gives the world cannot give at all, and what He gives is given neither unwillingly, nor sparingly, nor for a little time. Christ is far more willing to give than the world is to receive. What He gives He gives to all eternity, and never takes away. He is ready to give abundantly above all that we can ask or think. "Open your mouth wide," He says, "and I will fill it." (Psalm 81:10.)

...There is nothing lacking on Christ's part for our comfort, if we will only come to Him, believe, and receive. The chief of sinners has no cause to be afraid. If we will only look to the one true Savior, there is medicine for every trouble of heart.

What stands out to you from Ryle's words? Why?

DAY FIVE
Application

Re-read John 14:15-31 and consider the truths that you have learned this week. Seek to apply the message of John 14 to your daily life.

What thought or truth impacted you this week from your study of John 14:15-31? Why?

When you hear the word "home," what comes to your mind?

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 (14:23). What do you think it means to be invited into the fellowship of the Trinity? To have the Father, Son, and Spirit making their home in your life?

Love, submission, and intimacy are intertwined in God's household. If the intimacy is not there, then it is often because we are loving something else more than God or refusing to submit to God in an area of our lives. In what area is God's Spirit speaking to your heart today? What do you need to let go of? What do you need to surrender to Him?
