

DATE of MESSAGE: June 12th 2016

MESSAGE TITLE: Getting Obedience Right

SCRIPTURE: John 14:15-31

GETTING STARTED: We must understand that our love for God is what fuels our obedience to God. The Holy Spirit helps us love God as He deserves to be loved.

OBSERVATION

What does a love for God lead to in the lives of believers? What commandments do you think Jesus has in mind in verse 15?

What do we learn about the various roles of the Holy Spirit? Consider the titles Jesus gives the Holy Spirit. Why is He called the Counselor?

What will the Holy Spirit bring to mind for believers?

Describe the relationship between the Father, the Son and the Holy Spirit in this passage. How are their roles similar? How are they distinct?

What is the difference between how Jesus gives peace and how the world gives peace? What kind of peace does Jesus give?

APPLICATION

How at home are the Father, Son and Holy Spirit in your life? What do you believe needs to change in order for God to be more at home in your life?

On a scale of 1 to 10, what is your peace quotient (1=smooth sailing and 10=furious storm)? Where do you need Jesus' peace in your life?

Of all the promises made in this passage, which one gives you the most hope?

PRAYER

Lord Jesus, thank you for the promised Holy Spirit. He not only serves as our guide but also empowers us to obey You as you deserve. Apart from your indwelling Spirit, we could not love You. Thank you for the capacity to love You through obedience. Do a gracious work in us to help us love you more and more each day!

SHARE POINT

Read John 14:15-31 and review the application questions. Share with someone in your life how God's Word is changing you into a growing disciple. Encourage that person to do the same. That person could be a family member, a friend, a co-worker or a neighbor.

COMMENTARY NOTES

Jesus' words echo the demands of the Deuteronomic covenant and reflect his unique authority. True love manifests itself in willing obedience. The Holy Spirit will guide the disciples into all truth and will serve as another Helper to the disciples. He will indwell Jesus' followers forever, functioning as Jesus' emissary in his physical absence. The promise of the divine presence with Jesus' followers includes the Spirit and the Father. This does not mean that there was no work of the Spirit of God within believers prior to this time but rather that the Holy Spirit will be in you in a new and more powerful sense after Pentecost. The phrase 'I will come to you' in verse 18 most likely means that Jesus will appear to the disciples after his resurrection. Some interpreters have taken this as a reference to the Holy Spirit's coming, which Jesus does promise but both Jesus and John always use precise wording in maintaining a distinction between Jesus and the Spirit. Obedience to Christ is an indication of genuine love for Him. The Judas mentioned in verse 22 is probably Judas the son of James, not Judas the half brother of Jesus. The word 'home' in verse 23 is the same word used in a different context in verse 2. Just as the Father and the Son now make their home with Christians in this age, Jesus is preparing for them a place in heaven where they will one day live with God. John uses the Greek pronoun *ekeinos* to refer to the Holy Spirit. Many interpreters have seen this as a deliberate choice on John's part, indicating an awareness of the distinct personhood of the Holy Spirit. That He will teach all things and bring to your remembrance all that I have said to you is an important promise regarding the disciples' future role in writing the words of Scripture. Jesus' promise here is specifically to these disciples, though there is of course a broader teaching and guiding ministry of the Holy Spirit for all believers. The expression 'peace' in verse 27 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. This may be manifested most clearly amid persecution and tribulation. In saying that 'the Father is greater than I' in verse 28, Jesus means that the Father as the one who sends and commands is 'greater' than the Son. However, this does not mean that Jesus is inferior in his being and essence to the Father. Those who do not follow Jesus are not autonomous. They are serving Satan, whether they are aware of this or not. Satan is coming in the person of Judas and those with him, and this is why in a short time Jesus will no longer talk much with them. But Jesus is not subject to Satan, for Satan has no

claim on Jesus. Satan cannot force Jesus to do anything, but Jesus willingly submits to the suffering that is to come out of obedience to His Father. Jesus' obedience to the Father signifies his love for the Father. The transition from 14:31 to 15:1 is at times viewed as a 'literary seam'. More likely, John is implying that Jesus and his followers are leaving the upper room, making their way to the Kidron Valley and arriving in the Garden of Gethsemane.

SOURCES CONSULTED

The ESV Study Bible

Serendipity Bible for Personal and Small Group Study