Text: John 14:15-31
Title: "Believe because Jesus's word is God's word"
Time: 11/2/2025 am
Place: NBBC

Introduction: A couple of weeks ago, we were privileged to hear from a precious missionary family. It is a blessing to see how God has raised up His precious servants, whom He has sanctified to the important work of global missions. Jesus told His disciples that they would be witnesses to "the uttermost part of the earth" through the power of the Holy Spirit (Acts 1:8). That work of our local church happens through our prayers and support of families like this one. We pray for these families during our parsonage prayer times on Thursdays, and I encourage you to join us in that work.

One of the memorable truths Brother Yusef taught us in his Sunday morning Bible message was from Deuteronomy 18. You may remember from that passage that Moses prophesies that the coming Messiah would be a prophet like himself, in whose mouth the LORD-Yahweh-Jehovah would put His words. God promised Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (v. 18).

Our missionary pointed out that especially in the Gospel of John, Jesus emphasizes that His words were put into His mouth by God the Father, just as the Lord promised He would do for the Messiah 1500 years earlier:

John 3:34, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

John 14:10, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

John 17:8, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

And in verse 24 of our passage this morning, Jesus affirms: "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Jesus instructs His disciples here about the importance of His words, and He says His words are important because they are the words of God. His words fulfill the Messianic promise given to Moses in Deuteronomy 18.

John wants his readers to believe that Jesus is the Messiah Moses spoke of, the Christ, the Son of God, and believing to have life in His name (John 20:31). Here John bears witness to the teachings of our Lord on that last supper occasion with His disciples about the importance of His words. We must believe on Jesus because His word is God's word. The passage tells us three other things about Jesus's words.

I. Jesus's words are commandments that test our love for Him (vv. 15, 21-24).

Illustration: The internet tells me that there are five love languages, different ways people communicate and receive the communication of love. These include words of affirmation, quality time, physical touch, acts of service, and receiving gifts. I have learned over the years that my wife feels especially loved when I do projects around the house

(one of my least favorite things to do). It has been a challenge for me to become a better husband by learning this love language especially.

Application: Jesus talks about what love for Him is like, and we find that it is the key not only to expressing our love for Him as His disciples, but also to truly having the love we should have for Him. Jesus tells us that we truly love Him only if we are obeying His commandments. His words are commandments that test whether we love.

Jesus is clear about this: to love Him is to obey Him, and to disobey Him is to not love Him (vv. 23-24). The Apostle Paul spoke of three loves that compete with our love for Christ: the love of money, the love of self, and the love of pleasure (1 Tim. 6:10, 2 Tim. 3:2, 2 Tim. 3:4). It is love for money, self, and pleasure especially that will replace our love for Christ and cause us to disobey Him. These other loves are loves for the things of the world (the lust of the eyes, the pride of life, and the lust of the flesh; 1 John 2:16).

But the fruit of the Spirit is a Christ-obeying love. Jesus's Great Commission commands us: "All authority is given unto me in heaven and in earth. Go ye, therefore, and make disciples of the nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all that I have commanded you. And lo, I am with you always, even unto the end of the age" (Matt. 28:19-20).

Our passage tells us that when we love Christ and obey Him, we can be sure that Christ and the Father love us too (vv. 21-24). Our love for God is never a one-way street. Judas thought that Jesus had come to set up a kingdom that everyone would see; Jesus explains that He came so that believers could be loved by Him and the Father intimately,

so that we as once-estranged sinners could instead be at home with the Father and the Son. The true Christian life is first a life of loving obedience, an intimate, at-home relationship with our loving God in the persons of the Father and the Son. The Christian life is not about the political power and position for which Judas and the others hoped.

Since Jesus's words are commandments that test our love, we must ask ourselves, "Are we passing the test?" Are we obeying our Savior in love? In this context, He commands that we love one another as He has loved us, so that all men would know that we are His disciples. He commands in the Great Commission that we baptize and teach others to obey His commandments. We cannot obey that command unless we ourselves are baptized and willing to be taught this way. May the Holy Spirit bear this fruit ever more in our lives.

II. Jesus's words are the truth from the Advocate (vv. 16-20, 25-26).

Illustration: One of the missionary families we have committed to pray for is the Kirby family in South Africa. There are about 2.8MM orphans in South Africa, and the Kirbys have founded there an orphanage called Onthatile Children's Ministries. Their last prayer letter to us mentioned four answers to prayer in 2025, including the finalization of the adoption of four of these orphans as their own, a process that involved advocacy before many bureaucratic officials over more than four years.

Application: Jesus promises the apostles that He would not leave them as orphans (v. 18; KJV—"comfortless"). He says He was coming to them (the present tense). His meaning, I believe, was that He would be coming to them again ultimately through the gift of His words given to them by the Holy Spirit.

Jesus tells them that the Holy Spirit would bring them His words, which are the words of God (vv. 17, 26). The word translated *Comforter* in our KJV and *Helper* in the ESV is the Greek word *Paraclete*. *Para-* means *along side of*, and *-clete* comes from the verb *kaleo* meaning *to call*, so the paraclete is literally *someone called alongside of us*.

In both the KJV and the ESV, the word is translated *Advocate* in 1 John 2:2, where we have the promise that if we sin as children of God, we have an Advocate with the Father, Jesus Christ the righteous. In other words, Jesus bears witness before God the Father to our righteous standing in Him, even when we sin as believers. The English word *advocate* is our closest parallel to the meaning of the Greek word *paraclete*. *Ad-* means *along side of*, and *-vocate* comes from the same root as *vocation* meaning a calling. An advocate, like a paraclete, is one called along side of us.

So just like Jesus is along side the believer, bearing witness of his imputed righteousness before God the Father, Jesus promises that the Holy Spirit would be an advocate along side the apostles bearing witness to the words of Christ. We learned from 14:6 that Jesus is the truth, and here we learn that the Holy Spirit is the Spirit of the truth – the Spirit who bears witness to the words of Jesus, who is the truth.

This is a Witness that is not received by the world, because they do not see or know Him the way these apostles did (17b). These apostles saw and knew this Witness, the Holy Spirit, because He was with them and would be in them (v. 17c). John 3:34 tells us that the Father had given the Spirit to the Son without limit so that Jesus would be the Witness to God's words. Here Jesus promises the apostles that the same Holy Spirit would be in them so that they would be the witnesses to Jesus's words (vv. 19-20; note that *Christ in me* = *His words in me* in John 15:5, 7).

Our New Testaments books, like the Gospel of John, written by the NT apostles and prophets, are this work of the Holy Spirit (vv. 25-26). The phrase *all things* tells us that the inspired documents of the New Testament are the complete NT revelation for us today. So John affirms later in his Gospel, in reference to himself, "He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe" (John 19:35). Jesus's words are the truth from the Advocate to us through the New Testament's apostles and prophets.

III. Jesus's words offer peace (vv. 27-31).

Illustration: Jesus lived during a period of history we remember as the *Pax Romana* – the Roman Peace. A conquered people experienced that Roman peace because of their submission to the tip of the Roman sword. It is the kind of peace that politicians refer to today with the phrase, *peace through strength*. This is the only way the world knows how to give peace.

Application: Jesus gives peace a different way (v. 27). This is a peace that Jesus could give even on the night of His crucifixion on a Roman cross, because it is a peace that neither comes from nor is dependent on what goes on in this world. This is the peace that comes from and depends on the faith that knows one is going to a better world than this one (v. 28). This peace can see the future by faith in God's promise, although the present may be very distressing (v. 29). It is a peace that not even Satan can touch (v. 30).

Martin Luther: "And though this world with devils filled should threaten to undo us. We will not fear for God has willed His truth to triumph through us. The prince of darkness grim, we tremble not for him. His rage we can endure,

for lo, his doom is sure. One little word shall fell him." One little word from the Prince of Peace, the child of Bethlehem, shall fell the prince of darkness grim. So Jesus says again, "Let not your heart be troubled, neither let it be afraid."

Jesus bore His cross not because His enemy was strong, but because He loved the Father and wanted the world to know that He loved the Father (v. 31). When we respond with peace to the cross that we are called to bear, the world that sees our faithfulness knows better that we love the Lord. This is the peace of Christlike faithful loving obedience. As such it is His peace, which He offers to us: "My peace I give to you." Shall we accept that gift of peace from Him, or shall we continued troubled and afraid?

Conclusion: Our passage ends with Jesus telling His disciples, "Arise, let us go hence." Looking back, we might think He meant that they were on their way to Gethsemane and Golgotha as they left that scene of the Last Supper. But Jesus thought of their destination much differently—"I go unto the Father" (v. 28).

Jesus tells his disciples to rejoice because He was going to His Father and because His Father is greater than He (v. 28). In one essence, the Persons of the Trinity are co-equal, the one true God. In the Person of the Father and the Person of the Son, the Son viewed the Father as greater than Himself in every way that a father is greater than a son in the father-son relationship.

It is the 1700th anniversary of the Nicene Creed first drafted in A.D. 325. One of the great defenders of the doctrine of the Trinity in the West was Hilary, Pastor of Poitier in France in the fourth century. Commenting on the sense in which the Person of the Son viewed the Person of the Fa-

ther as greater, he wrote: "Who will not confess that the Father hath pre-eminence, as ingenerate (unbegotten) compared with generate (begotten), Father with Son, the Sender with the Sent, He who wills with Him who obeys?" This truth about the Trinity is sometimes referred to as the Economic Trinity. Jesus looked forward to going to heaven to be with His Father, because as the Son of God His Father was the one whom He loved and whom He obeyed.

He challenges each of us this morning to feel the same way about departing from here and going to Him. Are we willing to say that Jesus, the Christ, God's Son, is greater than I? Are we willing to love not money, self, and pleasure, so that we can love Him in obedience? Jesus said, "As the Father gave me commandment, so I do." Jesus has given us commandment. What shall we say and do?

To trust and obey His words as the words of God is to receive His peace, to no longer be troubled or afraid. Let us love Him and so obey Him.

"A man came—I think it was actually in Philadelphia—on one occasion to the great George Whitefield and asked if he might print his sermons. Whitefield gave this reply; he said, 'Well, I have no inherent objection, if you like, but you will never be able to put on the printed page the lightning and the thunder.' That is the distinction—the sermon, and the 'lightning and the thunder.' To Whitefield this was of very great importance, and it should be of very great importance to all preachers, as I hope to show. You can put the sermon into print, but not the lightning and the thunder. That comes into the act of preaching and cannot be conveyed by cold print. Indeed it almost baffles the descriptive powers of the best reporters."

—David Martin Lloyd-Jones,

Preachers and Preaching