

## ***Session 14 The Life That God Calls Great: Loving Jesus (Jn. 14)***

### **I. JOHN 13-17 IS THE GREATEST TEACHING**

A. Jesus spoke of some called “great” and some called “least” in the kingdom. God will call their life choices “great” because they loved and obeyed Him. This greatness is attained without regard for outward achievements and impact. It is based on the size of one’s heart response to the Lord.

***<sup>19</sup>Whoever breaks [consistently] one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does [consistently] and teaches them, he shall be called great in the kingdom of heaven. (Mt. 5:19)***

***<sup>41</sup>...for one star differs from another star in glory. <sup>42</sup>So also is the resurrection of the dead. (1 Cor. 15:41-42)***

B. John 13-17 is the greatest teaching given by the greatest teacher in history! Jesus spoke this to the leadership of His new Church to prepare them to walk in a way that the Lord calls “great” and to thrive spiritually even in the face of intense pressures and temptations that they would face.

1. Millions of believers will be equipped by the truths, promises, and commands set forth in these 5 chapters to be overcomers walking as Jesus’ prepared Bride (Rev. 19:7) in context to the most intense persecutions, temptations, and difficulties in history (Mt. 24:21). The truths in John 13-17 define the way of the heart of the overcoming Bride in the end times.

***<sup>7</sup>“...the marriage of the Lamb has come, and His wife has made herself ready.” (Rev. 19:7)***

2. The book of Revelation is the most glorious love story in which Jesus releases His judgments against the Antichrist—while orchestrating the greatest revival (“the billion soul harvest;” 7:9), the supernatural transformation of the end-time Church from a Laodicean spirit of compromise to a prepared Bride (19:7), and the deliverance and salvation of Israel (12:13-17), followed by Jesus filling the earth with God’s glory in the millennial kingdom (20:4-6).

C. Two days earlier on Tuesday, Jesus defined loving God as the “first” and “great” commandment (Mt. 22:38), thus identifying it as the Spirit’s first priority in the kingdom, the “first” calling for our life, the promise we pray for “most,” and the most reliable definition of a “great” life.

***<sup>37</sup>You shall love the LORD...<sup>38</sup>This is the first and great commandment. (Mt. 22:37-38)***

D. Jesus’ last prophetic declaration over Israel was, “You shall love the Lord” (Mt. 22:37). Moses prophesied Israel would love God with all their heart in the end times (Deut. 30:1-6).

***<sup>6</sup>The Lord...will circumcise your heart...to love the Lord...with all your heart. (Deut. 30:6)***

E. Jesus connected His promise to answer prayer in 14:14 to the Spirit empowering them to love Him in 14:15-16. It takes the power of God to love God with all our heart. The Spirit's greatest work is to empower people to love Jesus. God is glorified most as people walk in obedient love for Jesus.

*<sup>14</sup>If you ask anything in My name, I will do it. <sup>15</sup>If you love Me, keep My commandments...  
<sup>16</sup>the Father...will give you another Helper...<sup>17</sup>the Spirit of truth... (Jn. 14:14-17)*

F. When Jesus said to “ask anything” (14:13), He immediately focused them on the grace to love Him (14:15). The ultimate “anything” we can ask for is the grace to walk out the first commandment. We are to pray with faith for the Spirit to “impart the Father’s love for Jesus in our heart” (17:26).

*<sup>26</sup>“...that the love with which You [the Father] loved Me may be in them...” (Jn. 17:26)*

G. Jesus offered His people a promise to ask for “whatever”—similar to what Solomon was offered.

*<sup>24</sup>...whatever things you ask...believe that you receive them, and you will have them. (Mk. 11:24)  
<sup>7</sup>...God appeared to Solomon [in a dream] and said to him, “Ask! What shall I give you?” ...  
<sup>10</sup>“Give me wisdom and knowledge...” <sup>11</sup>God said to Solomon: “Because this was in your heart, and you have not asked riches...or honor...nor...long life...<sup>12</sup>[Therefore] wisdom and knowledge are granted to you; and I will give you riches, wealth and honor...” (2 Chr. 1:7-12)*

H. The greatest pleasures available to the human spirit are the spiritual pleasures that come to us as **God reveals God** to us—empowering us to love Him. We are freed from the *inferior pleasures* of sin by experiencing the *superior pleasures* of the gospel. He contends for our liberty and joy. We were created for love—so we only thrive as God *reveals* His love to us and *imparts* it in us.

I. The call to love God is the point that Jesus *emphasized most* in John 13-17. Jesus linked loving God with obeying God five times in John 14 (see 14:15, 21, 23, 24, 31).

*<sup>15</sup>If you love Me, keep My commandments...<sup>21</sup>He who...keeps them, it is he who loves Me...  
<sup>23</sup>If anyone loves Me, he will keep My word...<sup>24</sup>He who does not love Me does not keep My words...<sup>31</sup>I love the Father, and as the Father gave Me commandment, so I do. (Jn. 14:15-31)*

J. Jesus defined loving God as being deeply rooted in a spirit of obedience. He calls us to love God on God’s terms or by His definition of love. He is the most qualified to define love (1 Jn. 4:16). There is no such thing as loving God without seeking to obey Him. The distorted grace message promotes sentimental definitions of love that minimize obedience to Jesus—it is a deception. Jesus never apologized for calling His people to holiness as if it was “negative.” He contends for our greatness.

K. Serving Jesus faithfully and denying our lustful desires are “the theater” that God chose for us to express our love to Him. Jesus takes this personally. Some think of lust as only about immorality, but lust includes covetousness, anger, bitterness, retaliation, complaining, slander, and more.

L. Each of us has a different struggle according to our own personality and life circumstances. Thus, we each have a different “*assignment*,” from which we offer our gift of obedient love to God. Our love (and resistance of sinful lusts) is often weak and flawed, but it is still valued and honored by the Lord. Weak love is still real love—it is genuine. Our love is not only real when it is mature.

M. Affection-based obedience is the most reliable—compared to duty-based or fear-based obedience. The King in Song of Solomon described His Bride’s heart of loyal love as a “locked garden” (4:12). The Bride described herself as lovesick (5:8). “*We must be lovesick to be love safe*”—Yo Herman.

<sup>12</sup>***A garden locked is My sister, My bride, a spring locked, a fountain sealed.*** (Song 4:12; ESV)

<sup>8</sup>***...daughters of Jerusalem, if you find my Beloved, that you tell Him I am lovesick!*** (Song 5:8)

## II. ALL BELIEVERS ARE CALLED TO ENJOY GOD’S MANIFEST PRESENCE (JN. 14:21)

A. In 14:21, Jesus repeated what He said in connecting love to obedience in 14:15, then He added two promises—that He and the Father will *love them* and He will *manifest Himself to them*.

<sup>21</sup>***“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.”*** (Jn. 14:21)

B. ***It is he who loves Me***: This is one of the most glorious things that Jesus can say to a person.

C. ***Loved by My Father***: Jesus declared that “the Father loves” any who love Jesus (14:21, 23; 16:27). This most glorious reality is within reach by the indwelling Spirit as we fellowship with the Spirit. Only in John 13-17, and only from the lips of Jesus do we find this specific blessing declared—that some are *loved by the Father* “because of” their response to love and obey Jesus.

<sup>23</sup>***If anyone loves Me, he will keep My word; and My Father will love him...*** (Jn. 14:21, 23)

D. The idea of the Father loving us “because” we love and obey Jesus confuses some because it appears to be a contradiction to the truth that we love God because He first loved us (1 Jn. 4:19). However, Jesus does not begin to love us after we love Him; our love springs from His love for us. The revelation of His love for us is what awakens love and gratitude in our heart towards Him.

<sup>27</sup>***...for the Father Himself loves you, because you have loved Me...*** (Jn. 16:27)

<sup>19</sup>***We love Him because He first loved us.*** (1 Jn. 4:19)

E. Jesus spoke of two distinct expressions of God’s love for His people:

1. ***#1 God so loves the world in fullness*** (Jn. 3:16). The Father loves all people in the world *redemptively* in the sense of valuing, caring for, and pursuing them. God so loved the world with His infinite and everlasting love—He proved it by sending His Son to die for them. His love for all the people in the world is not caused or motivated by their response to Jesus.

2. #2 **He loves or enjoys His relationship with those who obey Him.** The Father enjoys and esteems the life choices and fruit of those who obey Jesus. He enjoys His relationship with them and delights in working “with them” in partnership (Mk. 16:20). He loves to see their relationships that result from walking in humility. Paul referred to this as being *well pleasing* to God (2 Cor. 5:9). John spoke of himself as “*one of the disciples Jesus loved*” (13:23). An angel said something similar to Daniel, calling him “*beloved*” by God (9:23; 10:11, 19).  
<sup>14</sup>“**Because he has set his love upon Me, therefore...I will set him on high...** (Ps. 91:14)  
<sup>17</sup>“**...My Father loves Me, because I lay down My life that I may take it again.**” (Jn. 10:17)  
<sup>21</sup>“**Well done, good and faithful servant; you were faithful...**” (Mt. 25:21)  
<sup>5</sup>**By faith Enoch was taken...he had this testimony, that he pleased God.** <sup>6</sup>**But without faith** [confidence to persevere] **it is impossible to please Him, for he who comes to God must believe...He is a rewarder of those who diligently seek Him...** <sup>35</sup>**Others were tortured, not accepting deliverance, that they might obtain a better resurrection...** (Heb. 11:5-6, 35)

F. Jesus promised to *confess the name* or to “tell the testimony” of those who overcome to the Father. The Father already knows their story but Jesus tells it to Him in context to His royal court—in the presence of the 24 elders and many angels. Jesus honors the testimony of the diligent by speaking it in such a majestic setting to emphasize its importance. If it is affirming for the story of one’s faithfulness to be told in a private meeting, how much more when it is told to a king in his court.

- <sup>14</sup>“**...I know your works, that you have a name** [reputation] **that you are alive, but you are dead...**  
<sup>5</sup>**He who overcomes...** **I will confess his name before My Father and His angels.** (Rev. 3:1, 5)  
<sup>32</sup>“**...whoever confesses Me before men, him I will confess before My Father...**” (Mt. 10:32)

G. **Manifest Myself to him:** Jesus linked obedient love to one’s capacity to experience God’s manifest presence (14:21). A believer’s obedience does not “earn” access to God’s presence, but it positions them to experience more of His love because they live in agreement with His heart and leadership.

H. In 14:23, Jesus restated and then elaborated on what He said in 14:15 and in 14:21 by adding two promises—He promised *inclusiveness* by adding the word “anyone” (instead of just the apostles). He promised that it would be *more consistent* by saying, “We will make Our home with you.”

- <sup>23</sup>**Jesus answered..., “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.”** (Jn. 14:23)

I. **We will make our home with him:** In 14:23, Jesus taught that God makes His “home” in His people on the earth in a spiritual way by manifesting Himself to them in a more consistent way. Our heart can experience tokens of “heaven on earth” as we commune with God. Spurgeon said, “*Little faith will take your soul to heaven, but great faith will bring heaven to your soul while still on earth.*”

### III. JESUS’ PERSPECTIVE OF HIS DEATH—GLORY, VICTORY & LOVE (JN. 14:28-31)

A. Jesus exhorted them to see His view of His death—as an expression of His love for the Father. Jesus wanted them to see the positive side of His death in His going to the Father (Rev. 4). Satan came in the person of Judas bringing the Roman guards to arrest Him (13:2, 27). However, Jesus' death was not an indication that Satan had won a victory over Jesus (Rom. 8:32).

<sup>28</sup>“...If you loved Me, you would rejoice because I said, ‘I am going to the Father’ ...

<sup>30</sup>“...for the ruler of this world is coming, and he has nothing in Me...” <sup>31</sup>But that the world may know that I love the Father, and as the Father gave Me commandment, so I do.” (Jn. 14:28-31)

<sup>32</sup>He who did not spare His own Son, but delivered Him up for us all... (Rom. 8:32)

B. Jesus' obedience unto death was the most costly display of love for the Father in all of history. Jesus knew that in God's timing “every living being” would know the truth: that He embraced the cross out of love for God (Phil. 2:11). “I love the Father” will be stamped over His story forever.

<sup>8</sup>...He became obedient to the point of death...<sup>9</sup>Therefore God also has highly exalted Him...

<sup>10</sup>that at the name of Jesus every knee should bow, of those in heaven and...earth... (Phil. 2:8-10)

<sup>24</sup>Then comes the end [of the Millennium] , when He [Jesus] delivers the kingdom to God the Father...<sup>28</sup>When all things are made subject to Him [Jesus during the Millennium], then the Son Himself will be subject to Him [the Father]...that God may be all in all. (1 Cor. 15:24-28)